

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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THOUGHT READING; OR MUSCLE READING; OR—WHAT?

THE DOCTORS DIFFER.

The *Standard* has devoted a good deal of space to Mr. Bishop and his "Thought-reading," a benefit for which that astute person is, no doubt, duly grateful. The chief result of the correspondence has been to shew that doctors differ, and especially that they differ with Dr. W. B. Carpenter. It would seem to be impossible for the last-named gentleman to keep his hands off psychological subjects, or to avoid casting the apple of discord into the arena of discussion. From the time when he first set out to explain everything in a few pages of the *Quarterly Review* down to his latest—but we fear by no means his last letter on the subject—he has generally managed to be peculiarly provocative of criticism. On this particular occasion, he has thought fit to introduce Mr. Bishop to the medical profession. We should have thought that Mr. Bishop required no introduction to anyone familiar with the newspapers. But that did not prevent Dr. W. B. Carpenter from writing a letter in which he described Mr. Bishop as a Thought-reader, whereas he is, or is regarded by some, as a Muscle-reader. This letter, which was in the form of a testimonial to Mr. Bishop's powers, and was freely used by him as such, has been, as we have hinted, an occasion of strife.

Mr. Moncure Conway considers that all theories, whether of Thought-reading or Muscle-reading, are premature. Careful to guard himself against being supposed to view the "experiments as at all Spiritualistic," he nevertheless points out that "it must have been a novel and marvellous development of muscle-reading powers, which enabled Mr. Bishop to know that the little card I hid was behind the box and not in it. He did not feel in the box at all, but passed over the loose lid, and took the card from behind it." Whereupon Mr. Conway opines that we want more facts and less theory.

This cautious repudiation of hasty generalisation, and especially of sympathy with any explanation founded on Spiritual grounds, is terrible to Mr. Donkin. He has a character to keep up, and he sniffs the unholy thing from afar. "There is danger," he says, "lest credulous and unwary persons be led to see an analogy between the so-called Thought-reading of Mr. Bishop and the phenomena of Spiritualism. The letter, indeed, of Mr. Conway will certainly have this construction put upon it by some who read it." Very probably. In spite of Mr. Conway's disclaimer, experienced persons will discern a not remote connection between Mr. Bishop's present performances and the Spiritualism which he once so profitably denounced. But this is abominable to Mr. Donkin. Mr. Bishop is a Muscle-reader, spite of all that may be said to the contrary; and if he would confine himself to "exposing Spiritualistic tricks" he would do more good than by playing his present mysterious game. Let Mr. Donkin be comforted. At his last performance, after a bad failure in his new rôle, Mr. Bishop was fain to fall back on conjuring, which is, we believe, what Mr. Donkin refers to as "exposing Spiritualistic tricks." There is no fear that so profitable a source of money-getting will be abandoned, when all has been got out of scientists that can be extracted.

But the wrath of Mr. Donkin is as nothing to the wrath of Dr. Mortimer Granville, of the *Lancet*. According to him, Bishop is not a Thought-reader nor even a Muscle-reader, but only a mere Picture-reader. "He can throw himself, when blindfolded, (and apparently not otherwise) into a state of pseudo-

hypnotism (observe that even the hypnotism is not real!) and while in that condition he suspends the action of his will . . . he becomes practically subservient to the thought of the person who leads him about, the mode of communication being unconscious muscular movement on the part of the latter. He is the blind-man, the Thought-reader is the dog." This is a terrible descent from Mr. Donkin's anticipations. No Muscle, no Thought, no Spirit, but just an ordinary blind beggar led by a dog!

The worst of it in Dr. Granville's opinion is, that he wrote a letter—he, too, in his turn—to explain all about it, but this letter Mr. Bishop, with a wisdom beyond his years, declined to read at his meeting. Dr. Carpenter's letter he would read, but he would have none of the *Lancet*, and its materialistic explanations. So Dr. Granville is driven to assail Dr. Carpenter in print, and to call upon him and Professor Huxley to offer some explanation of having misled the medical profession, and through them the public.

Dr. Granville opines that "'tis not fair to physicians, who are supposed to have a special knowledge of these matters" (a supposition, we may be permitted to remark in a parenthesis, which is remarkably at variance with facts), "to be asked to give an opinion, and then to have their written opinions kept back. It leaves them—and has left me—in the ridiculous position of appearing to have failed to recognise the true nature of phenomena so plain that misapprehension would seem impossible."

We are glad to find that some one can recognise the ridiculous position in which he is placed. But how about Carpenter and Huxley? How will they like the somewhat severe handling of the *Lancet*? And who is right? While the doctors differ we shall leave them to fight it out, wondering meanwhile, whether, after all, any of the wise men know much about the subject on which they so egregiously differ, and not concealing the smile that their differences cause.

THE TRUE BASIS OF UNITY.

The imperfection of human language is very apparent even when we are dealing with outward things regarding which we have clear and definite ideas, and it becomes a constant source of difficulty in attempting to treat of high and abstruse subjects. It has been said that it is impossible to enunciate a truth without stating that which is intended to be conveyed imperfectly, and at the same time bringing in undesignedly a portion of some other truth.

This imperfection in the best means known to us of conveying ideas to one another, combined with the variety of the ideas themselves, and the indefiniteness of many of them, tends to produce the great variety of opinion which exists in the world. A state of things like this is inevitable in a condition of growth or progress, and leads to evil only when it results in misunderstandings and in unwarrantable attempts on the part of some to sit in judgment on others, unduly depreciating their opinions and exalting their own into a position almost of infallibility. The more we know, the larger grows the universe of being, and the more microscopically minute does the extent of our own knowledge seem to become.

We are often led into a train of thought similar to the above when reading the more or less dogmatically expressed opinions of writers on matters regarding which it will be long, very long, before any of us can attain to certain knowledge; such matters, for instance, as the origin and development of life upon the earth, the relation between corporeal and ex-corporeal life, and that highest of all subjects, the nature, whether personal or impersonal, of that Supreme Intelligent Power the existence of which we recognise all around us.

Truth is infinite and we are finite, and as we all have our different individualities, we see the same things with different

eyes as well as from different points of view. Our conclusions are thus necessarily drawn from partial and imperfect appreciation, and are therefore not only defective but more or less erroneous. This is true even of physical things and in regard to students of the material world only. How much more so when a mental and spiritual world is included. Especially ought we as Spiritualists to bear considerations of this kind in mind, living as we believe we may do, in conscious intercourse, not merely with the embodied inhabitants of earth, but with the intelligences of other states of being, superior and inferior to our own, and consequently subject to a far greater variety of influences than are recognised by the ordinary world of science and literature.

Spiritualists ought, therefore, as we deem, to be more tolerant than others of differences of opinion, to be less ready to condemn as absurd, degrading, or false, theories and views which do not coincide with their own, held by other Spiritualists of equal honesty and sincerity of aim. Especially ought this to be the case in regard to matters which are questions of fact.

We will refer for a few moments to one subject which has occupied a considerable space in our columns—Re-Incarnation. We ourselves have no faith in the doctrine, and no sympathy with it, but it is either a fact or not a fact that the same individual Spirit is, or may be, embodied more than once, and may spend more than one life on the earth. We would suggest that some of the considerations which were brought forward in the course of the discussion were both out of place and unworthy of real seekers and inquirers after truth. If repeated embodiments of the same Spirit do take place, there can be nothing degrading about it, and its appearing to be so can only result from our imperfect knowledge of the matter. In the same way, attempts to make the belief look ridiculous seem to us undignified and ineffective.

To a certain extent these remarks apply also to those most interesting questions relating to the origin and development of life, although here we cannot use the word "fact" in quite the same way, seeing we cannot be sure that the phrase "origin of life" is one which we have any strict right to use at all. Are we right in drawing a sharply defined line between live matter and dead matter? Is it not possibly only a question of degree, of more and less? Some of the phenomena of the mineral kingdom would almost lead us to believe that what we call "life" in the vegetable and animal world is even there not entirely absent. It appears as if there was no absolute rest anywhere, even among the atoms of the most solid mineral. Before long it may be as difficult to draw an absolute line between the mineral and the vegetable kingdom as it is now between the vegetable and the animal. On these questions we can none of us afford to dogmatise.

Still less have we any justification for doing so when we turn our thoughts to that which lies behind, beyond, above, all phenomena; when we ask what, where, who, is the intelligent Force or Power producing or guiding ourselves and all we see and know. Our actual knowledge is very small. We are aware of powers and forces in the universe, infinitely greater than our own, beside which we are, in the language of Scripture, as "dust in the balance." The natural philosopher recognises this in the physical universe, and the Spiritualist recognises both spiritual forces and powers infinitely mightier than his own, and also the existence of individual, but still finite Spirits, in whose company he is as a child to a fully developed man. Beyond this it will be well for us to speak with diffidence. We may have our own theological belief or faith, but if we are wise we shall not allow ourselves to speak or even to think in a condemnatory spirit of those who may differ from us. The word "God" has conveyed the most varying and opposite ideas to different minds in all ages of the world. The conception is too vast to be realised by finite intelligence, and as a consequence, in all the religions which have taken hold of mankind, some "manifestation" of the Divine Being, shorn, if we may use the expression, of some of His infinite attributes, has more or less taken the place of the Supreme as the object of worship.

Whether, therefore, we are "Christian Spiritualists," or whether, if we were forced to assume a name, we should call ourselves "Theistic Spiritualists," or "Agnostic Spiritualists," let us treat each other's opinions with respect and charity. It is of secondary importance that we should all think alike or believe rightly; "under every form the angels of God may truly live and grow;" but it is of primary importance that every man should strive to live up to his own ideal, at the same time endeavouring to spread what he believes to be the truth, uniting

in common action with others as far as their common ground of belief will allow him to, and, above all, judging no one in matters of faith.

We are forced to admit that the ranks of Spiritualism have suffered in times past from divisions of this kind, to the advantage and triumph of our common foe—the Spirit of Materialism. We believe, however, that lessons have been learnt which will not be forgotten, and that signs are even now visible which may lead to a fresh and united effort being made at no great distance of time to extend the knowledge of the glorious truths of Spiritualism in the world.

A SPIRIT ANNOUNCES HIS APPROACHING RE-INCARNATION.

To the Editor of "LIGHT."

SIR,—As you have been favoured with some of the sayings and doings of Balthazar, the *gourmet*, I should like to tell you what has become of that amiable *bon vivant*, as—if we can believe his own statement—an important change in his career took place some five or six years ago. I find I have preserved two communications rapped out by him in my presence, dated January, 1869. They shew no change in him since the time he spoke with Allan Kardec and Flammarion. The celebrated priest, Henri Lacordaire, who also frequented this circle, having finished a communication with these words—

"Here is a new year for you. Although we perceive it big with events we cannot describe them exactly to you; we can but tell you that they are imminent. The horizon is dark; prepare for a struggle; be firm in supporting the trial, and have faith in Divine justice"—

Balthazar came at once to the front with the following:—

"Yes, what is the use of being so very serious and rational? It will send you to sleep or cause you to dislocate your jaws with yawning, which is not very pleasant for us. These serious Spirits should not always be coming preaching morality and announcing black spots on the horizon. I ask, what is the use of all that? You will see misfortunes soon enough when they come. In the meanwhile let us sing 'Queen Hortense starting for Syria with her dear son'" (*rapping the air on the table*).

Again, upon another occasion, Balthazar gave us this:—

"You are indeed charming young women; ready to go to fisticuffs to prove that you are each in the right and to let the matter be decided by that forcible argument. You will be nice little ladies, each carrying off a handful of hair. Nevertheless, I like you very much, because you know how to sit at table and toss off *sabler champagne*. I would have engaged you for my dinners."

Some five years after this Balthazar—in the meantime having had something to say whenever his circle met—announced himself as having come for the last time to bid adieu to his friends in the flesh, as he was about to be born again, in order to undergo another pilgrimage on earth. Whether that statement were true or not, it is certain he has made no sign from that day to this.

As "J. D.," in giving us his account of Balthazar in your journal of May 14th, writes, "the reporter seems a re-incarnationist," he probably is not aware that in France nobody is anything else. That theory is accepted by French Spiritualists—with very few exceptions—without hesitation as the only one capable of vindicating the ways of God to man, and of explaining difficulties otherwise inexplicable. I have met many persons who are even unaware of the existence of Spiritualists who entertain any doubts on the subject. My own personal difficulty in the matter has been to reconcile the truth of the re-incarnation theory with the continued and firm denial of it by such instructors as "Imperator" and "Tien Sien." The conclusion to come to, perhaps, is this, that the English are not prepared to receive so levelling a doctrine, and that the *consigne* has been given—Keep it back for the present; "truth's a dog must to kennel." How otherwise account for the fact that the illustrious Chinaman who works through Mr. Morse had not a word to say when requested by some re-incarnationists to tell them why he denied the truth of the theory? I have already related this circumstance, and a correspondent replied that he saw nothing in it but the excellence of Morse's mediumship, in not yielding to surrounding influence. With as great an appreciation of that medium and his mediumship as anyone can have, I must say that I think our long-tailed friend—as the Strolling Player used to designate his colleague—would have stood to his colours unless he had some good reason for not doing so.

Bordeaux, May 21st, 1881.

J. H. G.

MEDIUMSHIP IN RELATION TO HEALTH & MORALS.

To the Editor of "LIGHT."

SIR,—The paper by Mr. Morse on the health of mediums is like himself, strong and wholesome, and in some respects conveys good sense and sound advice, although my conclusions on the whole subject are the reverse of those Mr. Morse arrives at.

He truly says that the *excessive* use of mediumship is injurious both to mind and body, but he adds, being a natural faculty of many human beings, its *moderate* use is beneficial both to mind and body.

His opinion further is that as a class mediums possess good average health, and that many mediums are benefited physically by the public exercise of their profession.

Mr. Morse's definition of health is, in my opinion, philosophical. It is virtually the definition given by A. J. Davis, and has always been my own definition, namely, "Health is the harmonious balance of all the faculties of body, soul, and spirit;" and, I would add, abnormal action or discord is disease.

Mr. Morse further says, "The right use of a natural faculty cannot be an evil."

Now this question of health in relation to mediumship is one of momentous importance, for if it can be shewn that public and private mediumship is favourable to that "harmonious balance of all the faculties of body, soul and spirit," which constitutes health, then the exercise of the faculty must be a great blessing to all who practise it; but if, on the other hand, it can be shewn that mediumship is a dangerous possession, then it must be watched and guarded as one would a store of gunpowder, a dangerous animal, or an infectious disease.

That the *right* use of a natural faculty cannot be an evil is a self-evident proposition, but the question is—what is the *right* use of mediumship?

A medium, taking the average public medium as our guide, is one whose spiritual nature is, as it were, open and superficial, and thus visible to disembodied Spirits, or one whose body is, as it were, opened and thus easily recipient of foreign Spirits.

Now, Spirits who control, take possession of, and obsess human bodies are, if one may judge by the results, almost invariably earth-bound, weak, pretending, idle, and wandering Spirits, and not seldom lying, immoral, and deceiving Spirits.

If this be so, then the *right* use of mediumship must be of an extremely limited nature, so far as the good of the medium is concerned.

Mr. Morse in his paper comes to the conclusion that, take it altogether, mediumship has been rather beneficial than otherwise to the physical health of those practising it.

From my own observation extending over many years—I being probably the oldest Spiritualist now living in England—I have come to conclusions the reverse of those arrived at by Mr. Morse. I now re-call to memory the names of public and private mediums I have known. No doubt I have forgotten some but the names and character of 53 mediums occur to me, and these I would tabulate as follows:—

- | | |
|---|-----|
| 1. Good, pure minded, and some noble and angelic natures | 15 |
| 2. Indifferent characters, that is merely commonplace people who shewed no desire to elevate their nature | 17 |
| 3. Indifferent to morality, and free lovers | 19 |
| 4. Detected in frauds | 14 |
| 5. Otherwise low and detestable characters..... | 10* |
| 6. In good robust health, apparently, about | 22 |
| 7. In delicate or poor health, about | 30 |

My analysis is a very severe one and a very painful one, and of course I cannot submit it to open examination; but if it is true, or nearly true, and if health be "the harmonious balance of all the faculties of body, soul, and spirit," or of the physical, intellectual, and moral nature, then mediumship must be pronounced in the majority of cases, as now practised, an unfortunate and dangerous possession.

But notwithstanding this verdict I still assert that it is to mediums we are indebted for those phenomena which are the only unanswerable reasons we possess in the refutation of Materialism.

Not only so, but by the demonstration which comes through mediums of the existence of Spirits, and of their power over material substances, we arrive at a knowledge of the nature of matter, not as yet otherwise attainable.

Through this profound discovery we are led to the highest

*The mistake must not be made in squaring these numbers with the aggregate number, 53, as the same medium comes often under different categories.

possible philosophy, not only regarding the nature of matter, but regarding the nature of man as a triune being, of body, soul, and spirit, and thus regarding the essential, that is, spiritual essence of true religion.

Mediumship has hitherto been almost entirely disorderly and chaotic, but it has also in rare instances shewn the possibility of human beings becoming mediums for the highest angelic intelligence, and for the Spirit and Voice of God.

AN OLD SPIRITUALIST.

FAREWELL TO DR. DAVIES.

A special conversazione of members and friends of the British National Association of Spiritualists was held at 38, Great Russell-street, on the evening of the 19th inst., to bid "farewell" to Dr. Davies on his departure for South Africa. Instrumental and vocal music was kindly contributed by the Misses Withall, Miss Johnson, and Mr. E. A. Tietkins, and a recitation was very ably given by Miss Allan. The following resolution was proposed by Mr. E. Dawson Rogers, seconded by Miss Houghton, and supported by Mr. Desmond G. FitzGerald, Mr. T. Shorter, Mr. J. J. Morse, Mr. Humphreys, and Mr. W. H. Coffin:—

"That this meeting of members and friends of the British National Association of Spiritualists warmly congratulates the Rev. Dr. Maurice Davies on the appointment which has been offered him in South Africa, and at the same time expresses its deep regret at the very serious loss which the cause of Spiritualism will thereby sustain in this country. Having become convinced of the truth and beauty of our faith, after a long course of patient inquiry and honest investigation, Dr. Davies has openly, fearlessly, and consistently maintained his convictions in the face of the obloquy and scorn of ignorance and prejudice, and has ever been ready to give his valuable personal assistance in furtherance of the objects of this Association. In bidding him an affectionate farewell this meeting earnestly hopes that Dr. Davies will in his new home enjoy many years of prosperity and happiness and find abundant opportunities of extended usefulness."

The resolution was unanimously adopted, and Dr. Davies briefly responded, expressing the regret with which he must say "farewell" to so many friends, and the pleasure with which he should always recur to the happy hours he had spent amongst them.

SISTER DORA.

To the Editor of "LIGHT."

SIR,—I have an intense admiration for Sister Dora and therefore I cannot permit the hard things said by "N.C." in your last impression to pass unnoticed.

This utterly self-sacrificing woman died of cancer, which "N.C." says was "superinduced entirely by her own fault in neglecting the most prudent sanitary conditions."

As a physician to a cancer hospital, I reply that "N.C." has not the remotest reason for this severe, and I may add cruel, judgment.

Cancer, as every medical man knows, arises from unknown causes over which we have no control.

Again, Sister Dora, it appears, "on one occasion took a little brandy to enable her to endure the agony of witnessing a dreadful operation."

Perhaps a cup of coffee would have been better, but I deny that from this one recorded act "N.C." has any right whatever to add, "It almost leads one to suspect that latterly she resorted to this aid more frequently and privately than could be safely recommended."

This seems to me an insinuation perfectly unjustified by a single sentence in the biography.

Sister Dora was a woman of great personal charms, of extraordinary physical endurance, and of entire self-sacrifice for the good of others.

But it seems "she was ambitious." Well, perhaps she had "that last infirmity of noble minds"—Ambition; but how any man or woman can read her life without emotion and gratitude is more than I can understand.

GEORGE WYLD, M.D.

May 22nd, 1881.

The Annual General Meeting of members of the British National Association will be held on Tuesday evening next at 6.30.

In consequence of Monday, 6th prox., being Bank Holiday the discussion meeting of the British National Association, announced in the printed programme for that date, will be deferred until the following Monday evening, 13th prox., when the subject will be, "Spiritualism *versus* the Press and the Outside Public," to be opened by Mr. Desmond G. FitzGerald, M.S.Tel.E.

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, paid in advance.

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NOTICE TO THE PUBLIC.

"LIGHT" may be obtained of E. W. ALLEN, Ave Maria-lane, London, and of all Booksellers.

Subscribers whose subscriptions have expired will receive the last copy due to them in a coloured wrapper, after which the paper will be discontinued unless the subscription is renewed.

NOTES BY THE WAY.

The Rev. Dr. Maurice Davies having accepted an appointment in South Africa has this week started for his new home in Graham's Town. He had for some years been doing good work for Spiritualism in this country, notably through the instrumentality of the Guild of the Holy Spirit, of which he was the founder. He takes with him the best wishes of a large circle of Spiritualist friends, who are looking round to see on whom his mantle will fall.

We ask the special attention of our readers to a letter which appears in this week's "LIGHT," by "An Old Spiritualist," on "Mediumship in Relation to Health and Morals." The writer raises some important points, which call for very serious consideration. On some of them we ourselves are quite at issue with "An Old Spiritualist." But the question can only be settled, if at all, by a careful comparison of the facts which have come within the experience of a considerable number of candid and competent observers. Will some other "Old Spiritualists" favour us with the results of their observations?

Sir James Ingham does not seem to know his own mind. On the application of Mr. E. Dillon Lewis he granted a summons against Mrs. Hart-Davies for perjury: and then—when asked for a warrant, because Mrs. Hart-Davies had failed to appear—he refused the application on the ground that the "Information" on which he had granted the summons, did not set out the same charges as those which Mr. Dillon Lewis had made when the summons was applied for. A fresh "Information" was accordingly sworn, and on this Sir James, having taken two days for consideration, granted another summons on Saturday last—but within four and twenty hours, as we are informed, the worthy magistrate repented once again and revoked his expressed decision. We say nothing about the merits of the case which recently occupied attention at the Central Criminal Court. Our duty, as journalists, is to be strictly impartial. But the vacillation which is so manifest a feature in the proceedings at Bow-street, is certainly ill-calculated to increase our respect for magisterial wisdom.

The question of mediumship being hereditary receives illustration from a narrative that comes to us from a correspondent who has had great experience in Spiritualism, and that largely derived from her own psychic powers. The events are of recent occurrence. "For a fortnight I have been nursing my daughter, and have had a number of interesting Spiritual phenomena both by night and day. One of the commonest was the sensation of being lifted up a few inches. This has happened at night several times, and at first I was startled and could only believe it real when it had been repeated two or three times. Repeated attempts have been made to lift a large American rocking-chair while I have been seated in it with my little girl in my arms. In fact it has been moved several times, but I fancy my fear that the nurse should see it lifted (which I always felt when the impulse came into the chair) kept it from leaving the floor. I have not had this kind of movement for 10 or 12 years, and it may now have come through my daughter." The quickened feelings of the mother may well have operated to produce such an ebullition of physical mediumship. Or the returning vitality

of the child, now six years old, may have liberated the psychic power, and have set it in action. Or a combination of the powers of mother and daughter may have done it.

That is a speculative question. The spiritual powers of the child are, however, plain to see. The mother continues: "From a little child she has talked to me about little girls and other people who have come to her, and what they have said and done. The commonest thing has been for her to see a semi-circle of little girls with white frocks on, standing about her bed to sing her to sleep. During this illness she has talked of seeing a little girl and her nurse, whom she had not seen for three years. She exactly described the girl of whom she used to speak. . . . She said: 'Mamma, who are these people and when do they come into the house? Do you go down and let them in, and do they come up into my nursery, and do they go away when I am asleep? I wish they would stay to play with me in the daytime.' The child, in fact, lives in a Spirit-world of her own, peopled with beings as real as those she sees around her here. They play with her, and on one occasion she called her nurse to put away a toy that one of the invisible playmates had moved in a way that she did not like." This narrative is quite on a par with the accounts given by many mediums of their childhood. The inner faculties are open, and things are seen as they really are, while the eyes of most "are holden that they cannot see."

This species of mediumship is at least free from suggestion of imposture, though our wide-awake critics will probably not allow it to escape the suggestion of delusion. To us the case is interesting as shewing the transmission in this case of the gifts possessed by the mother. It is one of many cases known to us where the medium is a child of tender years, not a practised conjuror, nor a hysterical victim of delusions, but a child whose inner visions are simple and beautiful, and whose psychic gifts are testified to by objective facts. According to Mr. W. I. Bishop, rappings are the result of snapping tendons and expectant attention. Children don't snap tendons! and if they did it would require a regiment of them to make a tithe of the feeble raps we have heard in a single evening; and not even the contortionist himself could rival with any appliances he could use the sledge-hammer blows which we have listened to, blows that seemed calculated to split the table into splinters, but which left no ascertainable mark on its polished surface. It is a melancholy picture of educated folly, this thronging of savans and scientists to be gulled and befooled by explanations and hankey-pankey tricks that ought not to deceive a child. And this is not the first time that brazen pretensions have taken in men who pose as wise.

The *Lancet* has been stirred up by Mr. Francis Galton's lecture on Mental Images to discourse on the anatomy of ghosts. It is fain to confess that "when a man sees a ghost it is as real as anything else he sees, and is not to be explained away or accounted for by any reasonable process of argument." Having made this candid confession, our contemporary curiously proceeds to propound a long and elaborate argument which, we quite agree, does not merit the description of "reasonable." It seems that "there is no such possibility as seeing things as they are. We see things as they are presented by the external, and as we think of them." This may be, but what follows is hardly consequent:—

"A ghost may therefore be formed of materials cast up in either, or all, of four processes in the seemingly single and instantaneous mental act of observation. 1. We perceive an external object, which suggests the thought of some person. 2. We seem to see the object in the form in which it has been presented to us on previous occasions, and associated with remembered characteristics of colour and sound. Form, colour, sound and even odour, or touch, stand on precisely the same footing, as regards their mental associations, and either may play the part of a first agent or key-note in producing the impression. 3. When we see a form or colour, hear a sound, smell an odour, feel a touch which has been associated in our minds with the form of an absent friend, we may be, as it were, visited by his ghost, or, in other words, the fragment of real external will call up, seemingly around it, but actually in our minds, the complementary properties of the object. 4. Receiving the picture projected from without, adorned by the memory of previous impressions of its subject, we still further develop it adding the impression of our own present reflections, and probably finishing the picture according to the mood of the moment, making the 'mental image' grave or gay, and adapting it to the supposed associations of the individual as we think of him under the influence of any fear or fancy our minds may cherish with regard to his condition or circumstances."

It appears to us very sorry trifling to refer to the category of hallucination all the various narratives of the return of departed human Spirits, such as are to be found, for instance, in Mrs. Crowe's "Night Side of Nature," and Spicer's "Sights and Sounds." If it were the fact that apparitions were seen only by the hysterical, the victims of recognised mental disease, or those whose bodily senses were at the time affected by sickness or mental excitement, it would be scientifically accurate to refer them to so plain a cause. But this is very far from being the case. If again, one sense only were concerned, it is conceivable that our scientific contemporary might exclude such weak evidence. But it is not so. Various senses are appealed to, and the evidence receives solid confirmation and corroboration from the appeal. Moreover, if such visions were vouchsafed only to a single person he might be deemed the victim of illusion. But they are seen by various persons simultaneously, and the testimony is in many recorded cases consentient and clear. Yet, once more, these ghosts are actually seen at times by animals, whose actions and evident terror shew that to them the apparition is no creature of imagination, but a real fact. If one sense go wrong, do all err? And if they do, do they err only about ghosts—false guides in this matter, but true in all else? If one weak person dreams or is hallucinated, do all men err when they see ghosts? and only then? Is consentient testimony valueless? Are men simultaneously deceived, and unfit to estimate a fact "as real as anything else they see"? Have dogs and horses hysterical imaginations? or is the *Lancet* in a fog?

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of pointing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M. A. (OXON.)

No. III.

[A new Spirit had manifested, and we were curious as to the attraction.]

How was it that that Spirit came to me?

The mind was directed to the subject, and being active it projected itself to you. Moreover, we were glad to be able to afford you another proof of our desire to bring home to you evidence of the truth of what we say.

Is it correct to say that the direction of thought causes the Spirit to be present?

In some cases it is so. Great activity of Spirit, coupled with anxiety to discover Truth, and to seek into the hidden causes of things, combine to make it possible for a Spirit to manifest; just as great love causes the presence of a Spirit with the loved one. Moreover, intention gives what you would call direction or locality to the thought. By that we mean that the instinctive tendency of the desire or thought causes a possibility of objective manifestation. Then, by the help of those who like ourselves are skilled in managing the elements, manifestation becomes possible. This would not have been possible in this case only that we took advantage of what would have passed unnoticed, in order to work out another proof of the reality of our mission. It is necessary that there should be a combination of circumstances before such a manifestation can be possible, and that combination is rare. Hence the infrequency of such events, and the difficulty we have in arranging them, especially where anxiety enters into the matter, as in the case of a friend whose presence is earnestly desired. It might well be that so ready a proof as this might not occur again.

Then a combination of favourable circumstances aided you? Will the Spirit rest? Or does it not require it?

We do not know the destiny of that Spirit. It will pass out of our control. Circumstances enabled us to use its presence, but that presence will not be maintained.

If direction of thought causes motion I should have thought it would be so with our friends, and that they would be more likely to come!

It is not that alone, nor is it so with all. All cannot come

to earth. And not in all cases does volition or thought cause union of Souls. Many other adjuncts are necessary before such can be. Material obstacles may prevent and the guardians may oppose. We are not able to pursue the subject now seeing that we write with difficulty. At another time we may resume. Cease for the present and do not try further.

No. IV.

In reading over what has been written, I am struck with this:— You said once that conditions had been interfered with by the projection of antagonistic thoughts from a distance. And now it seems a Spirit released from its body is carried whither its thoughts turn. It seems then that thought is motion; and that effects can be produced without the actual presence, as we understand it, of a Spirit in the room. If this be so, it seems to follow that manifestations may be performed objectively, or at least directed without the actual presence of the Spirit who purports to make them. Is this so ever, and is it so in our circle?

It is so frequently, in this way: Great Spirits operate through inferior agencies without themselves being present as you understand the term. This is very frequent, and directions are sent and acted on without the presence of the controlling Spirit. But in our circle, when certain Spirits are said to be present, they really are so. To say what you would understand in a different sense would be to say what is not true. We are scrupulous to be true. But in many cases where names are not given the objective manifestations are controlled from a distance.

There is another point. If mere projection of thought can interfere with the conditions, are we not, you and I, all liable to perpetual annoyance and even injury from those of whose intent we are unaware?

There are protections and means of defence that you know not of. If there be danger there is also help. We do not leave our friends unguarded. But in spite of all, the projection of thought does cause disturbance in the Spiritual atmosphere. It is not infrequently from that cause that we are unable to manifest successfully at a circle. So, too, we cannot approach you to convey information to you. We then advise you to leave off. The atmosphere is turbid, and although we do not always know why, we frequently do know it is from this cause.

Does this affect all aike, or mediums only, or circles?

Mediums being more sensitive would be most affected consciously, but Spiritual disturbance in very many cases is owing to this cause. Circles where many meet are more liable again to disturbances from many causes—among others from the adversaries gathering round, as well as from the efforts of other Spirits to force an entrance.

Can malignant thoughts of persons still in the body injure? For example, suppose I sit down quietly, and, directing my mind to a certain person, deliberately wish him ill, would he be affected?

In some degree, probably, you would in such case be guilty of grievous wrong, and your own spiritual state would suffer more than his. But you could probably distress or injure anyone—some more and some less—by your will-power.

Then the old cursing by bell, book, and candle, was not so utterly silly as men have thought?

There is an element of truth underlying all such ceremonies, distorted frequently, and well-nigh undiscoverable, but still true in the main. Such wicked ceremonies as you have mentioned are partly the result of priestly domination registering, as it were, priestly power. The Church, that is the priest, cursed an enemy or a disobedient child in public so as to cast him off from communion. This was but a public registering of an already accomplished act. That refers back to the time when the priest, being medium, and selected for that purpose, could work injury if he were malicious, and could cut off those who had transgressed, from communion, not only with man, but with the good Spirits. These are all traces of times when priests were properly selected.

Yes. It seems to me this power which Spirits possess is a very dreadful one. We know very little of the world of Spirits.

You know nothing clearly yet. But we cannot now enlighten you more. We have said more than we ought to have said. Cease! and may the Supreme bless you.

No. V.

The blessing of the Supreme be on you. We desire to speak somewhat more fully and freely on some necessary subjects, especially with reference to what has been said above, and with reference to the last sitting we had. In doing so, if we speak more personally than we have yet done, it is because it becomes necessary. We have striven, as far as we could, to leave your discretion unfettered in all cases where injury would not ensue. But when we have done otherwise it has only been when we have found it necessary, either for the protection of our friends, or for the furtherance of our own work.

Consider, friend. The work with which we are charged cannot be permitted to fail or languish because of error or wilfulness on the part of our earth friends. In this respect we have many times pointed out to you personally how

you have impeded us by doubts or ignorance. We have striven to remove that doubt and to enlighten that ignorance, because both have been sincere and unavoidable. But we have always told you that the great work which we have in hand is above all: and that we cannot long allow anything to stand in its way. It is the great work of God, and man must not thwart it save in ignorance. For this cause we have tried to shew you in progressive teaching the truth we reveal. And we have testified by signs, even as Jesus did, to the Divine nature of the work we have in hand. But we have also warned you that they are subsidiary to the great work, and are not to be regarded as in any way taking its place. We have warned you that ye seek not too ardently after them nor rest in them. They are but the husk.

To others of mankind, it is an appointed work to view, from the aspect of earth-knowledge, those phenomena as they bear on man's science. Such work is collateral to our own. It will elucidate much that is dark to you, and is of value and importance to men. But we and you are not concerned with it, save incidentally. It is in no sort the business with which we have to do. So that the manifestations of objective phenomena which you call physical, whether at our circle or others, are important to us only as far as they testify to our mission. They are necessary in the present state of our work; and for some minds will always be necessary until the earth body is dispensed with. Therefore we have produced for you from time to time marvels: which have been most remarkable when spontaneously done. We have warned you not to fix too strong an interest in them. And we have told you that in many cases they are hurtful. In all they are but secondary.

Touching the work wrought out by other Spirits in other circles, we have said that we earnestly desired that you might be as far as possible withdrawn from the influence of other agencies. Our work is other and our influence could only be marred by any such intermixture. This we have said and urged with no desire to make light of the work so being done. Only it concerns you secondarily. At the same time, when any new thing has been produced which could extend your knowledge, we have preferred that you should see and watch its development in order that you might be furnished with the knowledge necessary for you in your work, nor have we said to any of our friends more than that we begged them to be careful of attracting other influences to themselves. We have frequently told you that isolation is one great condition of successful development. This has been our advice. But when matters affected our own operations it has been necessary to lay down more stringent rules.

Into our own séance-room we have forbidden anyone to go, and when once you retarded our work by disobeying that order we did not fail to enforce our command. Had it not been so we must have withdrawn our work altogether.

Moreover, though we have not forbidden, we have always discouraged, the introduction of alien influences and strange Spirits into the house. Such influence brought by other mediums is against us and we do not encourage it. The Spirits are not of us; frequently of our adversaries; and were we to allow it the work would soon sustain a check. It has been our great aim to preserve all the elements around our circle from shadow of harm or hurt. When Spirits unprogressed have been allowed to come, it has been that in its pure atmosphere they may receive peace. In no case has any shade of falsehood been cast upon it. This is our just pride we cannot allow to be interfered with without warning. It will not be possible for us to maintain intact the power we have hitherto had if the Spiritual atmosphere be clouded by the admission of alien influences. Were your Spiritual senses open you would know that. Nor can we allow the development of our friends by any of those alien and untruthful influences. On this point we speak with sorrow. The wiles of the adversaries are potent enough without aid from one's own friends. Ignorance ceases to be a plea when warning has been given. You on your earth know naught of the power of Spirits. You can only know of them by their acts and words. And you can only test them by a slowly acquired faith in those who speak to you. You have very slowly acquired a faith in us through knowledge; and so we have been able to influence you. We cannot permit that faith to be shattered at one blow by the introduction of other Spirits. We should have thought that the knowledge of untruthfulness once discovered no further communication would have been held by our friends with that which has been shewn to be false. We warn you with all solemnity, you run grievous risk of demolishing all our work. We shall resist any such attack as that which we dread to the last. We trust that it will not be in vain. You must trust us too, and aid us in our resistance; you must choose between the True, the Holy and the Divine, and the False, Deceptive, and Undeveloped; between us and our adversaries.

(To be continued.)

Mr. J. G. Meugens, writing from Calcutta under date of 5th inst., expresses a hope that the British National Association may continue to agitate for an alteration in the law as it at present stands in relation to mediums. He congratulates "LIGHT" on its success, and hopes its sphere of usefulness may be yet further extended.

GUARDIAN ANGELS.

To the Editor of "LIGHT."

SIR,—Until I read your and "C.C.M.'s" comments in your impression of the 21st inst., I thought that the doctrine of Guardian Angels constantly presiding over and influencing human beings, was one of the most acceptable and precious tenets in the grand creed of the "higher Spiritualism." There appears to me to be something peculiarly pleasant and inviting in the idea that we are assisted and watched over by ministering Spirits and Guardian Angels; but, nevertheless, I am quite prepared to admit that we are not always at liberty to adopt a belief because it is gratifying; nor may we jump to a delightful conclusion without satisfactory and convincing evidence. Spirits must not be dragged in at every turn and corner of life to explain mysteries which can be solved by more ordinary methods.

The question now to be discussed is, Have I rushed into a "rash assumption" by attributing to the intervention of Guardian Angels that which can be better explained by intelligent scientific induction?

When this "better scientific" explanation is duly established I shall not be reluctant to recognise it; but while it remains a mere assumption I must be pardoned if I treat it as insufficient for my purpose of throwing light on those phenomena which have hitherto puzzled the learned. The knowledge of Guardian Angels and their occupations, was acquired by a long experience under the teaching of a most gifted and luminous clairvoyante; and the belief which I have ventured to publish on this subject was forced upon me by the most overwhelming and conclusive array of facts.

In criticising the incident of the tiger, "C. C. M." has evidently not read the entire narrative as given in my book. He has been guided by the abbreviation of it reported in your columns. I go on to say:—

"But in my case the warning was useless. Perhaps so in a literal case; but the Guardian Angel, whose intelligence is limited and who is not necessarily prophetic, could not be certain beforehand that the impression made upon me would prove to be needless. He had a duty to perform and he did it; giving me at the same time a proof of his presence and power which may have been intended to produce a higher and more subtle effect than mere physical assistance."

We may not always be able to support our great beliefs by facts of corresponding magnitude, but I am sure that "C. C. M." is too much of a philosopher to measure the importance of a principle by the smallness of the incidents brought forward to illustrate and confirm it.

The case cited by "C. C. M.," of a lady who had a premonition of a paragraph which subsequently appeared in the *Echo*, exactly in accordance with her expressed anticipation, seems to me to be a characteristic instance of angelic ministration. A Spirit having a prophetic gift impressed the mind of the recipient with an intimation of a coming event. Surely this is the natural, obvious, and simple interpretation of the phenomenon. If we intend to refute the doctrine of Guardian Angels we must adopt the tactics of our opponents, the Materialists; ignore a multitude of troublesome facts and attribute to results inadequate causes. The testimony of many clairvoyants must be rejected as worthless. I am acquainted with a very remarkable and trustworthy clairvoyante, who can sometimes tell beforehand what a speaker is going to say, because she can see his Guardian Angel inspiring him with the words which he afterwards utters. She has described to me the mode adopted by the Spirit in accomplishing this manifestation. The Spirit delivers in spiritual language the ideas to the speaker, whose mind immediately and unconsciously assimilates and translates the message into human speech. This spiritual language is very peculiar, and I can only describe it as a kind of luminous short-hand. Numerous specimens with translations of this language are given in "Light in the Valley," published about 25 years ago, and now unfortunately out of print.

We have heard a great deal lately about scientists succeeding in making light audible. Spiritualists can do more than this; they can make inspiration visible! When we know that Spirits can convey thoughts and impressions from one person to another, all difficulties about "thought-reading" and other kindred subjects become immediately intelligible and explicable. In discussing this question I have dealt with facts and evidence—what more can I do?

I cannot help thinking that the doctrine of Guardian Angels is both grand and simple, and one of the noblest and brightest products of Spiritualism. In fact, Spiritualism without it would be to me a poor empty-headed business, not worth advocating.

I remain yours, &c.,

May, 1881.

NEWTON CROSLAND.

Mrs. and Miss Cook are at The Hague, on a short visit to some friends.

Mr. Berks T. Hutchinson, of Cape Town, South Africa, is in London for a brief visit. He hopes to be present at the Annual General Meeting of the B.N.A.S. on Tuesday next.

Miss Corner leaves London on Thursday next for the Continent. She will be the guest of the Baroness Adalina Von Vay, of Pesth. Possibly Miss Corner may extend her trip to Switzerland, and visit Mr. and Mrs. Cranstoun.

OUR CONTEMPORARIES.

"The Spiritualist."

In a letter from "Scrutator" it is announced that: "A book of poetry of a superior order, in Italian, entitled *Il Pellegrinaggio nei Cieli* (the Pilgrimage in the Heavens) has been obtained by a medium, who hardly understands his own language, and who knows nothing about the rules of poetry. Gino Fanciulacci declares that he cannot claim the paternity of this poem, since it was dictated to him by Spirits. According to literary men, it is excellent as regards capacity and form, and its prosody is irreproachable. The medium is a young man." He is a resident of Florence.

The first of a series of papers on "The Study of Psychonomy," from the pen of "Mr. J. A. Campbell, B.A., who did so much to promote a knowledge of Spiritualism at Cambridge University, by publicly working at the subject there with the full courage of his convictions," is announced for immediate issue, under the title of "Scaling Heaven." Others will follow shortly afterwards. A limited number is being printed for subscribers to the series.

"The Medium."

An article entitled "Spirit Politics," by "Ouranoi," discusses several curious points, and amongst others the number of departed human beings who may be presumed to be now resident in the Spirit-world, which is computed to be not less than "two hundred thousand millions." It is also argued that "Death is not only a birth into the Unseen, but it is also a placement there. Each 'went to his own place.'"

Dealing with the question of equality it is remarked that "equality, such as the unthinking mass too often interpret it, is an impossibility, a sheer monstrosity, for every babe is born in advance of some other." Concerning the feeling of nationality within us, the writer states, "We cannot suppose that the national feeling dies at death. A Turk is as much a Turk the day after death as he was a day before, and so with all peoples. No doubt the trend of earth is towards cosmopolitanism, but if nationalism dies, society will take its place. As we ascend the heavens we may find birth distinctiveness dying away, till at last it entirely ceases; but in its place there will come societyism, a word we coin for convenience."

In an editorial article, dealing with mediums, circle-holding, and séance-goers, the following advice is given:—

"Do not let mediums or friends get inflated with exultation or self-satisfaction. This repetition of affectional gratification may become an excess—an intoxication, and lead to all the horrors of inebriation. Whenever our affectional regard for things spiritual ceases to be spiritual, then we are insidiously undermining the spiritual structure of our work."

The concluding article upon Clairvoyance, by "Hunner Stafford," treats of diet, hygiene, magnetic dealing, mediums, and Spirit control, a small portion only dealing with clairvoyance. Simplicity and naturalness in diet are strongly insisted upon as the best means of ensuring healthy "magnetic" action, thus assuring success for the operations of the healer, and benefit to his patients.

"The Herald of Progress."

In the last number are printed the following resolutions in which "the proprietors" is evidently a misprint for "trustees;" as the guarantors, and contributors of donations, the circles and societies who have furnished money, have always been proclaimed as the real proprietors: "Meeting of the proprietors of the *Herald of Progress*, 13th May, 1881. Present—Wm. Hunter, W. C. Robson, and J. Hare. Mr. Hunter voted to the chair. Resolved—That seeing the *Herald* is losing about three pounds per week, the future publication be by voluntary co-operative effort. Resolved—That the proprietors tender their best thanks to Mr. Lambelle for his exertions as Manager and Editor of the *Herald*, and very much regret their inability, under the circumstances, of continuing the appointment after the close of the present month."

No doubt at the impending anniversary meeting the proprietors will be asked by their trustees for further advice. The managers of the paper are Messrs. W. C. Robson; W. Hunter; E. J. Blake; J. Hare, editor; and John Mould, chairman. It is intended to have all the labour done upon the voluntary principle—paid assistance being dispensed with. The experiment will be watched with interest.

A trance address upon "What are the Modes of Employment and Occupation in the Spirit-Life?" given through the mediumship of Mr. S. De Maine, abounds in good thoughts, and among them are found the following:—"Employment in Spirit-life is varied, and the inhabitants of that condition of existence are engaged in occupations full of activity, not solely for the gratification of self, but to benefit those in the spheres as well as the inhabitants of the material world. Employment is beneficial to the physical body, for it is a means of bringing out its powers and developing its resources. Then if employment be so necessary on earth, it must be infinitely more so in Spirit-life. Slothfulness and inglorious ease are conditions of existence unknown in the higher life. Every individual will be employed in the occupation he is best adapted for. Not an idle soul will there be found, but all are endeavouring to do their utmost to

usher in the light of spiritual truth. Here you may labour to benefit your fellows, and receive nothing directly in return, but in Spirit-life the more you labour the more blessings you will obtain."

"The Religio-Philosophical Journal."

Dealing, in a leading article, with the power of the "Human Will," the writer asks, "Why the contagion of courage or cowardice we sometimes see?" and proceeds to answer the question by shewing that the influence of the human will is potent to inspire with hope or fear; that when coming from the good and true such influence is capable of producing lasting effects in nations and individuals, inspiring heroism that is "the hope and wonder of the world." In ourselves, our own will power can be made an effective protection, for "when a temptation to evil or weakness, or a sweep of psychological power from a mischievous or vicious crowd is coming," our proper course is to "let the will set up danger-signals at every avenue of the senses and passions in us, that we may be ready to guard against and baffle the storm," thus saving ourselves and others from deeds and thoughts that without the exercise of our wills against them often lead us captive.

"Dr. Richard S. Storrs, D.D., recently delivered a lecture in New York before the 'N. Y. Association of Science and Art,' on 'The Recognition of the Supernatural in Letters and in Life.' To the practical mind of a Spiritualist he darkened counsel by a multitude of painting-words. The four basic assertions which he laid down as a foundation for his lecture we take no exception to, but approve them. They were: 1. That the recognition of spheres of being above our sense, is quite indispensable to whatever is noblest in thought and life. 2. Nature to the mind appears to be the imbedded impression of something transcending the reach of that which we call nature—of realms of existence surpassing sight, yet of substantive verity. 3. The religions of the world have sprung from instinctive aspirations of the soul, however they have been used by craft and ambition. 4. If this instinct, so general, is not a real one, or, if there is nothing in the facts of the universe which furnishes foundation and argument for it, it is hard to infer anything, with confidence, from the mental constitution of man."

"The Banner of Light."

An old correspondent of the *Banner*, "D. L.," writing from Washington, reports an exceedingly interesting séance which he had with Dr. Slade, forwarding to the editor of our contemporary a photograph of the slate used on the occasion. "D. L." procured a double slate, united at the back by hinges, and the writing upon it was done while it was resting upon his head, where it was placed by Slade while under influence. Dr. Slade sat opposite to his visitor, and the slates were about three inches above the level of his eyes. In about eight minutes six communications were written in Latin, Greek, German, French, and English, the proper translations being appended. The correspondent declares that the slate was new, and when the experiment commenced was free from all writing.

A letter of sympathy is published from the "First Association of Spiritualists," of Philadelphia, and signed officially by the president, vice-president, recording secretary, and corresponding secretary, addressed to Mrs. S. W. Fletcher, followed by a letter in acknowledgment from Mr. Fletcher. Liberal quotations from comments on the case which have appeared in "LIGHT" are also given.

The Editor of the *Revue Spirite* writes as follows:—

"Please announce in the *Banner of Light* that American mediums for materialization, and for direct writing also, will be well received in Paris, because we are a Republic, because our Society will protect them, and shield them completely in affirming their worth as mediums."

The appearance of Dr. E. D. Babbitt's new work upon "Religion as Revealed by the Material and Spiritual Universe," is announced.

"The Cornubian."

The following item is given in our Cornish contemporary in the notes contributed by "Drus":—

"Many years ago intelligence was received of the loss, on the Irish coast, of an emigrant vessel, with nearly all on board. A person called Phillips, his brother, and cousin, all natives of Illogan, being among the passengers, the mother of the former, believing them to be drowned, became greatly distressed. At this juncture a neighbour informed her of their safety, stating that he had received a message to that effect by means of table-rapping. Two or three days subsequently a letter was received from one of the sons, confirmatory of the alleged spiritual communication. Here is an instance of the benefit of spiritual intercourse."

"The Harbinger of Light."

The April issue of our Australian contemporary, just to hand, contains brief reports of the materialisation séances of Mr. G. Spriggs, the Cardiff medium, at present in Melbourne. The conditions do not appear to have been so good as required, though the re-organisation of the circle caused subsequent hopes to be entertained of improved results.

Mr. Charles Bright, a much esteemed lecturer upon Spiritualism, has delivered the first lecture upon the subject in the Town

Hall, Bathurst (N.S.W.), Mr. Rae, the editor of the *Independent*, presiding. "A fair and appreciative audience" assembled, and it is stated that "many are anxious to hear the lecturer again."

The subscription raised on behalf of the widow of Mr. J. Tyerman (who will be remembered as a visitor to England a year or two ago) is announced as closed, the amount raised being £253, which has been duly paid over to the lady.

A new weekly paper devoted to Spiritualism, and called the *Telephone*, has just appeared at Brisbane.

GOSWELL HALL.

The platform of this hall was occupied on Sunday last by Mr. E. W. Wallis, and owing to this being his farewell visit prior to his departure for America, the friends mustered in good force to bid him adieu, and wish him God speed in his mission. Many heart-felt desires were expressed to see him soon and safe back again in our midst. The subject of his morning's discourse was "Trance and Inspirational Mediumship Considered," and in the evening, "Three Aspects of Spiritualism," which were enumerated as follows:—First. *The facts* as demonstrated by physical phenomena. Second. *The protest* it makes against all shams and hypocrisy in life. Third. *The religious aspect*. Each of the above divisions was most ably and earnestly discussed, and seemed to be highly appreciated by an attentive audience, who marked their approval by frequent applause. — J. N. G.

DALSTON.

On the evening of Thursday last Mr. W. Wallace, known as the Pioneer Medium, attended the usual ordinary meeting of the Dalston Association of Inquirers into Spiritualism, held at their rooms, 53, Sigdon-road, Dalston. A very fair number of members and visitors were present. Mr. Wallace passed under "control" and delivered a brief address, afterwards replying to a large number of questions. The president made a few pertinent remarks in opening and closing the meeting, and expressed his pleasure at Mr. Wallace having been with them that evening. The conversazione of the association will be held on Thursday next, instead of on the date originally fixed, so as to enable those who are members of the B.N.A.S. to attend the annual general meeting of that body. Tickets are now ready.

QUEBEC HALL.

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We hear that Mr. Eglinton, after a brief sojourn in the United States, is about to return to England, and may be expected in London by the close of the present month. This will be welcome news to many of our readers. Mr. Eglinton is an admirable medium for some very rare phases of physical phenomena.

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OUR CONTEMPORARIES.

"The Spiritualist."

In a letter from "Scrutator" it is announced that: "A book of poetry of a superior order, in Italian, entitled *Il Pellegrinaggio nei Cieli* (the Pilgrimage in the Heavens) has been obtained by a medium, who hardly understands his own language, and who knows nothing about the rules of poetry. Gino Fanciulacci declares that he cannot claim the paternity of this poem, since it was dictated to him by Spirits. According to literary men, it is excellent as regards capacity and form, and its prosody is irreproachable. The medium is a young man." He is a resident of Florence.

The first of a series of papers on "The Study of Psychonomy," from the pen of "Mr. J. A. Campbell, B.A.," who did so much to promote a knowledge of Spiritualism at Cambridge University, by publicly working at the subject there with the full courage of his convictions," is announced for immediate issue, under the title of "Scaling Heaven." Others will follow shortly afterwards. A limited number is being printed for subscribers to the series.

"The Medium."

An article entitled "Spirit Politics," by "Ouranoi," discusses several curious points, and amongst others the number of departed human beings who may be presumed to be now resident in the Spirit-world, which is computed to be not less than "two hundred thousand millions." It is also argued that "Death is not only a birth into the Unseen, but it is also a placement there. Each 'went to his own place.'"

Dealing with the question of equality it is remarked that "equality, such as the unthinking mass too often interpret it, is an impossibility, a sheer monstrosity, for every babe is born in advance of some other." Concerning the feeling of nationality within us, the writer states, "We cannot suppose that the national feeling dies at death. A Turk is as much a Turk the day after death as he was a day before, and so with all peoples. No doubt the trend of earth is towards cosmopolitanism, but if nationalism dies, societyism will take its place. As we ascend the heavens we may find birth distinctiveness dying away, till at last it entirely ceases; but in its place there will come societyism, a word we coin for convenience."

In an editorial article, dealing with mediums, circle-holding, and séance-goers, the following advice is given:—

"Do not let mediums or friends get inflated with exultation or self-satisfaction. This repletion of affectional gratification may become an excess—an intoxication, and lead to all the horrors of inebriation. Whenever our affectional regard for things spiritual ceases to be spiritual, then we are insidiously undermining the spiritual structure of our work."

The concluding article upon Clairvoyance, by "Hummer Stafford," treats of diet, hygiene, magnetic dealing, mediums, and Spirit control, a small portion only dealing with clairvoyance. Simplicity and naturalness in diet are strongly insisted upon as the best means of ensuring healthy "magnetic" action, thus assuring success for the operations of the healer, and benefit to his patients.

"The Herald of Progress."

In the last number are printed the following resolutions in which "the proprietors" is evidently a misprint for "trustees;" as the guarantors, and contributors of donations, the circles and societies who have furnished money, have always been proclaimed as the real proprietors: "Meeting of the proprietors of the *Herald of Progress*, 13th May, 1881. Present—Wm. Hunter, W. C. Robson, and J. Hare. Mr. Hunter voted to the chair. Resolved—That seeing the *Herald* is losing about three pounds per week, the future publication be by voluntary co-operative effort. Resolved—That the proprietors tender their best thanks to Mr. Lambelle for his exertions as Manager and Editor of the *Herald*, and very much regret their inability, under the circumstances, of continuing the appointment after the close of the present month."

No doubt at the impending anniversary meeting the proprietary will be asked by their trustees for further advice. The managers of the paper are Messrs. W. C. Robson; W. Hunter; E. J. Blake; J. Hare, editor; and John Mould, chairman. It is intended to have all the labour done upon the voluntary principle—paid assistance being dispensed with. The experiment will be watched with interest.

A trance address upon "What are the Modes of Employment and Occupation in the Spirit-Life?" given through the mediumship of Mr. S. De Maine, abounds in good thoughts, and among them are found the following:—"Employment in Spirit-life is varied, and the inhabitants of that condition of existence are engaged in occupations full of activity, not solely for the gratification of self, but to benefit those in the spheres as well as the inhabitants of the material world. Employment is beneficial to the physical body, for it is a means of bringing out its powers and developing its resources. Then if employment be so necessary on earth, it must be infinitely more so in Spirit-life. Slothfulness and inglorious ease are conditions of existence unknown in the higher life. Every individual will be employed in the occupation he is best adapted for. Not an idle soul will there be found, but all are endeavouring to do their utmost to

usher in the light of spiritual truth. Here you may labour to benefit your fellows, and receive nothing directly in return, but in Spirit-life the more you labour the more blessings you will obtain."

"The Religio-Philosophical Journal."

Dealing, in a leading article, with the power of the "Human Will," the writer asks, "Why the contagion of courage or cowardice we sometimes see?" and proceeds to answer the question by shewing that the influence of the human will is potent to inspire with hope or fear; that when coming from the good and true such influence is capable of producing lasting effects in nations and individuals, inspiring heroism that is "the hope and wonder of the world." In ourselves, our own will power can be made an effective protection, for "when a temptation to evil or weakness, or a sweep of psychological power from a mischievous or vicious crowd is coming," our proper course is to "let the will set up danger-signals at every avenue of the senses and passions in us, that we may be ready to guard against and baffle the storm," thus saving ourselves and others from deeds and thoughts that without the exercise of our wills against them often lead us captive.

"Dr. Richard S. Storrs, D.D., recently delivered a lecture in New York before the 'N. Y. Association of Science and Art,' on 'The Recognition of the Supernatural in Letters and in Life.' To the practical mind of a Spiritualist he darkened counsel by a multitude of painting-words. The four basic assertions which he laid down as a foundation for his lecture we take no exception to, but approve them. They were: 1. That the recognition of spheres of being above our sense, is quite indispensable to whatever is noblest in thought and life. 2. Nature to the mind appears to be the imbedded impression of something transcending the reach of that which we call nature—of realms of existence surpassing sight, yet of substantive verity. 3. The religions of the world have sprung from instinctive aspirations of the soul, however they have been used by craft and ambition. 4. If this instinct, so general, is not a real one, or, if there is nothing in the facts of the universe which furnishes foundation and argument for it, it is hard to infer anything, with confidence, from the mental constitution of man."

"The Banner of Light."

An old correspondent of the *Banner*, "D. L.," writing from Washington, reports an exceedingly interesting séance which he had with Dr. Slade, forwarding to the editor of our contemporary a photograph of the slate used on the occasion. "D. L." procured a double slate, united at the back by hinges, and the writing upon it was done while it was resting upon his head, where it was placed by Slade while under influence. Dr. Slade sat opposite to his visitor, and the slates were about three inches above the level of his eyes. In about eight minutes six communications were written in Latin, Greek, German, French, and English, the proper translations being appended. The correspondent declares that the slate was new, and when the experiment commenced was free from all writing.

A letter of sympathy is published from the "First Association of Spiritualists," of Philadelphia, and signed officially by the president, vice-president, recording secretary, and corresponding secretary, addressed to Mrs. S. W. Fletcher, followed by a letter in acknowledgment from Mr. Fletcher. Liberal quotations from comments on the case which have appeared in "LIGHT" are also given.

The Editor of the *Revue Spirite* writes as follows:—

"Please announce in the *Banner of Light* that American mediums for materialization, and for direct writing also, will be well received in Paris, because we are a Republic, because our Society will protect them, and shield them completely in affirming their worth as mediums."

The appearance of Dr. E. D. Babbitt's new work upon "Religion as Revealed by the Material and Spiritual Universe," is announced.

"The Cornubian."

The following item is given in our Cornish contemporary in the notes contributed by "Drus":—

"Many years ago intelligence was received of the loss, on the Irish coast, of an emigrant vessel, with nearly all on board. A person called Phillips, his brother, and cousin, all natives of Illogan, being among the passengers, the mother of the former, believing them to be drowned, became greatly distressed. At this juncture a neighbour informed her of their safety, stating that he had received a message to that effect by means of table-rapping. Two or three days subsequently a letter was received from one of the sons, confirmatory of the alleged spiritual communication. Here is an instance of the benefit of spiritual intercourse."

"The Harbinger of Light."

The April issue of our Australian contemporary, just to hand, contains brief reports of the materialisation séances of Mr. G. Spriggs, the Cardiff medium, at present in Melbourne. The conditions do not appear to have been so good as required, though the re-organisation of the circle caused subsequent hopes to be entertained of improved results.

Mr. Charles Bright, a much esteemed lecturer upon Spiritualism, has delivered the first lecture upon the subject in the Town

Hall, Bathurst (N.S.W.), Mr. Rae, the editor of the *Independent*, presiding. "A fair and appreciative audience" assembled, and it is stated that "many are anxious to hear the lecturer again."

The subscription raised on behalf of the widow of Mr. J. Tyerman (who will be remembered as a visitor to England a year or two ago) is announced as closed, the amount raised being £253, which has been duly paid over to the lady.

A new weekly paper devoted to Spiritualism, and called the *Telephone*, has just appeared at Brisbane.

GOSWELL HALL.

The platform of this hall was occupied on Sunday last by Mr. E. W. Wallis, and owing to this being his farewell visit prior to his departure for America, the friends mustered in good force to bid him adieu, and wish him God speed in his mission. Many heart-felt desires were expressed to see him soon and safe back again in our midst. The subject of his morning's discourse was "Trance and Inspirational Mediumship Considered," and in the evening, "Three Aspects of Spiritualism," which were enumerated as follows:—First. *The facts* as demonstrated by physical phenomena. Second. *The protest* it makes against all shams and hypocrisy in life. Third. *The religious aspect*. Each of the above divisions was most ably and earnestly discussed, and seemed to be highly appreciated by an attentive audience, who marked their approval by frequent applause. — J. N. G.

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