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SATURDAY, OCTOBER 29, 1881.

PRICE TWOPENCE.

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PROFESSOR BARRETT ON SPIRITUALISM AND CHRISTIANITY.

Canon Wilberforce in his able speech on Spiritualism, at the recent meeting of the Church Congress, quoted some remarks of mine respecting the injurious effects of Spiritualism, which, taken by themselves, convey a somewhat erroneous impression of my attitude towards this important subject. This, however, is not the Canon's fault, for he was good enough to ask me to put on paper the substance of some observations made by me in conversation concerning the very real dangers which beset the pursuit of Spiritualism. These observations, the result of extended and careful inquiry, were applied to those who make of Spiritualism an end, instead of a means to an end. By this I mean surrendering reason and religion to a blind belief in Spirit manifestations, rather than using these revelations, with a reverent and balanced mind, as an aid towards the attainment of higher spiritual truths. This qualifying statement is omitted from your report of Canon Wilberforce's speech. Had I been present I should have asked leave to make my meaning clear, and at the same time have stated that there is another and brighter aspect to this subject; for I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them.

Nevertheless loyalty to truth compels me to acknowledge the evil and the good that have come under my own observation; the evil when Spiritualism is made a stepping stone down to a lower plane, the good when it is used as a stepping stone to something higher. But it will be said—Can we not find a religion, and so rest, in the teachings of Spiritualism? My own strong conviction is that we cannot; that is, if we are true to the highest instincts of our nature and faithful to those Divine intuitions and admonitions which come to every soul struggling into light. And this conviction is not the result of any preconceived opinion, but of wide observation conducted with an honest desire to know the truth. "By their fruits ye shall know them." Weighed in the balances Spiritualism as a religion is found wanting, for it is unable to satisfy the highest needs of man. And in corroboration of this conviction I will quote an extract from a letter written to me some time ago by one who knew much of Spiritualism in private circles, and whose broad sympathies, delicate perceptions, and profound spiritual insight, rendered her judgment on this question singularly weighty. I am breaking no confidence in saying the letter is from the late Miss Keary, the eminent authoress, who, in reply to my question as to her opinion of Spiritualism, wrote to me as follows:—

"I am very variable in my own feelings about Spiritualism, being sometimes as much repelled from, as I am at other times drawn towards, the investigation; but I think I have quite ceased to have any doubts that there is an avenue to fresh knowledge opened in that direction. My doubt is whether it is a right door to go in at; whether through it we may not enter into spiritual regions less high than we might attain in other ways;—I mean such ways as earnest seeking to enter into the higher spiritual life through prayer and meditation; and whether we may not be in danger of shutting the gate of the highest way by wandering into bye-ways. On the whole, however, I am disposed to think that scientific investigation into these new phenomena must be allowable, and so I don't feel any scruple for such a purpose in aiding anyone who wishes to enter into it, as far as I have it in my power."

I would go further, and say that every Materialist, and especially every Positivist, is bound to inquire into the truth or falsehood of Spiritualism. The position of such is wholly illogical and indefensible until they can say that they too have diligently searched this region and found it all trickery and illusion; and this they have not done, nor even have they attempted to deal with the vast literature of Spiritualism, that will sooner or later compel the attention of every thoughtful man. No, they rest contented in their negations, forgetful of the touchstone of truth, that what a man affirms is always worth listening to, what a man denies is seldom of importance, for it leads no further. Knowledge affirms, ignorance denies. This is the invariable rule, and to this we shall all do well to give diligent heed. So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative. It may be he has many toils in devious ways, and much discouragement before his quest is satisfied, but at length he rejoices in the pearl of great price that he has found.

There is, it is true, a short cut to this knowledge, and that is the one taken by the true worshippers of Christ, by whatever name they may in ignorance address Him. Such reach by faith in Christ to the highest Spiritual truths; truths that can never be found in the phenomenal or even in the psychical, that is the simply intellectual, plane. Spiritualists themselves recognise the fact that nothing elevating or spiritual can be obtained through the thaumaturgy of a séance for physical manifestation; valuable as it may be to the scientific or sceptical inquirer. The senses are the gateways of phenomenal knowledge, but what the eye cannot rest upon, what the hand cannot handle, faith sees and grasps; it is the spiritual sense; it is the gateway to the unseen world. But it may be an infernal, instead of a heavenly, region that faith opens to us. According to the attitude of our minds, according to our ruling love, it will be a region of mocking, lying, flattering Spirits, echoing our errors and so confirming them; or it will be a realm of purity and peace, opening up paths not of least, but of greatest resistance from the flesh.

We cannot blind our eyes to the fact that there is a lower as well as a higher region in the spiritual world; a region of dangerous spiritual parasites, as well as of helpful, ministering angels. The former drag us down to the phenomenal, the revelation of loveless phantasms and aimless disturbances, leading us back to Materialism under a new name—reliance once more on the evidence of the senses alone. The latter teach us self-discipline, self-sacrifice, and self-surrender to a higher ideal, until, like Isaiah, we gain a vision of God. Then we shall exclaim with the prophet, "Woe is me, for I am undone, because I am a man of unclean lips and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." It is this contrition for sin, this humbleness of heart, this vision of God, which brings strength to climb up the hill of life and enables us, with many a stumble, to triumph at last over all its snares. And this it is which places the religion of Spiritualism and of Christianity as far apart as the poles; the one encourages self-complacency and self-love, and says "Peace, peace," here and hereafter, "where there is no peace;" the other reveals our nothingness and our need of help, and shews us the King's highway, "the way of holiness; the unclean shall not pass over it, but it shall be for those, even wayfaring men, though fools shall not err therein." It is the dissatisfaction with Spiritualism as the goal of faith that has led to the growth, or revival, of Theosophy, and this same feeling will, I trust, in time lead Spiritualists as a body to find in Christianity that which neither Spiritualism nor Occultism can give. W. F. BARRETT.

Belgrave-square, Monkstown, Dublin.

EXPERIENCES IN OPEN VISION.

To the Editor of "LIGHT."

SIR,—I have had some (perhaps not singular) experiences regarding Spiritual forms, which might, I presume, be called "elementals." It is probable that the publication of my experiences may elicit "experiences" from other sources which may eventually throw more light upon the subject.

My vision is not always "open" to those forms. I seem to require a pure atmosphere, an unfatigued sense; that is, my clairvoyance must not have been much used for other purposes, and there must be external calm of life, ease, leisure, and a certain amount of solitude. I have sometimes beheld these appearances in cities; but it is principally in the most secluded parts of forests, woods, groves, or gardens that I behold them. I have been at a loss how to class the peculiar forms that I see. I have sometimes beheld human Spirits in the woods and forests; but these I know to be human. The others are evidently sub-human; that is, they apparently possess a certain amount of intelligence approaching the human, but not fully so.

Conditions being favourable, it is apparently only necessary to exercise my will to see these forms, and then, as if a veil of material things was uplifted, I behold a world teeming with Spiritual life; or as if I looked *within* matter. Everything in nature seems at such moments to have its swarm of Spiritual inhabitants of various shapes, sizes, colours, and degrees of sluggish or active existence. Some forms are so ethereal and attenuated, they seem like the merest "airy nothings;" others are more tangible and of more pronounced shapes. They resemble earthly forms in many instances, and in other instances are utterly unlike. Some are beautiful in shape and colouring, others quaint, grotesque, and unlovely. I have seldom seen anything frightful. They all appear to be conscious of *life*, and are in a state of innocent enjoyment of mere life, as all the lower material creation appear to be. In very rare instances have they seemed conscious of my existence, and then they would regard me indifferently, not appearing to care for my presence.

There seems a *tendency* in all these forms to the human form, as if that were the ultimate end, or as if the Great Father's impress were upon all His works; and once divested of transforming matter, the spiritual part is seen to be of a human type. I have sometimes beheld the loveliest human forms (spiritual) floating in the atmosphere in woods, in the midst of the surrounding lower forms, with countenances radiating love and beneficence, and they seemed to be in the discharge of certain caretaking duties towards these lower ones. They would approach me, looking into my eyes most lovingly, and address words to me. Again, I have seen unhappy human Spirits in the woods, some gigantic, some dark and ugly.

Mr. Gerald Massey's remarks upon the "Alsamanukpa" remind me that once I observed the form of a very intelligent, but innocent looking monkey, sitting upon the branch of a tree, apparently eating an ethereal nut. "Why that creature looks like a monkey!" said I to one of my Spirit companions. "Well, it is the spiritual part of a defunct monkey," replied he, "which has found its way to these woods. He still retains the form of a monkey, whilst waiting to enter the body again." These creatures do not appear to me, however, to be mischievous in the least; but, of course, we cannot tell what overwhelming powers might operate upon them to make them so, under certain conditions of excitability, perhaps caused by human beings in the body.

Although I enjoy the supreme blessing of open communion with Spirit friends, who are my teachers, yet I do not consider I have made any surprising strides in knowledge, and I have been "puzzling" over this curious page in the volume of nature ever since it was opened to my gaze some few years ago. A solution offered to my mind by a suggestive voice is this: "Every creature that passes out of material life into spiritual life, that 'dies' in short, must have some Spirit form, and must live somewhere. You see the Spiritual shapes of creatures that have died. But you see also forms that have never been embodied,—that perhaps never will be; that live in the vast, unknown ocean of Spirit: beings that scarcely know they live, that certainly cannot reason upon it; *blind* indeed, inasmuch as they know nought, perceive nought, and act as they are impelled, obedient to impulses from higher beings." But just here there is, as yet, a lapse of further teaching. Whether "forces" may be *seen*; whether they have shape or form, I have not *seen*, and I do not know. Perhaps some one else may know; and if my clairvoyance is faulty, from whatever cause, as it may be—for I suppose nothing is perfect—then I should like

to have it made known to me, and thus obtain the opportunity of correcting my errors. At any rate I see these things, and I should like to know why, and what it all means, if any one can tell me.

I will only add that I have at times seen swarms of living Spiritual forms, borne swiftly as by powerful currents, in compact masses or volumes. I have seen Spiritual beings in water, in the earth, in the fire, in the air, with forms apparently appropriate to each element. Perhaps I am daft. I have often wondered if I had not lost my senses, when these curious things have been passing before my eyes. Are any of your readers possessed of a like insanity? I give you my name in confidence.—Yours respectfully,

STUDENT.

October 20th, 1881.

MUSIC AT DEATH.

Some years ago there was a discussion in the London newspapers about Spiritualism. Among my patients at the same period there was one who, when I made a call one day during his convalescence, told me what he had been reading in his newspaper. He said he knew nothing about Spiritualism, beyond what he read, but from a circumstance which happened in his own house was inclined to take sides with the Spiritualists. He had a small retail business, and, his family consisting only of his wife and himself, he let the upper part of the house. The first floor was occupied by a married couple, also without family. The husband was out all day, the wife was laid by with an incurable disease, a neighbouring woman coming in from time to time to attend to her wants. One day, said my patient, while in the little parlour behind the shop, he heard music, and so loud that he thought an organ was being played at the open street door. Preparing to go and shut it, he heard his wife calling from the kitchen stairs, asking him to send the organ man away, for the sake of the sick lodger, with whom she had much sympathy. The street door was not open, and now the music sounded from above. "My wife hastened up stairs," said he, "and I, as mystified as she was, followed, for we knew there was neither musician nor musical instrument in the house except my own violin, hanging up in the parlour. The door of the sick woman's bedroom was ajar, and my wife, who frequently visited her, pushed it open and with a gesture of wonder beckoned to me. There was the sick woman lying in bed, gazing upwards, her hands raised as if in rapt astonishment, the music sounding within the room. Presently the hands fell, the music died away as if in the distance, and then we saw that she had ceased to breathe."

My patient's wife was present, and confirmed the narrative as it went on. They said they were unable to account for the music, and felt driven to the conclusion that it was unearthly.

M.D.

"M.A. (Oxon.)" is writing valuable articles in "LIGHT" (London). He holds the pen of a ready writer and his thoughts and researches are valuable.—*Religio-Philosophical Journal*.

A VALUABLE feature in the English Spiritual journals is facts of Spirit presence, clairvoyance and magnetism, carefully reported by intelligent correspondents, with the conditions and persons present, accurately given. We wish American Spiritualists would do more of this. Send us *facts*, friends, and report them with care, and you will "help the cause along" greatly, and command our grateful thanks as well.—*Religio-Philosophical Journal*.

A BRAHMIN MOVES MATERIALS BY WILL.—Dr. Peebles, formerly United States Consul at Trebizond, has been lecturing on India and tells the following:—The old man said: "If you will take your seats I will say my prayers; then I think I shall have power to move any object in this room." He prayed. I saw on the table a manuscript book; also some peacocks' feathers. Having gone through his prayers, and burned incense, "Now," said he, "I have the power to move by my will. If you please to call it, I will command anything in this room to move." I said, "Will you please to move that book on the stand?" He pointed to it, and, said, "Come this way." The book trembled, fell to the floor, and slipped along the floor to his feet. He told the feathers to come. They leaped around the room. I was astonished. I said, "Tell me how you do this." He said, "You, an enlightened man, ask a poor Brahmin heathen how he does this! I believe in Brahm, the one living and true God. He moves all material things, and just so far as I become Brahm-like, just so far as I control my passions, subdue my earthly nature and live in the divine, in the same ratio have I power to move anything within the range of my voice or my radiations. And so," said he, "by prayer, by holy life, I obtain this divine power from Brahm." And then he told me how he lived; about his bathing, about his food, about his prayer; a most devout life.—*Detroit Free Press*.

THE TRUTH ABOUT GHOSTS.

The following are amongst the latest contributions to the "Ghost" column of the *Daily Telegraph* :—

SIR,—As one much interested in the discussion which has recently taken place in your columns, and very sceptical as to ordinary ghost stories, may I be permitted to mention that about a quarter of a century ago a society was formed by some members of the University of Cambridge for the purpose of instituting "a serious and earnest inquiry into the nature of the phenomena which are vaguely called supernatural"? One of them, an eminent Biblical scholar and a canon of the Church of England, replied to an inquirer on the subject that "the researches of the society had resulted in a conviction, shared by all its members (especially by the writer of this letter,) that there is sufficient testimony for the appearance, about the time of death or after it, of the apparitions of deceased persons; while, in regard to other classes of apparitions, the evidence so far as obtained was deemed too slight to prove their reality." May I mention three cases of apparitions which may almost be called historical? 1st. The well-known Beresford apparition, which occurred October 15th, 1693; the author of the account being connected by marriage with the Beresfords, relates it on family authority. 2nd. The appearance of a young officer of the Guards, who died in London October 15th, 1785, to two officers sitting in the mess-room of their regiment, then quartered in Canada, in broad daylight on the same day, and who were subsequently known as General Sir J. C. Sherbrooke, G.C.B., and General Wynyard, Colonel of the 24th Light Dragoons. 3rd. The memorable case of Captain German Wheatcroft, who was killed at the siege of Lucknow, November 14th, 1857, and whose image appeared the same night to three different parties living in various localities in England, thereby causing the Horse Guards to rectify Lord Clyde's despatch, which had given a wrong date for the day of his death. This case is of so remarkable a nature as to place the possibility of apparition phenomena beyond all reasonable doubt; and it is scarcely saying too much if we term those who refuse to believe such an accumulative amount of evidence as the victims of what has been called "the superstition of incredulity."—Yours faithfully,

October 20th, 1881.

M.A. OF CAMBRIDGE.

SIR,—In the latter part of the summer of '78, between half-past three and four in the morning, I was leisurely walking home from the house of a sick friend. A middle-aged woman, apparently a nurse, was slowly following, going in the same direction. We crossed Tavistock-square together, and emerged simultaneously into Tavistock-place. The streets and square were deserted, the morning bright and calm, my health excellent, nor did I suffer from anxiety or fatigue. The following scene was now enacted:—A man suddenly appeared, striding up Tavistock-place, coming towards me, and going in a direction opposite to mine. When first seen he was standing exactly in front of my own door. Young, and ghastly pale, he was dressed in evening clothes, evidently made by a foreign tailor. Tall and slim, he walked with long, measured strides, noiselessly, without a sound. A tall white hat, covered thickly with black crape, and an eye-glass, completed the costume of this strange form. The moonbeams, falling on the corpse-like features, revealed a face well known to me—that of a friend and relative. The sole and only other person in the street, beyond myself and this being, was the woman already alluded to. She stopped abruptly, as if spellbound, then, rushing towards the man, she gazed intently and with horror unmistakable on his face, which was now upturned towards the heavens, and smiling ghastly. In her strange contemplation she indulged but during very few seconds, and with extraordinary and unexpected speed for one of her age and weight, she ran away with a shriek and yells terrific. This woman never have I seen or heard of since, and but for her presence I could have explained the incident, called it, say, subjection of the mental powers to the domination of physical reflex action, and the man's presence would have been termed a false impression on the retina. A week after the above event news of this very friend's death reached me. It had occurred on the morning in question. From the family I ascertained that, according to the rites of the Greek Church, and to the custom of the country he had resided in, he was buried in his evening clothes, made abroad by a foreign tailor, and strange to say he wore goloashes

or indiarubber shoes over his boots, according also to the custom of the country he died in; these deaden completely the sound of the heaviest footstep. I never had seen my friend wear an eye-glass. He did so, however, whilst abroad, and began the practice some months before his death. When in England he lived in Tavistock-place, and occupied my rooms during my absence.—I am, Sir, yours very truly,

ARMAND LESLIE.

REVIEW.

RYMES IN COUNCIL. APHORISMS VERSIFIED. By S. C. HALL, F.S.A. London. Griffith and Farran. 1881.

This elegant little volume has been brought out, as the writer tells us in the prefatory paragraphs, in the eighty-first year of his age. He also hopes that it will be regarded as a monument to the memory of her who was his "companion and friend, counsellor and wife," and who was removed from earth while the book was passing through the press.

The somewhat didactic form necessarily given to the verses in carrying out the idea of embodying "Aphorisms," unavoidably affects their character as poetry. They must be looked upon more as texts and mottoes, many of them containing much truth in a condensed form. Occasionally, however, they rise to a higher key, and the ideas clothe themselves in more musical language and more flowing metre. As, for instance, in XVIII. :—

"When Death removes the soul from homes of clay,
And we in spirit homes our lives renew,
When earth's dark hours are changed to perfect day,
Be sure our God will give us work to do :
Continued work—of mind, heart, tongue, or pen.
We may be teaching still our fellow-men—
And fellow-men the words of truth may read
Where He who lights the lamp the flame will feed.
No life apart from labour can be blest,
Nor useless idleness be happy rest."

To our own mind the gem of the volume, so far as Spiritual truth combined with poetic beauty is concerned, is the closing "Farewell." We are almost tempted to extract the whole of it.

Through mists that hide me from my God, I see
A shapeless form : Death comes and beckons me :
I scent the odours of the Spirit land :
And, with commingled joy and terror, hear
The far-off whispers of a white-robed band :
Nearer they come—yet nearer— yet more near :
Is it rehearsal of a "Welcome" song
That will be in my heart and ear, ere long ?
Do these bright Spirits wait till Death may give
The soul its franchise—and I die to live ?
Does fancy send the breeze from yon green mountain ?
(I am not dreaming when it cools my brow.)
Are they the sparkles of an actual fountain,
That gladden and refresh my spirit now ?
How beautiful the burst of holy light !
How beautiful the day that has no night !
Open, ye everlasting gates ! I pray—
Waiting, but yearning—for that perfect day !
Hark to these Alleluias ! "hail, all hail !"
Shall *they* be echoed by a sob and wail ?
Friends, "gone before," these are your happy voices :
The old familiar sounds : my soul rejoices !
Ah ! through the mist, the great white throne I see :
And now a Saint in glory beckons me.
Is Death a foe to dread ? the Death who giveth
Life—the unburthened Life that ever liveth ?
Who shrinks from Death ? Come when he will or may,
The night he brings will bring the risen day ;
His call—his touch—we neither seek nor shun ;
His life is ended when his work is done.
Our spear and shield no cloud of death can dim :
He triumphs not o'er us—we conquer him !
How long, O Lord, how long, ere I shall see
The myriad glories of a holier sphere ?
And worship in Thy presence ?—not as here
In chains that keep the shackled soul from Thee !
My God ! let that Eternal Home be near !
Master ! I bring to Thee a soul opprest,
"Weary and heavy laden," seeking rest ;
Strengthen my faith that with my latest breath,
I greet Thy messenger of mercy—Death.

WATKINS, the slate-writing medium, was arrested in Erie, Pa., for exhibiting without a licence. About 50 persons, among whom were many ladies and gentlemen of the best society, testified to the fact of Spirit-communication. The magistrate decided that Spiritualism was a religion, and that its exponents were entitled to all the privileges enjoyed by ministers. Watkins was discharged, at the cost of the city.—*The Two Worlds.*

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.

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NOTICE TO THE PUBLIC.

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

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NOTES BY THE WAY.

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

The connection that I spoke of lately between Buddhism and Freemasonry has revived in my mind a feeling that has long been dormant. I have always believed that the higher developments of the spiritual life, and the pursuit of recondite spiritual knowledge, as well as the more delicate experiments in the higher phenomena of what is broadly called Spiritualism, must, so far as they can be pursued in common, be distinctly esoteric. It is obvious to say that the question of spiritual growth is purely personal. So it is: but a man can tell his struggling brother how he has himself won success. The pursuit of knowledge, and the scientific experiment, are matters that can readily be pursued in an esoteric body whose members are of one mind, and on a similar plane of intellectual and spiritual progression. There is nothing needed beyond the formation of a body such as I have indicated, from which the wonder-hunter, the curiosity-monger, the *profanum vulgus* generally, should be absent. The brethren should have worked up to the plane on which the society stands, and none should be admitted till he had proved his fitness. Once admitted he should pledge himself by solemn obligation to persevere in the quest, and to use such means as would, in the judgment of his brethren, conduce to that end. His own spiritual life must be his own care, but the example of his fellows would be no slight stimulus. The store of knowledge would be common property on which the common intelligence would be exercised in the way of dissertation and discussion.

How was this dream to be realised? My thoughts turned naturally to that great Brotherhood whose aims and objects so nearly corresponded with those I had in view. The scrutiny of the hidden mysteries of Nature and Science came very near to my course of study. The Masonic Lodge was conducted on orderly principles in which religious sanctions were solemnly invoked: the brethren were pledged by a very sacred obligation, and ancient prescription imparted a solemnity and orderly regularity and decorum to the proceedings. All this was precisely what I desired. An esoteric body, a solemn engagement, an orderly ritual, a religious atmosphere, a search after the hidden mysteries of Truth! Eureka!

Truth compels me to say that, having penetrated into the mysteries of the various degrees which belong to Masonry, orthodox and unorthodox; (for I have been unsparing in my search)—having even extended my inquiries to the East, (though there must be Orders there of which I have as yet no knowledge); having sought by every means in my power—I have not found. There is much in Masonry, especially in some of the less known degrees, that is beautiful in symbolism, enshrining deep truth. But "the trail of the serpent is over it all." The constitution of a Lodge does not permit the selection of brethren on the principle I have laid down; or rather, such selection has not been made in any Lodge that I can discover. The underlying truths are not realised by one out of a thousand, and the vast majority divide their attention between the various charities,

(which are munificently supported), niceties of ritual, (which attract a large share of attention), and the banquet (which attracts most of all). It is impossible to admit to a Lodge only such like-minded brethren as would pursue such a course of training and study as I have indicated.

Whether, in any of the various Orders that are not directly governed by the Grand Lodge of England, it would be possible to gather together a sufficient number to make my dream a reality, I have no means of knowing. I fear not, at least yet. But if any who fulfil the required conditions in knowledge and intent see their way to suggestion I shall be glad to hear and ponder.

The case of Mrs. Croad, which Dr. Davey records as one of transfer of sensation, reminds me of some similar narratives. One is mentioned by Epes Sargent in his last work, "The Scientific Basis of Spiritualism." [Ch. vii. p. 224.] The case was one of induced somnambulism in which the patient, Mrs. A. C. Mowatt, had developed remarkable lucidity, and was in absolute rapport with Mr. Sargent. "If I put anything hot or cold into my mouth," he says, "she would at once recognise it. . . . There was a quick sympathy with all my moods and physical conditions, and yet she was supremely and independently conscious all the time, and would reason upon the phenomena, describe them, philosophise upon them, and oppose my own opinions with an ability far transcending that which she exhibited in her normal state." Mr. Sargent had almost daily opportunity of studying this case for two years, during which time "there never was the slightest symptom of any attempt at deception." Mr. Sargent says: "I have letters that were written by her in utter darkness, and the chirography is a great improvement on that of her waking state. She would embroider and do all sorts of fancy work in the dark." In addition to this, Mrs. Mowatt exhibited in a rare degree of perfection some of the mesmeric phenomena, such as double consciousness, and absolute insensibility to bodily pain. Her case was tested by Dr. Valentine Mott, the eminent New York surgeon, of whom Sir Astley Cooper once said, "He has performed more of the great operations than any man living, or that ever did live." He plunged a lancet into her arm, rendered rigid by a few passes. "She talked, and smiled, giving not the slightest indication of physical feeling." Dr. W. Ellery Channing, the eminent Unitarian divine, took great interest in her case. "At Channing's request," says Mr. Sargent, "I mesmerised her for a dental operation, and I well remember his getting down on his knees to watch the expression of her face while she sat in the chair, and the dentist extracted one of her firmly-fixed molars. Channing was amply satisfied that there was insensibility to pain in her case."

The case of Miss Fancher is similar, but in it, as in Mrs. Croad's, no resort was had to mesmeric aid. I much regret that I cannot select out of my voluminous correspondence with Mr. Sargent, the letters in which he details his experiments with Miss Fancher at the time when they were made. Until I can find time to arrange and index the correspondence on these subjects, which has accumulated at an ever-increasing rate for now nearly ten years, I cannot utilise the mine of information and fact that it contains. The demands upon me make this impossible, and my memory, accurate enough in broad facts, is not minute. But I well remember the long and interesting accounts sent me by every mail of Miss Fancher's power of reading a book by running her fingers over the pages, and of doing the most elaborate fancy wool-work, involving the nicest discrimination of shades of colour, in pitch darkness. I have in my possession an autograph of hers, sent to me by Mr. Sargent, which is a marvel of elaborate chirography. Yet it was "done without eyes."

Drs. Hammond and Beard, "experts in nervous disease," the latter of whom has been prominently before the English public of late, deny absolutely the possibility of such a feat of clairvoyance as "reading unknown writing through a closed envelope." This is just one of the dogmatic utterances of men, who are not only ignorant of these special phenomena, but actually prejudiced against any evidence in their favour, and who absurdly claim to be specially qualified to adjudicate upon testimony. The allegation is met by the record published by Mr. Sargent [p. 227] of the experience of Henry M. Parkhurst, the astronomer, of 173, Gates Avenue, Brooklyn, N.Y. It is so precise, and the facts are so remarkable, that I quote the

record as it stands. "From the waste basket of a New York gentleman acquaintance he [Mr. Parkhurst] fished an unimportant business letter, *without reading it*, tore it into ribbons, and tore the ribbons into squares. He shook the pieces well together, put them into an envelope, and sealed it. This he subsequently handed to Miss Fancher. The blind girl took the envelope in her hand, passed her hand over it several times, called for paper and pencil, and *wrote the letter verbatim*. The seal of the envelope had not been broken. Mr. Parkhurst himself opened it, pasted the contents together, and compared the two. Miss Fancher's was a literal copy of the original." Testimony such as this can only be got rid of by the simple expedient of rejecting it wholesale. A thousand failures to read the numbers of bank notes enclosed in sealed envelopes do not affect one such real success as this. Mr. A. R. Wallace acutely puts it, "How can any number of individual failures affect the question of the comparatively rare successes? As well deny that any rifleman can hit the bull's eye at one thousand yards because none can be sure of hitting it always, and at a moment's notice."

M. A. (OXON.).

WHAT SPIRITS OUGHT TO TELL US.

To the Editor of "LIGHT."

SIR,—As one of the speakers on Spiritualism at the Church Congress, may I be allowed to suggest the line which I think Spiritualists might take, if they wish to get credence for their views? The investigation of the phenomena in a strictly scientific mode is clearly very difficult, because the strict test conditions (e.g., presence of light, &c.) do not suit the Spirits (taking their explanation). The next best thing to this would be that they should communicate enough of the *general laws* of their actions, powers, &c., to enable particular deductions to be made, which would then form tests for the truthfulness of the descriptions. If so many Spirits are communicating every day there ought to be no difficulty in getting a very large amount of general evidence of this sort together. It should be done through different mediums, but at the same time, as much as possible, to lessen the chance of collusion. By that means one would learn what the Spirit world really is, and also how it may be made to combine with our world. All the present information, as far as I can judge from very slight acquaintance, seems so utterly disjointed and fragmentary—there seem no general laws forthcoming as to what Spirits can do and cannot. This is one of the things which to me constitute the weak side of the evidence for the Spiritual character of the phenomena.

Trusting you will pardon this suggestion, and thanking you for the courteous way in which you have mentioned my speech,—I am, yours truly,

WALTER A. BRAME.

38, Belgrave-road, S. W.
October 20th, 1881.

COMMUNICATIONS FROM EXALTED SPIRITS.

To the Editor of "LIGHT."

SIR,—Will you allow me to thank Signor Damiani for his letter, dated October 10th, which I read with great pleasure?

I cannot see why we should be so willing to receive communications from the lower Spirits, yet refuse to hear or learn from the higher beings, whose greater wisdom and loftier natures fit them so well to be our guides.

Nor will it be difficult with time and experience to distinguish between the real gold and the imitation; between the presumptuous Spirit, who assumes to be what he is not, and the truly great one, whose law is love, and who appeals to reason and not to force.

I am not at all surprised at Miss Houghton's belief; but rather can heartily sympathise with it; and also, I am sure, admire the courage with which she has published the same.—Faithfully yours,

A. PERY.

The White House, Cottingham, Leicester.
October 23rd, 1881.

THE BRITISH NATIONAL ASSOCIATION will hold its first conversazione for the season 1881-2, on Monday evening, November 7th, commencing at seven o'clock. As the Association is about to enter upon its campaign of winter work the council will feel greatly encouraged by a large attendance at the conversazione, and to this end an endeavour has been made to render the occasion a very attractive one. In addition to music and a brief speech or two, the loan has been promised of some Spirit drawings, direct Spirit writings, and other objects of interest. Members and friends will be admitted on payment of one shilling each.

DR. DAVEY, SPIRITUALIST; AND DR. DAVEY, MATERIALIST.

To the Editor of "LIGHT."

SIR,—In my "Evidences" before the Dialectical Society I stated that sixteen years ago, when I attended my first Spiritual séance at Clifton, near Bristol, I met there a Dr. Davey, who took the chair on that occasion. The very first Spirit that manifested at that séance was the son of the chairman, who exchanged expressions of the tenderest affection with his father. I well recollect how I laughed at that exhibition, being then an unbeliever in Spiritualism. But, having soon become convinced of the truth of Spirit communion, I sought Dr. Davey, and we formed a circle—in fact, a society—under the name of "Psycho-dynamic." I found the doctor quite an enthusiast of our philosophy, as he related to me a truly wonderful story of how he became a Spiritualist. The doctor was the most assiduous in his attendance at the séances of the society, except, perhaps, Mr. John Beattie, Mr. G. Tommy, and myself; and his patience, or rather his impatience, for obtaining Spiritual phenomena, was so great that on several occasions he made us sit for a couple of hours in perfect darkness and silence, that he might get a certain manifestation promised to him by the Spirits; it was awfully trying. Later on Dr. Davey invited several members of our society, including myself, to his house near Bristol, and regaled us with a séance with Mr. D. D. Home. After a long absence from Bristol, I revisited it in the autumn of last year, and I made a point of calling upon the doctor, who is a very genial and courteous man, and we had a most delicious chat on Spiritualism.

Now, in "LIGHT" of 22nd instant, you quote a Dr. Davey, of Bristol, as follows:—

"Of matters supernatural, or forces outside of nature, I know nothing. . . . If anyone expects me to discourse or speculate on the immaterial, the metaphysical, he will be disappointed, for this single and sufficient reason—I believe in nothing of the kind. As a materialist, I hold that to degrade matter, as is now done, to regard matter as else than the main-spring, the only direct and sufficient cause of each one and all the vital phenomena—else than the ever potent force at work in and through both the organic and inorganic worlds; and as such doomed in virtue of natural law, to realise ever and anon that sublime adaptation of means to the end at once sustaining, perfecting and allwise; so, I say, to degrade matter is to stem the tide of truth, progress, and humanity."

Thus, you see, that there must be two doctors of the name of Davey at Bristol, of which fact I was not aware—the one a staunch Spiritualist and the other an incorrigible Materialist.—Very truly yours,

G. DAMIANI.

October 22nd, 1881.

A PLAGIARISM.

To the Editor of "LIGHT."

SIR,—Can any of your readers say where the phrase frequently met with in Spiritualistic literature, "The life that now is shapes the life that is to be," originated. I first met with it in "Spiritualism: Its Facts and Phases," by J. H. Powell, but I afterwards saw it in a work of Dr. Cummings, written before Mr. Powell's book, but which, I feel sure, he never saw, as he read but little, especially books of a theological character. In both works the sentence is printed without inverted commas. It will be interesting, I think, to discover how the plagiarism is to be accounted for.—Yours, &c.,

ROBERT COOPER.

Eastbourne, October 25th, 1881.

SPIRITUALISM AT THE CHURCH CONGRESS.—We announced our intention last week of issuing a pamphlet, dealing with the question of Spiritualism as represented at the recent meeting of the Church Congress at Newcastle. Its preparation is in the best possible hands—those of "M.A. (Oxon.)." It will comprise the addresses delivered before the Congress; notes and comments thereon; a list of distinguished persons who have testified to the reality of the phenomena; advice to inquirers as to the most suitable books to be read; instructions as to the best modes of investigation, &c. A warm-hearted friend of the Cause has generously undertaken to defray the total cost of the issue of *fifteen thousand copies*. We trust that other friends will help us to make the issue twenty thousand. The pamphlet will be entitled "Spiritualism at the Church Congress. By 'M.A. (Oxon.)' With Advice and Information for Inquirers." Price 2d.

We have received copies of the *Echo*, Dunedin, New Zealand, a paper devoted to the discussion of questions pertaining to Spiritualism, freethought, and political reforms.

SPIRITUALISM IN AMERICA.

Specially contributed by E. W. Wallis.

Spiritualism has taken a strong hold in Boston, and is growing rapidly to assume a foremost position. One of the most successful movements is that of the Ladies' Aid Society, which has existed for 14 years, and is now more flourishing than ever. This society has a hall which it rents by the year on Washington-street, where the members meet every Friday for work to aid the worthy and industrious poor. A wise discrimination is employed, so as to discover deserving cases where assistance can be rendered to those who are striving to help themselves; but the society will have nothing to do with those fore-ordained paupers who seek to become pensioners upon the generous public. There are 170 members on the books, and from 75 to 100 attend the weekly sewing meetings, take tea in the hall, and are afterwards joined by husbands and friends, when an enjoyable social evening is spent, an hour or more being devoted to song, recitation, or reading, followed by a *conversazione*. Meetings are also held on Sundays, afternoon and evening, when mediums attend and give their services either for test, clairvoyant, psychometric, or lecture purposes, according to their mediumistic gifts. One of the most active workers is Mrs. (or Aunt as she is affectionately styled) Mary D. Stearns, who has been a member from the commencement, and is now 75 years of age. Mrs. W. F. D. Perkins is the president and right worthily fills that office.

Since Mr. Colville's advent he has been most indefatigable and has been nobly sustained by many friends who have assisted him in every possible way. A society has been formed of which Mr. Colville (or his Spirit inspirer) is president, and which is holding Sunday services in Berkeley Hall, a beautiful, well-appointed building capable of seating 700 persons. The morning services are usually well attended by the *élite* of the Boston Spiritualists. Many of these have been in the habit of attending churches, but the ministrations of Mr. Colville prove more congenial, being less iconoclastic than the majority of Spiritualistic lecturers; and he has drawn around him, therefore, a body of worshippers making Spiritualism rationally religious. The afternoon services are attended by a more general audience, but are usually full meetings. There are two Children's Progressive Lyceums, which are well attended and ably conducted. These prove as attractive to the elders as to the children. The exercises are interesting and varied, and well adapted to meet the needs of young people. Music and singing, recitations, marching and calisthenic exercises form the principal part of the programme.

Meetings are held every Sunday in Eagle Hall and Pythian Hall, the former under the management of Mr. Cobb, whose father, the Rev. Sylvanus Cobb, was for many years a prominent Universalist minister in Boston, well and favourably known for his consistency and ability.

Since Mr. Cobb has directed these meetings they are very much improved both in tone and numbers. The Pythian Hall meetings I have not seen, but they are said to be somewhat loosely conducted. Many mediums live in Boston, and on most of the principal streets the passenger sees the sign boards of clairvoyant, test, business, or physical mediums, while magnetic physicians and psychometrists abound. Some of these are undoubtedly honest and true, but not a few are questionable. It is freely admitted and deplored by the best Spiritualists that gross deception is practised by many announcing themselves as mediums. To me it seems a desecration of Spiritualism to see mediums advertising in papers, &c., as "business mediums," or to hear of people managing their business solely by direction of Spirit advisers, as if Spirits had nothing better to do than help us to make money, or as if we were so incapable and had so little self-reliance and ability as to become the servants of Spirit dictators.

In many places I find there is as much apathy as in England. One gentleman writes me: "Most of the Spiritualists here attend the Unitarian Church and seem satisfied with that, as it costs them but little." Others, again, have "got all they want, and are satisfied," and drop out from the ranks.

The last three weeks I have spent in Greenfield, Mass., where I find some few earnest workers—notably, Dr. J. Beals, the worthy president of the Lake Pleasant Camp—but little enthusiasm or opposition. This is a most beautiful little town; trees grow on the side walks, and not many yards from the main street you can be in the open country, which is very picturesque. The autumn tints are appearing upon the leaves, which change to brown, and red, and yellow, and add greatly to the beauty of the woods. But my heart turns homeward and, after all, I feel as though there is no country to be compared to grand old England.

Greenfield, Mass.

OUR CONTEMPORARIES.

"The Spiritualist."

The editor writes upon "Credulity," in connection with Spiritualism, and speaks of a class of Spiritualists who are "represented by those persons who promptly recognise handkerchiefs presented at cabinet windows in a dim light, as the faces of their grandfathers and grandmothers, and who grow angry with any other enthusiasts present who are too quick for them, and claim the dear defunct before they have had time to do the same."

"To these people," the editor says, "common-place utterances, when given by abnormal means, are 'religious revelations from the angel world,' and a medium, however vulgar and untruthful, is an inspired prophet."

A number of quotations are given from the correspondence upon "The Truth About Ghosts" appearing in the *Daily Telegraph*; and a letter, signed "Alice Gordon, F. T. S.," in defence of the celebrated "Brothers" of Theosophy, will be read with interest.

"The Medium."

In "A Discourse by J. Burns, O. S. T.," a criticism is offered upon the way in which Spiritualism was dealt with at the late Church Congress. The author of the "criticism" considers that little, if any, good to Spiritualism will result, and the following extracts shew the lines of argument and objection that are embodied in the "discourse." The Church is described as "in the first place, quite unscrupulous about truth. It is ready to back any one up who pretends to suit its purpose, whether they be duly qualified or not. It is not at all particular as to the kind of person who presents himself, or what his moral character or past history may be. The Church eagerly allies itself with persons of no character, either for upright conduct or truthfulness; if they can put on a brazen face and declare by their tricks and arts that Almighty God has not ordained that the Spirit shall manifest itself in these days."

The author contends that—"To all, Spiritualism has been God manifest in the flesh, the reality of the Spirit-world demonstrated to man in the flesh." And he remarks that—"When we look at Spiritualism in this divine light, and look at the treatment accorded to it by the Church, our souls are filled with alarm; not alarm for ourselves, but for mankind dominated and enslaved by a power so regardless of truth, so destitute of honour, so absolutely devoid of spiritual life as the Church is. There is nothing too mean for this power to stoop to. There is nothing too cruel for it to resort to. The Church has no practical revelation from the spirit-world—only the records of past revelations, which we have also and put to their proper use; if, then, the spirit-world reveal itself to man the Church would be at once obsolete, as it is already to all who have arrived at Spiritual light and life. This means a sad blow to one of the most profitable businesses of modern times. . . . O Spiritualists, look not to science or to Churches for your strength and your daily bread to sustain Spiritual life. These powers are of the world—not of the Spirit. Our grand work did not originate with them, it has not been carried on by them, it will not be espoused by them. The science of sciences, the fountain of all religion, is open to us: there must we look for our bread, and thus will our water be made sure."

"The Banner of Light."

As indicative of the varied contents of this journal, the following excerpt from the last issue to hand will be the best illustration:—

"The present issue of the *Banner of Light* might well be denominated a 'lecture' number, as we give to our readers this week the reports of three discourses by speakers prominent in the sphere of their individual labours. We hope the patrons of the *Banner* will give special attention to these addresses, as they will be found eminently worthy of thoughtful perusal. On our first and second pages the guides of W. J. Colville consider the query 'Why was our President taken away?'—in an able and comprehensive manner. This lecture was specially reported for our columns. The views of E. W. Wallis, of England, on 'Three Curses, and How to Remove Them,' will be found on our fourth page—this address also having been reported for the *Banner of Light*. On the fifth page Spirit Abraham Lincoln utilises the mediumship of Mrs. Cora L. V. Richmond to give admirable treatment to the theme of 'The Nation's Sorrow: Shall it be Changed to Joy?' We are indebted for this fine effort to the columns of that enterprising journal, the *Chicago Daily Times*, which paper remarks that on the occasion of its delivery Fairbank Hall was crowded to its utmost capacity."

We also learn "that the Rev. F. W. Monck, LL.D., F.A.S. of England, spoke at Brooklyn Institute on Friday, September 30th, and at Harvard Rooms, New York, on Sunday, October 2nd. It is said that he performed several magnetic cures at Brooklyn, and has been remarkably successful in healing the sick, both publicly and privately, in New York. The interest in his work is so strong in the latter city that he has been persuaded to locate there. Dr. Monck is, we are informed, able to heal the sick at a distance, without a personal interview."

"The Herald of Progress."

The Newcastle Society is vigorously pushing forward its experiments in phenomenal Spiritualism, and Mr. Charles Blackburn, of Manchester, we learn from our contemporary, is seconding them in an exceedingly generous manner, having supplied them with the apparatus needed for the simultaneous weighing of "forms," &c., and medium, concerning which it is said in our contemporary's leading article that—

"The new apparatus will shortly be completed, the cabinet being suspended from the ceiling, and the same connected with a balance, shewing its weight—then the added weight of the medium when fastened inside. All the apparatus will be under the eyes of the sitters, and any stranger will be allowed to take control of the reading of the indicator. Mr. Blackburn has generously paid all costs, which are not small, connected with the proposed experiments, and has also given an organ for the séance room in order to promote the harmony and relieve the sitters from so much exertion in singing."

The following announcement also indicates a useful feature in the intended programme of proceedings:—"As soon as completed, we shall announce in our columns that ministers of any denomination, accompanied by a well-known Spiritualist, will be allowed to investigate (one at a single sitting only), and afterwards we shall invite one scientific investigator to attend any sitting that may be convenient."

Mr. B. Lees, President of the Yorkshire District Committee, in a paper read before that body at its late second annual conference, deals in a healthy manner with the practical difficulties belonging to such work as the committee was formed to consider:—such as the lukewarmness of Spiritualists in matters of finance; the conflict of opinion as to the propriety, or otherwise, of securing paid speakers; the colouring of reports of work in roseate hues when the facts are against such treatment; and the selfishness to be met with on all sides. In fact, the paper is brim full of sound sense, and it is a contribution to the cause that, as concerns its practical working, has seldom been exceeded in value.

"The Two Worlds."

Our Midland counties readers will be gratified to learn that Mrs. Batie, so well known among them, has recently addressed an audience at Edinburgh, Pa., upon the death of the late President. The meeting, it may be added, was organised by the association known as "The Grand Army of the Republic," the members attending *en masse*, and in full uniform.

"The hall was beautifully and befittingly decorated with flags, portrait of the deceased President, and drapings. A good choir, with instrumental accompaniments, added to the solemnity of the occasion. Mrs. Hannah Batie, formerly of Halifax, Yorkshire, England, a Spiritual Medium and Inspirational speaker, was invited to attend and give one of her characteristic addresses. After the choir had finished singing 'Nearer my God to Thee,' Mrs. Batie was controlled and commenced with an invocation which seemed to electrify the audience, and before long many were bathed in tears. For one hour her controls spoke in the most eloquent manner on the life, death, and future of Jas. A. Garfield, and treated the audience to forgotten reminiscences of many of our long since departed and distinguished men, among others, particularly, Abraham Lincoln. The audience, comprising the most religious, industrious, and intelligent of the community, was spell-bound for one hour, so that a pin could have been almost heard if dropped."

"Revue Spirite."

Our brethren in France are more drawn to the subject of Vital Magnetism, or as our enlightened countrywoman, Miss Chandos Leigh Hunt, prefers to designate it, "Organic Magnetism," than we are on this side of the Channel. The Société d' Etudes Psychologiques of Paris hold frequent and formal séances for practically studying it, and the *Revue* gives prominence to articles in which it is discussed. The current number contains a suggestive one by M. Paul Gillard. The following is an abstract of it:—

I recognise two kinds of magnetism, each distinguishable by its effects; one is the human proper which I call the organic; the other Spiritual. Man is more than an organised body, he is also Spirit, enclosing soul.

Organic magnetism, emanating from the involuntary body, is under the actuation of the will of the voluntary spirit. This magnetism may be actuated by a materialist producing effects more or less salutary, or the contrary, according to the materialist magnetiser's own physical and moral state.

Spiritualist magnetisers invite the aid, when not content with their own power, of Spirits whose magnetism co-operates with their own in accordance with their reciprocal rapport. If such Spirits are not superior to the magnetisers, their co-operation is not of much account in a curative point of view.

What then is necessary to secure the co-operation of superior Spirits? The answer is: The purification of your exterior by unsparing bathing; abstinence from bodily exoitants; continence.

One of the most remarkable magnetisers of the present time, in answer to a question as to his astonishing success, said:—"The finest cures that I have made, and the finest instances of lucidity and clairvoyance that I have had the happiness of in-

ducing, have been when I have lived chastely in mind and body." The same question was put to another, and brought this answer:—"Living to the eternal and the infinite, a life of charity and chastity in thought and in deed."

The highest magnetism is beyond the organic, it is spiritual, it approaches the Divine. When a magnetiser has power to liberate the soul of a subject from the body, he may witness a Divine spectacle—a soul borne away for a while to a higher sphere of being. But of this I say nothing here.

The text for M. Gillard's paper is some wonderful healing works by a M. Sauda,—who seems to have been in the East, for he speaks of him also as Sauda Effendi,—whose precepts are: Live a life of continence, of abstinence from sensuous stimulation; be in charity and fraternal love with all; precepts which, he says, M. Sauda constantly exhibits in practice.

"La Chaine Magnetique" (Paris).

At a late session of the Société Biologique, of Paris, M. Riché presented to it a work from the author, Dr. Baretti, of Nice, "On the physical properties of a particular force of the human body, radiant neuric force, commonly called animal magnetic." Dr. Baretti is in high official position in the Alpes Maritimes, France. He has given much study to mesmerism, on which subject he delivered, last winter, a course of lectures at Nice. At these lectures the late lamented Du Potet was to have presided, but was prevented by failing health. Dr. Baretti announces in his book, and this is its point of special interest, that neuric force can be demonstrated quantitatively; it can be passed through a prism, when, he says, it is diverged like the rays of light.

Not only in France is mesmerism more studied than in England, but also in Italy. At Naples, the *Chaine Magnetique* informs us, a Mesmeric Society has been instituted. Its members celebrated its inauguration, and at the same time Mesmer's anniversary, by a magnificent concert. This is a welcome sign of advance in freedom of thought and action. Before the downfall of Bourbonism, the Neapolitan disciples of Mesmer had to "take heed, whisper low," and sing *sotte voce*, if they would avoid the cruel grip of the clerical obscurantists who were then in power.

SPIRITUALISM IN LONDON AND THE PROVINCES.

DALSTON.

On Thursday evening, the 20th inst., the members mustered in good force for the purpose of assisting at a lecture séance with Mr. J. J. Morse. The audience suggested "Superstitions" as a suitable topic for the control to discuss, and an instructive hour was spent in listening to the dissertation pronounced upon the subject. It may be remarked that all the English Spiritual journals are placed upon the reading tables of the association for the use of the members, who act upon the policy of "a fair field, and no favour," to every journalistic venture that is brought out. The members and friends are reminded again of the reception soirée on Monday evening next, the 31st inst., an advertisement of which appears in "LIGHT," and the committee trust that there will be a full attendance. The soirée is in aid of the funds, which are in arrears to the treasurer.

GOSWELL HALL.

On Sunday evening, the 23rd inst., we were again favoured with a visit from our friend, Mr. J. J. Morse, which had the usual effect of comfortably filling the hall. On the occasion of his visits here there is always a large number of faces to be noticed who do not favour us with their presence at other times. The subject selected by the guides for their discourse was "Voices of the Night," which were earnest pleadings and powerful defences of the existence of a Supreme Intelligence, the immortality of the soul, and a conscious and active life in the Spirit-world. To make any further attempt at presenting an outline of this discourse would only result in greatly detracting from the original, and fail in conveying a correct idea to the reader's mind. Suffice it to say that the audience throughout were deeply interested, and at the close a hearty and unanimous vote of thanks was accorded to Mr. Morse and his guides for their services, which are always gratuitous. While referring to votes of thanks it might not be out of place to remind those who move, or second them, that it is not from the lengthy speech that oftentimes is inflicted on an audience that the recipient is led to highly value the vote accorded him. Brevity, and keeping to the point in question, always merits, and receives due appreciation. Mr. Greenwell presided, and also read a portion of the introduction to "The Ethics of Spiritualism," by Tuttle. The séances which are held on Monday evenings in connection with this hall are being very well supported, and satisfactory results are obtained.—VERITAS.

CARDIFF.

The quarterly general meeting of this society was held on Sunday evening last, a good number of the members being present. Mr. Rees Lewis occupied the chair, and, as treasurer, read the financial statement, which was very satisfactory. The hon. secretary then briefly reviewed the events of the

past three months, and referred to the general outlook of the cause in the following terms:—

At our last quarterly general meeting the view then taken of "the situation" was that there were "some bright gleams of hope striking across the Spiritual horizon." This view has, we think, been fully sustained by subsequent events. I do not mean to say that we, as a very small speck on this Spiritual horizon, have come within the influence, to any appreciable extent, of those hope rays. That gleams of hope *did* exist is undoubted, and we think there were indications to warrant them, which have since been made apparent; notably in the deliberations of the Church Congress recently held at Newcastle. It has been said that God's ways are not as man's ways, and that the earnest hope, the fervent prayer, is frequently answered in a way and from a quarter least expected. The spirit in which the subject of Spiritualism was discussed at the recent Congress is, we think, another evidence of this. When we see indications abroad that the particular views or principles which we enunciate and maintain are making headway against old time notions and traditions, we are apt to fall into the mistake that we, our society, our circle, are going to be immediately exalted thereby. Roundly speaking, our development as yet has not carried us beyond that selfish plane which regards *personal* benefits as the acme of aspiration, and which does not perceive that the truth it seeks to propagate, with a view *primarily* to individual benefits, is the property of *all* mankind; is *universal* in application, and may therefore find its inception in *other organisations* whose general tenets we may entirely disagree with. Let us, therefore, learn a lesson therefrom in accordance with the teachings of the gentle Nazarene,—let us even try to *love* those who hate us, and to do good to those who spitefully use us and persecute us. Let us rejoice to welcome the dawn of truer ideas, *wherever* they may appear; let us not form the habit of thinking that we are the only custodians of the keys that unlock the treasures of truth—by-and-bye in due course these new ideas will have "leavened the whole lump" of orthodoxy, and will have changed its aspects to what it would now consider to be heterodoxy. It is becoming more and more evident that progressive ideas are silently and powerfully working within the heart of orthodoxy itself, and methinks it behoves us as Spiritualists to beware lest it outstrip us in the march. Let us apply more assiduously than heretofore in our daily life the practical lessons taught us from "the other side,"—let us maintain the lead in this march, cultivating moral sturdiness, stimulating spiritual growth, and applying the *results* to the uplifting, by quiet influence of example and active propagation, of those by whom we are surrounded. Thus will *truth* at last be made clear to *all*. In the heart of every human organisation is there a well of inspiration, from out of which truth in various forms is being evolved; and while we as Spiritualists may claim freedom from arbitrary and orthodox ideas, and may therefore as a body reasonably expect to make more rapid advances than those who do not possess this freedom, still the truth *will* conquer error both directly and indirectly—*directly* through the instrumentality of organisations such as our own, indirectly from the core of orthodoxy itself; until, the two forces converging, a mutual recognition of the same great truths will result.

The latter portion of the evening was devoted to the subject of the future conduct of the meetings here in a more attractive and efficient manner, and a general desire was manifested for the furtherance of that object. In my next I hope to be able to report something definite.—HON. SEC.

NEWCASTLE-ON-TYNE.

On Sunday morning last Mr. Grey lectured from the N.S.E.S. platform upon "The Light of Spiritualism," and in the evening he discoursed upon the truths it enunciated to the world, the advent of which would tend to ultimately lift the race to a higher and more progressive platform than it has hitherto occupied. Mr. Jno. Mould occupied the chair.

At the close of the lecture Mr. H. A. Kersey requested to be allowed to occupy the platform for the purpose of reading a reply which he had prepared to statements made by Messrs. Mould and Hare (the chairman of *Herald of Progress* proprietary, and the editor of that journal, respectively), who, on the previous Sunday evening, asserted publicly that certain persons—whom they did not name—were leading the Spiritual public to believe that the present proprietors of the *Herald* had taken possession of the paper, and were using it to their own profit and advantage! Mr. Kersey plainly stated that he considered himself as indicated in the above assertions, but he pointed out that he had openly stated to the two gentlemen named above, when the character of the proprietary was altered, at the time they took possession of the paper, that there could be no other conclusion arrived at; and yet they now chose to insinuate that he had expressed his opinions in a surreptitious manner! He pointed out to the audience, very clearly, the grounds of his contention, which were conclusive and convincing. Mr. Mould, in reply, acknowledged that Mr. Kersey had a perfect right to state his case correctly before the public; yet he thought that as a result of that statement people would come to the conclusion that himself and Mr. Hare were

actuated by interested motives when they took the paper into their possession. He stated that the "Board of Consultation" were duly advised of the condition of the *Herald*, but as money had to be found to clear its debts, no members attended the meeting that was last called. Mr. Mould further stated that *he knew for a fact* that there was a band of men in London who were conspiring to crush the *Herald* and the Newcastle Society, but he was resolved, so long as he had the power to do so, to strive against them. Mr. Kersey, in his reply, stated that those of the Board to whom he had spoken said that the notice sent them implied nothing of the kind asserted by the previous speaker as to money being required.

From my conversation with other members of the late Board, I am able to say that they confirm Mr. Kersey's statement. One gentleman told me that he did not get his notice of the meeting until the morning of the same day. Moreover, after those gentlemen who took possession of the paper had determined to do so, why did they not call together the Board and procure their proper sanction to the action? Instead of doing this they quietly ignored the Board, and have never since called it together, nor given a balance sheet to the country. It is not pretended that they were desirous of making money, but simply that they were ambitious of influence and power.

From Mr. Mould and the *Herald* we have heard a good deal from time to time concerning certain mysterious persons who are endeavouring to damage the paper and the society, though care is taken not to name them. If it is known for a fact that such a band of men exist as stated, why not come boldly forward, and with straightforward, manly courage, state who is this band of conspirators in London who vow death to the *Herald* and N.S.E.S.?

[We can scarcely believe it possible, as Mr. Mould and Mr. Hare seem to think, that there is a band of men in London who are conspiring to crush the *Herald* and the Newcastle Society. For ourselves we cordially wish them the most complete success, and confidently believe that all Spiritualists in London do the same.—ED. OF "LIGHT."]

Gateshead.

At the request of several of the old members of the defunct "Spiritualist Society," Messrs. H. Burton, Grey, Dawson, Westgarth, and others, attended a meeting convened by them in the "British Workman," on Wednesday evening, October 19th, at 8 p.m., to consult upon the desirability of again forming themselves into a society. Mr. Burton was called to the chair and Mr. J. M. Routledge was appointed secretary, *pro tem*. After some discussion it was resolved to re-unite themselves under the name of the "Gateshead Society for the Investigation of Spiritualism," and a deputation was appointed to wait upon the proprietors of the Temperance Hall to see about its re-engagement for their meetings. Pending this the meeting was adjourned until Wednesday, October 26th. A spirit is alive among the friends in this borough to do something on their own ground, the work that has been done in the district during the summer having inspired them to action.

Sunderland.

The Free Associate Church of this town has of late given a most friendly welcome to the advocates of Spiritualism on their platform. On Sunday last Mr. H. Burton, of Byker, at the invitation of their committee, entertained them with a lecture upon "Powers of Imagination," which his hearers characterised as a masterly discourse, and hoped that at an early date they would have the pleasure of listening to him again. Mr. Brooke occupied the chair.

Hetton-Le-Hole.

Since the large camp meeting held in this district, which was reported in these columns, Hetton-le-Hole and Houghton-le-Spring have been alive on the subject of Spiritualism. About a dozen circles have been formed in the locality, and promise great success. On Sunday, October 15th, they succeeded in getting together in the Miners' Hall an assembly of about 200 persons to listen to a discussion from Mr. Westgarth upon the "Origin and Destiny of Man," which was attentively listened to, and spoken of in terms of the highest satisfaction. Mr. John Clennal occupied the chair.—NORTHUMBRIA.

DR. MACK is having extensive alterations made in his establishment with a view to increased activity in his peculiar work. A lecture hall is being constructed, and meetings will be conducted therein as soon as the necessary arrangements are complete.

MR. J. J. MORSE'S APPOINTMENTS.—FALMOUTH, November 6 and 7; NOTTINGHAM, November 13; QUEBEC HALL, November 20; GOSWELL HALL, November 27.—[Adv.]

MRS. HARDINGE-BRITTEN'S WORK.—By the desire of the friends of Spiritualism in the North of England, Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows:—Sunday, Oct. 30, Macclesfield; Nov. 6, Sowerby Bridge; Nov. 13 and 14, Keighley; Nov. 20, Liverpool; Nov. 27 and Dec. 4, Nottingham; 11, Oldham; 18 and 19, Halifax; 24, 25, and 26, Batley Carr.—Mrs. Britten can still form some week evening engagements, but her Sundays up to the third Sunday in January next are all promised.—[Adv.]

WHO ARE THESE SPIRITUALISTS ?

The following is a list of eminent persons, who, after careful investigation, have fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism :—

Archbishop Whately; the late Lord Brougham; the Earl of Dunraven; the late Lord Lytton; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the late William Howitt; the late George Thompson; Gerald Massey; T. Adolphus Trollope; S. C. Hall, F.S.A.

The late Abraham Lincoln, President U.S.A.; the late W. Lloyd Garrison; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the Hon. J. L. O'Sullivan, sometime Minister of the U.S.A. at the Court of Lisbon; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Professor Mapee, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at the Medical University of Pennsylvania, U.S.A.; Bishop Clarke (Episcopalian), of Rhode Island, U.S.A.; Darius Lyman, of the Treasury Department, Washington.

William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F.R.S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F.R.S., long one of the editors of the *Journal of Science*; the late Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

The late Emperor of Russia; the late Emperor Napoleon; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Guldenstübbe; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

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Is it Conjuring ?

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

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

PROFESSOR JACOBS.—*Licht, mehr Licht*, in its number of May 16th, 1880, gave a letter from the well-known professional conjurer, Jacobs, to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of genuine from spurious manifestations.

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

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IT is sometimes said that Spiritualists appear to be indifferent as to training up their children in the principles they profess. It must be admitted that, so far, but little effort has been made, either through the Press or the Platform, to appeal to the child mind and imbue it with the leading principles of the Spiritual philosophy. Feeling that a field of useful work is to be found in this direction, several friends of Spiritualism and Liberal thought have highly commended the idea that arose out of that feeling;—viz., that an attempt ought to be made to occupy the vacant ground, by establishing a Monthly Magazine for the children of Spiritualists and the Liberal minded.

The price of the Magazine will be 2d. per copy, or 2s. 6d. per year, post free, and the first number will appear on January 1st, 1882.

The title of the Magazine will be "*Little Hearts and Little Hands*," and its contents will include handsome illustrations, fiction, and poetry, illustrative of advanced principles suitable for children; prize essays, puzzles, short tales, funny scraps, and lots of little things that Boys and Girls are interested in.

NOTE.—A special feature will be made of "The Red Rose Roll," the object of which is to promote habits of kindness among children towards animals of all kinds, a promise to that effect being signed by each member enrolled.

The favour of a subscription is respectfully requested from all interested in the project, which, from the large amount of correspondence the promoters have received, evidently will meet a want largely felt.

JOHN S. FARMER, Editor; J. J. MORSE, Business Manager;
To whom all communications must be sent, at
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