

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

I must apologise for unavoidable delay in answering Dr. Wyld's letter recently published in "LIGHT." He propounds a series of six propositions, very carefully considered, to which he invites my adhesion. They hardly meet the point on which I was writing, and they also travel far beyond it; but they form an interesting statement of opinion. In dealing with them as he invites me, I must distinguish between knowledge derived from personal experience and hear-say evidence from other sources. The former is to me precise; the latter is vague, contradictory, and useful only as illustrating conclusions more or less exactly drawn by persons whose precise opportunity and power of observation we cannot expect to gauge with any accuracy. I shall be excused, then, if I differentiate my own experience, which I can gauge, from other evidence, which may be of the highest value, or of the smallest, but which I cannot exactly appraise. In so doing, I am but making a necessary distinction between evidence at first-hand and secondary testimony.

Dr. Wyld's first proposition is: "I believe in the power of external Spirits to create solid objective bodies, either in their own likeness or in any other likeness, according to their imagination and will, just as I believe in the power of any artistic Spirit in the flesh to create his own portrait or the portrait of any other individual, mechanically." That is so. The "solid objective" bodies are transient, and cannot, apparently, be maintained for any long period on the plane of matter; but while some are shadowy and impalpable, others are, to all sense of touch and sight, solid and objectively real. And they invariably (so far as I know) purport to be the work of external Spirits of humanity, and not of Spirits above or below the plane of humanity, nor of the spirit of the medium. I have repeatedly asked permission to isolate one of these Forms, to experiment upon it, and see how long its existence in this world could be maintained. This request has always been refused, no doubt, for sufficient reasons.

Dr. Wyld's second proposition is: "I believe that many individuals in the flesh can project their own Spirits as visible objective doubles, and that these doubles can present themselves to third parties and operate as physical identities." I cannot affirm this as true within my own experience. I do not know whether any individual of his own unaided power can project his double so that it shall be "visible and objective." I have never been able to distinguish the point at which my own efforts were supplemented by the power of external Spirit. I do not know by what test such a point could be fixed. Nor do I know, of my own experience, that such "doubles can present themselves to third parties, and operate as physical entities." On the contrary, in one conspicuous case, when I was able, from being present in spirit, to assure myself of what was going on at a distant place, I have no doubt that I was not visible to the natural eye of anyone: though I should probably have been visible to the clairvoyant sense of any seer, if present. There are, however, many recorded cases in which a double has made itself objectively manifest. Every one of such cases would need careful investigation before any such wide theory as Dr. Wyld's could be founded upon it; and still the *crux* as to how far external Spirit operated in each would remain.

The third proposition depends on the second, and to it I must except still more strongly. "If so, then the Spirits of entranced mediums, being external to the body, can do likewise, and assume any form and perform a variety of physical work." The Spirit of an entranced medium is, at all events usually, in a state of perfect passivity. If it be temporarily separated from the physical body, it is (with rare exceptions) kept perfectly passive and still, and certainly does not go about to "perform a variety of physical work." If my memory serves me, however, Mrs. Hardinge Britten has recorded a case or cases of the activity of her own Spirit during the time that her physical body was possessed by another Spirit, who conversed through her organism. Such cases, if established, must be very rare; possible only in the case of a high development of medical sensitiveness. Assuredly they are the exceptions to the rule: and cannot be quoted as Dr. Wyld uses them.

Of the fourth proposition I have no knowledge at all; "Individuals in a condition of reverie or half-entrancement can, by imagination, produce forms objective to themselves, and can 'biologise' others present so that these objects become to them as solid objective realities." I should be much surprised to find any person in a state of reverie who could first produce a Form objective to himself and then "biologise" me into accepting it as real, solid, or objective.

These are the four chief propositions. To them may be added two others, with one of which I agree, while from the remaining one I am compelled to dissent. I agree that "the vast majority of Spirit forms are produced by external and rational Spirits," even when, as in some recorded cases of John King appearing in the likeness of his medium, an apparent double is produced. I do not know by what means the action of external Spirit can be excluded logically. The last article of belief, "that the Spirits of living bodies can, under certain conditions, enter the Spirit-world and act in all respects as if they were external Spirits finally emancipated from the flesh," directly traverses such experience as has fallen to my lot. The temporarily disenthralled Spirit is, in the first place, chained to its body by the magnetic cord of life, and can only move cautiously. It is (unless in the case of those who have so mastered the body, and learned the conditions of spiritual life) far from the master of its spiritual senses, and unable to go alone. It can hardly take in what it sees, and would be, I should say, quite unable to do what Dr. Wyld conceives that it can. It is claimed, I know, that by long practice men have acquired the power of moving and living in the world of Spirit, free and unhampered by the bodily shell that lies to all appearance dead, but of this I have no such knowledge as would warrant me in accepting Dr. Wyld's position as an established fact. It seems to me, indeed, that his first proposition alone is so far established that any deduction can reasonably be drawn from it as a basis of argument. At the same time, the others offer an enticing (but very illusory) field for speculation. We want more facts, and more time to study them.

In 1876-77 I collected and published a great number of cases of what I called Transcorporeal Action of Spirit. I selected cases from various sources, old and new, for the purpose of ascertaining, if possible, the laws which govern these appearances. Some were apparently aimless, but in a great number the influence of the affections was plainly traceable; and the power of transcorporeal action was found to be most marked before or at the time of death. In a number of these cases the double (if it be properly so-called) was seen only as a fleeting apparition; in some, on the contrary, it seems to have had the power of "operating as a physical identity." Mrs. de Morgan, for example, relates that she used to send a girl, whom she experimented with as a clairvoyante, on ideal journeys. One day she proposed to her to go to the house where the girl lived. She

went, and came back saying that she "had given a rousing knock at the door." The next day the account was verified. On inquiry, the woman of the house said that "some mischievous person had rapped at the door and run away"!—M.A. (OXON.).

SAUDA EFFENDI.—"WHAT IS TRUTH?"

To the Editor of "LIGHT."

SIR,—In an editorial note, under my letter, in your issue of the 7th inst., you inform your readers that I have been misinformed respecting the nationality, the healing powers, and other particulars concerning "Sauda Effendi."

Allow me to assure you that it is you who have been misinformed.

Being the only person who has had daily intercourse with Sauda since his arrival in England, I am better entitled than anyone else to give a statement of facts concerning him. Sauda being silent as a sphynx, I did not gather from him that he was an Egyptian, but was told so by the friend who introduced him to me; and, by the fact that he has been long employed on the Suez Canal, I was confirmed in this opinion. I learn now that he is a native of Syria, but this is a matter of no importance whatever. The important fact is that, to my knowledge, he has performed several astounding cures, and saved many patients, one in particular, from the knife of the faculty. True, he does not heal every sufferer, but who ever did so, either magnetically or otherwise?

Sauda Effendi does *not eat meat nor drink wine*; at least, he has never done so to my knowledge in his own house or at mine, and if your informant knows to the contrary perhaps he will tell us when and where he did so, and I shall then stand corrected.

I never heard of Sauda sending circulars to the English public, and if he had done so I should certainly have known of it, being his only confidential friend in England. I have seen some circulars in the French language, for use in France, where his curative powers are recognised and widely known.

As Sauda Effendi is soon to leave England, it becomes of no consequence whatever to the public whether he is a great healer, a Syrian, or a consumer of animal food, or wine, nor am I his showman, but I am compelled to again address you on the subject by my desire to uphold truth, and correct statements not in accordance with facts.—Very truly yours,

G. DAMIANI.

29, Colville-road, Notting Hill, W.,
January 9th, 1882.

THE WORLD-SOUL.

To the Editor of "LIGHT."

SIR,—If not troubling your able correspondent, Mrs. Penny, too much, and if it would also be interesting to the majority of your readers, it would afford me both profit and pleasure if that obliging lady would explain more fully her meaning as to the "World-Soul." I am forced to confess a complete ignorance upon this subject, the idea being totally novel to me.

Mrs. Penny designates the "World-Soul" as an "entity"—a "sub-creator"—"a vice-regent." Are we to understand by these words an independent "Being"—an "Individuality"? If so, would this Being be entirely Spiritual, *never* incarnated? And are those clairvoyants whose vision is opened to perceive "Elementals," supposed to look upon the mental or thought-creations, or emanations of this "entity"? Is there then a secondary or sub-creator, who must also be a "creation of the Divine Being or "Abyssal God," as Mrs. Penny terms Him? If so, would there not then be a higher and a lower God? What would be the proportions of an "entity" which "creates by formative imagination multitudes of bodies"? Something monstrous, I presume. Or is it only an infinite, floating, formless mass—of what? Vapour? Would not a "soul" have form? That is, if we understand by soul the "*perisprit*" or Spirit-body.

If a mortal possesses the power to behold the sub-creations, or thought-emanations, of this World-Soul, may he not at length come to know the "Being" herself—if we may assign sex to this "entity"? And would this "Being" at last be resolved into "*Mother Nature*"?

These questions, doubtless, betray much mental darkness on the part of the inquirer; but whilst craving the kindly patience of the amiable lady who has vouchsafed me already so much useful information, I would solicit the favour that she will graciously throw still more light upon this interesting subject, and thus remove the ignorance of one who professes to be only a humble and reverent

STUDENT.

PERSONAL EXPERIENCES IN SPIRITUALISM.

The following address was delivered on Monday last by Mr. Thomas Everitt, before the British National Association of Spiritualists.

It may not be altogether out of place if I commence my remarks with a few comments upon some passages in the good old Book which have a bearing upon what I am about to relate.

In the 4th chapter of Job we are told that Eliphaz had a vision in the night, which so greatly alarmed him that it made all his bones to shake; for, said he, "a Spirit passed before my face." In consequence of his agitation he could not tell what form the Spirit possessed; but there is no doubt that if he had not been so frightened he would have seen that it was in the human shape. He heard a voice, however, which addressed to him, in language which he understood, an intelligent question, so that we may reasonably presume that the Spirit was one of his own kith and kin.

When quite a youth I also had a remarkable experience, in some respects not unlike that which the reprove of Job had. In the silence and darkness of the night, I was suddenly awakened from a deep sleep, and I heard a voice, and I have no doubt that I might have seen a Spirit if I had not been, like Eliphaz, so greatly frightened; but I heard a voice, and that voice I recognised as the voice belonging to the dearest object I had in this world. I had no reason at the time to believe otherwise than that the person to whom the voice belonged was in good health, and many miles from where I was; yet I heard and recognised the voice of my dear mother who called me by the familiar name she always used, and strange to say she told me "she was dead"; and the next post brought the too true and too sad news of her sudden departure from earth-life.

There is also a remarkable passage or two in the book of Daniel. Daniel tells us in the 8th chapter that he, too, had a vision, the sight of which very much alarmed him. The intelligent being that appeared to him he calls a man, although he had put off, by what we call death, his material garment. Daniel saw him approach, and he heard his voice as he made known to him some of the events in the world's history which time would reveal. In the 10th chapter we are informed that he had another vision, which appears to have been preceded by some strange outward manifestations by invisible beings, which so alarmed his companions that they fled, leaving Daniel alone. Now this time Daniel not only saw the *man* and heard his voice, but he gives a description of his personal appearance and the garments he wore. What I wish especially to call your attention to is the statement which Daniel makes as to his physical condition on both occasions, namely, that he "was in a deep sleep." Notwithstanding this outwardly unconscious condition, he saw and described the man; he heard his voice and understood his language; which again implies that the Spirit was one of his own nation.

In these instances there is evidence that a human being does retain his conscious individuality, although his body may be wrapped up in a state of immobility and inertness. Is it not strange that with these and many other similar passages of Scripture, many students of the Bible should continue to teach the absurd doctrine that when man dies he is put into the grave and will remain there until the last day, when he will hear the trumpet sound, and come forth to judgment, which is altogether such a wild and cruel theory that the mind naturally and instinctively shrinks from entertaining such a jumble of erroneous notions respecting the provisions of its All-wise and loving Creator.

There is another remarkable passage in the 5th verse of the 4th chapter of Daniel:—"There came forth the fingers of a man's hand and wrote upon the plaster of the wall." Many have read this passage, but how few, it would appear, even of our public teachers, have stopped to reflect upon it. If they had done so they would surely have arrived at juster conclusions respecting man's state hereafter. Indeed, I verily believe that our religious teachers are responsible for a great deal of the irreligion, unbelief, and materialism of the present day. Certain dogmas have so warped their minds that it seems almost impossible for them to think out their own unbiassed thoughts, or to muster up sufficient courage to preach unpopular truths.

"There came forth fingers and wrote." What a significant statement! What a revelation this Spiritual manifestation makes known, for these fingers were doubtless attached to a hand, and the hand to an arm, and the arm to a trunk or body, which includes all the other members

and organs that go to make up the human form. Observe, they were the "fingers of a man's hand." Then we think it pretty clear that the Intelligence, being a man, must once have lived, in this or some other world, most likely in this; and if he once lived in this world, his return proves that he had still a conscious, intelligent existence, and that although he had put off his material garment, he could come back, so to speak, and give a written message of warning to his poor erring brethren who were still in the outer court of his Father's house; and if he could return as a messenger from on high, and give direct writing, why not others?

It may appear strange and incredible, but it is nevertheless true, as I know from personal experience, that Spirits, to use a conventionalism, do return and give direct writing upon various subjects. I say it may appear strange and incredible, and indeed it must do so to those who are held spell-bound by the dogma of the resurrection of the interred dead, a doctrine which, however, must soon be given up by preachers as untenable, and then will follow the doctrine of a literal day of general judgment and, as a consequence, the orthodox notions about Heaven and Hell and a personal devil. It will then be taught that evil in this, or any other world is its own punishment, without any vindictive Hell; and that good is its own reward. Those who have burst these orthodox bonds and raised their heads into the light of Spiritual truth, see the bright smiling faces of their dear departed ones; feel the warm pulsations of their Father's great heart; and see the loving smiles beaming forth in every ray of light from His benignant countenance, divested of the wrath and vengeance, divested of the partiality and favoritism, divested of the limitation and littleness in which man, in a state of crudity and conceit, has portrayed and shrouded the All-wise and loving Parent of the universe. With our nobler views of the Creator, it would, indeed, appear strange and unaccountable to us if our Father did not allow some of His children who have passed through the state we call death to visit and communicate with those of His children who are still in this initial state of existence, where darkness, even by their teachers, is put for light, and light for darkness; where amid this babble of tongues they are almost in a hopeless state of bewilderment, not knowing which way to go. Those amongst us who have ascended some of these spiritual heights ardently entreat our brethren, who are still in the fog arising from the boggy ground of self-contradictory doctrines, to come up with us into the light, where they will be able to distinguish clearly the difference between truth and error, and good and evil. And if this is the feeling and desire of those who are in the experience of these things here, certainly no wonder need be expressed that the good and wise on the other side should wish to be workers in helping to clear away the foggy condition of the mental atmosphere in which mankind at the present day exists as to his religious belief.

One more thought upon this subject, and then I must pass on to the prime object of this paper. In the new age knowledge is to be increased; the light of the moon is to become as the light of the sun, and the light of the sun is to be sevenfold. In this new condition of things is to be fulfilled the promise, "And there shall be no more death." Even now this prophecy is in course of fulfilment, for to the spiritually enlightened mind, there is no death, in the sense in which death is popularly understood; and as persons are taught that man is man, apart from his material body, they will see that what is now called death is only an exchange of worlds, or the being withdrawn from a conscious life in this outward material, to a conscious life in the inward Spiritual, state.

I will now proceed to relate some of those "Modern Miracles," as they are called, which it has been my privilege to witness, and although the philosophy of the subject is more interesting to my present condition of mind, yet it is pleasing to give one's experience when it may conduce to the good of others.

Among the first remarkable phenomena we witnessed was one we have never had repeated. It was observed by five persons in full gas light. We were sitting at a square mahogany dining table, quite expecting from the cracking and creaking noises that were taking place that we should, see it rise up from the floor, as we had seen it do before. But, to our surprise, and to the terror of the ladies, who ran from the room, the surface of a portion of the table rose up some six or seven inches, in a conical form, and a something, which all saw, darted, or passed out, at the apex. Now whether this was

intentional or unintentional on the part of the invisibles we have never been able to ascertain, probably because in those early days we used to have a variety of communicants, from whom we could not get explanations very readily. But it still seems to me that it was unintentional, for it was something like what you might expect to see on the bursting of an engine, the weakest part giving way and bulging out and the steam or force escaping from the opening so made; with this difference, that the surface of the table instantly regained its former appearance. I call this a miracle, because it is outside the ordinary operation of the laws of nature, and of the art of the illusionist, or the wisdom of the scientist.

On another occasion when sitting for physical manifestations a gentleman proposed that we should put a tumbler and a ring under the table, and ask the Spirits to drop the ring into the glass so that we might all hear it fall. Mrs. Everitt thereupon took off her ring, and at the same time a medium present became entranced and said that there was a female Spirit present, a friend of Mrs. Everitt's, who would give more wonderful manifestations through her mediumship than had been done by our Spirit friend who had been accustomed to give manifestations in imitation of all the sounds made by the implements used in a carpenter's shop. "And," continued the medium, "as an evidence of the truth of this statement, the female Spirit has taken away the ring." We, of course, looked to see if the ring was still under the table where we had just placed it, but it was gone. My son, who had come in for the séance rather late and sat on the couch on one side of the room, said that he saw a hand glide along the carpet to where the ring was, and then disappear. Seven days from this time we were holding another séance at a friend's house about a mile from our own. A very good seer was present, and said, "I see a female Spirit and she is holding a ring between her finger and thumb as though she wanted me to notice it." He correctly described both the ring and the female Spirit, and in the course of a little time the ring dropped upon the table. Mrs. Everitt picked it up and put it upon her finger, and, strange to say, it was so hot that it made a red mark round her finger, and when about to take it off again, the seer said she must not, nor allow any person to handle it. One of the reasons why it had been taken away was that her Spirit friends would be able to enter her sphere more easily and her health would be improved, statements which were afterwards fully realised, for Mrs. Everitt's health was very much improved, and some new gifts were added to her mediumship, such as direct writing, Spirit lights and perfumes, &c. Now, what connection exists between our Spirit friends and the ring, the medium's health and the increased facilities given for the birth of new gifts, I am at a loss to understand, but a caution was given both by the seer's Spirit friends and also by our own Spirit friends to Mrs. Everitt not to take the ring off her finger, nor allow it to be handled by others, as the magnetism of other persons would interfere with their own magnetic charge of the ring, which now formed a connecting link between themselves and the medium. Mrs. Everitt, however, was not careful to observe this injunction, for on two or three occasions she took the ring off to shew to her friends who wished to look at it, though there was no perceptible difference in the ring, either in its appearance or, so far as we could tell, in its influence, from its having been in the possession of invisible beings. But the handling by other persons evidently interfered with the object the Spirits had in view, and as they were not going to be defeated, they said they would prevent Mrs. Everitt doing that, and accordingly one night they took the ring from her wedding finger and placed it on the largest finger of her right hand, from which it was impossible for her or anyone else to remove it without crushing the knuckle, or by filing the ring, or burning it through with an acid. When at Penzance with a number of friends, Mrs. Everitt's finger was observed to be very much swollen from the tightness of the ring, and some of the company wished us to use means to have it taken off, as they were apprehensive of serious consequences, but we knew that those who put it on had the power to remove it, if it were necessary, and the same night it was removed without Mrs. Everitt's knowledge. We looked all about the room for it; as did also the landlady the next day, but without success. As we were very anxious lest Mrs. Everitt's health should not be so good as it had been, we asked our Spirit friends to be good enough to restore the ring, and accordingly the next morning I found a portion of it on my watch-stand, and while we were looking at it, at the same time asking our Spirit friends to let us have the other part, that we might have it

repaired, it was then and there put into Mrs. Everitt's hand in a very mysterious way; but how neither she nor I could tell. On one occasion when they restored a ring they would not allow any one to touch it nor yet Mrs. Everitt to put it on, as they said that they would put it on themselves, which they did with the swiftness of a flash of lightning; and strange to say they actually passed it beyond another ring the same size where they wished her to wear it; all that she felt was a warm stream pass up her finger. At different times they have taken several of her rings and retained them for periods varying from one week to four. They have always taken them without her knowledge, and with two exceptions they have also restored them to her finger again without her knowing or feeling when.

Not many weeks ago a seer said—"Mr. Everitt, you have some papers in your pocket which have reference to the past. They are also connected with an unfinished paper with which you have to do, and you have got to finish it. On those papers in your pocket there are long and short lines." Some few days previous to this I had asked Mrs. Everitt to write out a description of her personal feelings while manifestations were occurring in her presence, intending to give them a place in this paper. I am quite certain that no one in the room (apart from Mrs. Everitt, and even she did not know they were in my pocket), knew anything about these papers, and as I had not looked at them I could not tell what was meant by the long and short lines; but on opening the papers I found that Mrs. Everitt had written on note paper, that she had written some short lines across the paper in the ordinary way, and some long ones the length way of the paper. We have in this circumstance evidence of the presence and knowledge of invisible beings, and their ability to make known, through specially endowed persons, not only our actions but our wishes and intentions.

I mention this instance of the presence of intelligent beings about us because it is closely related to a remarkable vision Mrs. Everitt had respecting myself. She was in her normal condition, with her natural eyes closed, and her hand placed over them so as to exclude all external light, and her elbow resting on the table; her inner or Spiritual sight was opened and the light by which she now saw was soft, clear, and bright. She had been permitted to see the interior of some gorgeous temples with all their glittering glory of precious stones, which language, she said, failed to describe; also venerable sages in their symbolical robes, and the mode in which they worshipped the Author of their being, and the method by which they communicated with the departed, in far distant ages. After this vision of the past had faded from her sight, she said, "I now see a female descend, dressed in white, with a blue sash fastened on the right side with a bow. She has a scroll in her hand, but I cannot see her features as she has on a thin white veil" (John, Mrs. Everitt's chief control, has since told us that it was Annie, her Sunday-school teacher). "She has now unrolled the scroll and is holding it so that I can see that there are letters on it."

She then told us the letters and we put them down as follows: k r o w r o f e h t d r o l u o y e r a d e t n a w o t p l e h o t e v o m e r e h t s s e n k r a d f o e h t e l p o e p e v i g m e h t t h g i l e w e r a h t i w u o y. As our Spirit friends have sometimes communicated in foreign languages we at first thought this was one of those messages, but after a time we discovered that, reading each word backwards, the message was as follows: "Work for the Lord. You are wanted to help to remove the darkness of the people. Give them light. We are with you." Mrs. Everitt continued: "I now see a large building. Inside this building is a large square hall. Many people are running up the stairs, filling the hall. At the further end is a platform, and on it are two chairs and a table. At the back is a large placard, and I see 'Lecture on Spiritualism, by T. Everitt, Esq., of London, &c.'" So clear and distinct were all these and many other particulars, that the seeress said she should be able to recognise the place at once if ever she should see it again. As far as it concerned myself, to all human appearance its realisation seemed a very improbable thing, especially for it to take place where it did, nearly 300 miles from where the vision was given. But in less than three months the prophecy was fulfilled to the letter. For when we were in the North of England I was requested to give a lecture on Spiritualism, and the hall was over the Mechanics' Rooms, which building had to be entered to ascend the staircase to get to the hall. At the end of the hall was the platform, on which were two chairs and at the back a large bill announcing the lecture, with my name in large type. The hall was filled with an interested and attentive audience which shewed its deep interest in the subject of the

lecture by the many questions put to me at the close. Several queries here present themselves which I think should engage the attentive consideration of the psychologist. Was the seeress transferred to the place which she saw so clearly and distinctly, and of which she gave such an accurate description? Do the mentalities, which exist first in the cause world, acquire fixity or permanency in that world before or after they have been ultimated in this outer world? Was space annihilated? In reference to her physical body it was not, for that remained with us in the room. Then, also, the intervening time must have been annihilated, for she not only saw the place but the aforesaid particulars, which were not accomplished in this world until about twelve weeks afterwards. I may here observe in passing that we have had much evidence of the existence of this inner vision. The actual delineation of persons and things, of places and events, has been given before the scenes, &c., have taken place in this world. In the case of Mr. Duguid, the painting medium of Glasgow, pictures are executed by means of inner vision; he sees and knows what he is doing, but not with his outward eyes nor with the external light, for, notwithstanding total darkness and utter obliviousness to all external things, he picks out his paints, mixes his colours, and produces oil paintings in this outer world. Query, has he produced two pictures, one in the Spiritual and the other in the material world; one the duplicate of the other, cohering or existing as cause and effect? Or does the Spiritual light so interpenetrate all material things as to enable man with his Spiritual sight to see the nature and properties of these outer things? If we had a clear and definite solution to these problems it would considerably help the metaphysical student in his researches.

I will give one more instance as proof of the existence of this phase of mediumship and then pass on to what Mrs. Everitt has handed to me as descriptive of her personal feelings when manifestations are taking place. When I have placed my hands firmly over her eyes she has correctly described Spirit lights. Whether they were large or small, moving fast or slow, near the ceiling or the floor, in front or behind her, it made no difference; she could see and describe those external objects as well as any of us who were present and looking at them with the physical eye. Mrs. Everitt has no control over these states; she cannot command them, although she can sometimes prevent them, but not always.

The following is what she has handed to me to add to this paper:—

"Some experiences at different sances.—I think the success or non-success rests in a great measure with the sitters. If all are in harmony, the magnetism or aura is given off more freely" (I suppose Mrs. Everitt means the right sort of aura), "and can be more readily used by our invisible friends. I have often felt as though the atmosphere, when the sitters have not been congenial, was impregnated with thick damp fog, which prevented the Spirit friends from getting near us, and at other times, when there were earnest, lively, and genial people present, as if the very atmosphere was composed of living presences, which could come close to us and speak with the greatest freedom and ease. When John or Zippy has been speaking, I have frequently felt a tightness across the throat, almost like a sore throat coming on; and when I have been going to speak a catching of the breath has prevented me uttering any sound. It is not always so, as I can very often talk without having any feeling of that kind, but I invariably find, when I do talk much, that for several days afterwards a feeling of languor remains, and I do not possess my usual strength and energy—a feeling as though too much life force had been given off.

"In reference to Direct Writing, I always feel cold sensations passing from the top of my head down the back, extending to the feet, and those sitting on either side of me generally experience similar feelings of coldness just before the writing is given. When my own hand is used for writing, I appear to lose all sensation in it, and when I put my left hand to my eyes to shut out the light, which enables our friends to write with greater ease, I cannot tell if my hand has any motion at all. It might be moving up and down for aught I feel, for sensation appears to have entirely left it, except when it is used with great force by someone who is unaccustomed to write through it. Feeling returns to my hand and arm when the pencil falls from my fingers.

"In reference to raps, and the movement of objects without mortal contact, these appear to take place entirely independent of me, and sometimes without my knowledge, and at a

considerable distance from me. Raps have many times been heard and the movement of furniture observed by others before my attention has been called to the fact." [I may here observe that I have on several occasions conversed with Spirit friends when Mrs. Everitt has been in sound sleep, and I have had to wake her up to participate in the conversation. I have also seen on several occasions, and so have many others, in broad day or gas light, when we have not been having a séance, objects moving or gliding along, slowly or rapidly, without her knowledge, she being in conversation with friends and her back towards the objects so moving, and she has only been made acquainted with the fact either by being told or being startled by the object rushing up to her. Mrs. Everitt continues:] "When I enter the other life, as we call it, although it really only seems like a continuation of this, I do not know how I get there or return to this again. It only seems like closing my eyes on things and friends here, and opening them on things and familiar faces there. Some of the friends I have known in this life; others I have become acquainted with through Spirit communion; and others I have been introduced to while over there. So impressed am I with their personal appearance that I feel certain that I could recognise some from their likeness.

"I have sometimes given personal descriptions of those I have seen on the other side when I have not had any knowledge of their existence here. I have also brought messages from friends there to friends here, which have been acknowledged to be correct. On one occasion a Spirit told me that her husband, who was still in the earth-life, wore a piece of her hair near his heart. I had never seen either of them before that evening, and the gentleman at once proved the correctness of this message by unbuttoning his shirt collar and pulling up a little blue silk bag, suspended round his neck by a piece of blue ribbon, and which bag contained a piece of his departed wife's hair, which, he said, he had always worn near his heart since her death, and no one knew it but himself. This message, &c., gave him great comfort and assurance of his wife's continued existence. I might give you many more instances, but my husband thinks his paper will be too long."

In conclusion, I will just say from what Mrs. Everitt has informed me at different times, that when she is in the other life she is perfectly conscious of the fact and has said to friends when there, "People call this dreaming in our world." They have sometimes asked her to take a message for them to their friends, and she has promised to do so if permitted to remember, reminding them that it depended upon that condition. She has been present at séances as a Spirit, and has observed how a Spirit has controlled the physical organism of an entranced medium, and on one occasion she herself gave a communication by raps, which was to be sent at once to a friend. She has also several times seen her own body lying helplessly in a chair and knew that it was hers, but only regarded it as she would a dress for which she had, for the time being, no use. She also noticed that the garments it had on were different to the clothes her Spiritual body wore. When "over there," if she remembers or is reminded that she must return to this state again, she feels a disinclination to do so, but she has no choice in the matter. She never feels that she is a stranger there, or that she is there to be shewn the beauties of the place; and although things, places, and persons are familiar to her there and do not strike her as strange, yet when she returns she feels and sees the indescribable contrast.

If we, my friends, while living here are fulfilling the grand purpose of our creation, then not only will that glorious inheritance ere long be ours, but those bright and shining ones will be our companions.

MR. E. W. WALLIS writes us that he expects to be in England again on or before April 30th. His many friends will be glad to welcome him back.

REFERRING TO DR. WYLD'S contribution to the last number of "LIGHT," Sir Charles Isham, Bart., writes:—"Dr. Wyld, in his remarks upon the Buddhist Catechism, writes to the effect that none of that creed have made a mark in the world—that there has been no Copernicus, &c., &c., amongst them. According to 'Ingersoll's Orations' (p. 93, 'Oration on Humboldt'), Avyabhata on the banks of the Ganges taught that the earth is a sphere and revolves on its own axis ages before Copernicus lived. Whether he was a Buddhist or not is not stated."

SPIRITUALISM IN RUSSIA.

In the December number of the *Revue Spirite* is an article from Prince Adéka on Nihilism, from which we learn something about Spiritualism in Russia. In the Russo-Greek Church symbols and ceremonies are so multitudinous that the Gospel itself is nearly lost sight of. The Church doctrines are based upon the letter of the account in the book of Genesis as to Adam and Eve's origin, the fall, and the curse; and upon the letter of the New Testament as to the resurrection of the body, judgment, and sentence to a material hell and heaven. One of its dogmas, as expounded by the present Metropolitan, is that the souls as well as bodies of children are engendered of parents, a dogma, Prince Adéka holds, which has the force and effect of a first lesson in Materialism.

In the Russo-Greek Church there is no salvation except through its Sacraments, called Mysteries, only to be expounded and applied by its priests. From birth to death the Russian has the priest's hands upon him. Adults who are able to shake themselves free, numerous of late years, have no mental resource open to them except the religious mysticism of some sect, or scientific materialism, the foundation of which was laid early by their Church creed; from thence the step backward is short to nothingism—Nihilism. A further disastrous step in the same direction brings the rebound, and that leads to the wish to annihilate what is in the way of realising reform.

Against the revolutionary reaction setting in, the writer of this article sees a remedy in the Russian Government permitting the free discussion of Spiritualism as furnishing the most rational and effective reasons against hatreds and violence. But Spiritualism does not harmonise with orthodoxy, therefore clerical censorship will have none of it. No book or paper of any kind whatever conflicting with orthodoxy is allowed to be published in the Russian language. Even the Hon. Alexander Aksakof himself, an Imperial Councillor, with all the influence at his command, is obliged to write his "Review of Psychological Studies" in the German language, and have it printed and published in Germany, at Leipzig.

RE-INCARNATION.

To the Editor of "LIGHT."

SIR,—Will you allow me space to acknowledge with gratitude the courteous manner in which "M. A. (Oxon.)" has referred to the objections which I deemed it necessary to make to the teaching of his guides upon the above subject?

I have no hesitation in accepting his suggestion that each of our opinions may be "only another view of many sided-truth," as I call to mind a vision, bearing upon the same idea, which was presented to me one day by my guides. In this vision Truth was represented as a many-sided pyramid, whose base rested upon earth and whose apex touched Heaven. A spiral path reached from bottom to top, up which toiled an innumerable host. Those who were nearest the earth could only see a *small portion* of one of the many facets. As progress was made the possibility of bringing the *whole of one facet* within the range of vision was attained; and so on until two or three facets at one glance could be appreciated, but it was not until the apex had been reached that a complete bird's-eye view could be obtained and "Truth" in its concrete form could be realised.

It may be as "M. A. (Oxon.)" suggests, that Re-Incarnation "as popularly understood," is merely an allegorical form used by the Spirits to express an eternal truth; but even should I find that to be the case, it would not affect the principle which to me is so just and reasonable, viz.: Spiritual progression through every phase of experience.

The purity of child-hood is very beautiful in its way. Immunity from what is known as *temptation*, but which I should rather render as *testing*, may be very desirable to the spiritually weak, but these conditions do not beget spiritual athletes; and in the far beyond, in looking back, our victories will be all the more precious for knowing that we have overcome the enemies at last by whom, it may be, we at first were overpowered, though not defeated.

Should "M. A. (Oxon.)" not be convinced by his study of the subject, and I, on the other hand, not see the necessity of leaving the track which I have selected, still we can grasp hands over the hedge, for both roads run parallel, and lead to the same destination.—Yours obediently,

January 10th, 1882.

ARKASE.

Refuse not to be informed; good counsel breaks no man's head,

OFFICE OF "LIGHT,"
4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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

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

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

SEANCE WITH MR. HUSK.

On Tuesday, the 2nd inst., Mr. J. Cecil Husk gave a private séance to a few friends assembled at my house.

My object in sending you this narrative is not to advertise Mr. Husk's mediumship, but to shew to those who seek evidence of the truth of Spirit manifestations at semi-public circles, and who so often get disappointed in the quest, how possible it is to obtain satisfactory demonstration when great care is taken to select the sitters and make the conditions as harmonious as possible.

The special object I had in view on this occasion was to offer to two friends (whom I shall call Mr. and Mrs. A.), who had never witnessed any physical phenomena, evidence which would convince them of the presence of a power outside themselves. I had previously explained to them in a series of conversations, as well as I was able, the principal teachings of Spiritualism, and had led them up to the point at which I thought that they would be able to grasp the evidence which I wished to give; and I believe this to be an essential condition of success, for it appears to me to be simple folly to introduce the objective phenomena to anyone who has not been made to understand the fundamental truths of Spirit teaching. The remaining members of the circle I had selected with the view of gaining as much strength as possible—they were all Spiritualists.

Before the séance our friends met Mr. Husk at the tea table, and a cheerful conversation was kept up which had the effect of placing him completely at his ease. After tea we adjourned, with the exception of Mr. Husk, to the room in which the séance was to be held (14 feet square). When I had arranged the members of the circle (10 in number) round the table, I led Mr. Husk into the room and requested Mr. A. to lock the door and retain possession of the key. The only stipulations which I made were that there were to be no test conditions in the ordinary sense of the words; that Mr. Husk should be treated as a gentleman; and that the declarations of my wife and myself that we had not loosened our hold of Mr. Husk's hands should be deemed sufficient. On the table were placed the fairy bells, a card covered with luminous paint, and two iron rings. These rings I had procured during the day, as one of Mr. Husk's invisible friends had made me understand, at my breakfast table, his wish that these might be forthcoming during the evening. After sitting about 20 minutes "Irresistible" began to speak. Mrs. A. remarked to her neighbour, "I wonder whether he speaks Spanish." Immediately "Irresistible" replied in that language, and a lively conversation was kept up for a few minutes.

The fairy bells were played upon with considerable skill and were whirled round the room with great rapidity. On the underside of this instrument was a patch of luminous paint so that we could trace its course as it passed over our heads. At a given signal I struck a light and found that the "Invisibles" had lifted a heavy arm-chair over our heads and placed it in the centre of

the table; the chair upon which the medium sat had been turned round; one of his arms was threaded through the back and on his wrists were fixed the two iron rings, although my wife and myself still retained our hold of his hands. These rings were so tightly fixed that I failed in my attempts to remove them and consequently had to wait until the lights were turned out for Mr. Husk's hands to be freed.

"John King," who had been speaking to us at intervals during the evening, now expressed his desire to materialise, and gave us our choice whether he should do so whilst we still held the medium's hands, or whether the medium should be drawn a few inches back from the circle, in which case the manifestation would be more perfect. As the room was too small for Mr. Husk to attempt to move about if he had had any intention of doing so, we elected that he should be drawn back. In a very few minutes "John King" was perfectly materialised and shewed himself by the aid of the luminous card. He moved completely round the room at the back of the sitters, allowed each one to hold his drapery, placed his hands on each head in turn, and finally, as a test to myself, took my hand, spread open the fingers, and passed them through and through his beard close to his chin that I might know that the hair was growing out of the flesh. (Mr. Husk's face is shaved with the exception of his upper lip.) For at least half an hour "John King" walked (or rather floated) about the room in his material form, and after blessing us as only "John King" can, he gave instructions to close the sitting. When the gas was again lighted, Mr. Husk was found to have been turned so that his face was buried in the window curtains, and surrounded by chairs and ottomans.

If friends who are desirous of giving evidence to investigators would use the same means which I have adopted, I feel certain that there would be fewer failures to mourn over.

Lewisham, S.E.,
January 8th, 1882.

E. W. W.

MR. CECIL HUSK'S VISIT TO PARIS.

The Psychological Society of Paris, La Société Scientifique d'Etudes Psychologiques, which has hitherto used the *Revue Spirite* as its organ, now has its own *Bulletin*, which is sent out with the *Revue*. From this month's *Bulletin* we take the following:—

RESOLUTION ON THE SUBJECT OF MEDIUMS FOR PHYSICAL EFFECTS.

The Committee of the Société d'Etudes Psychologiques, wishing to observe the most curious facts in the domain of its researches, appointed a sub-committee to examine for four séances at least, the phenomena through the mediumship of Mr. Husk, from England.

The phenomena were particularly of voices, objects moved, musical instruments floating about, appearances, actions at a distance; but these various phenomena presented themselves unfortunately in darkness.

Therefore, although the doors were carefully closed, although all present, medium included, had interlinked their hands, and notwithstanding the striking impression produced by the phenomena upon those present, nevertheless, as some members expressed objections, the committee, wishing to present to the Society and the public only an unanimous opinion, decided to maintain a reserve, without, at the same time, calling upon any of its members to participate in such reserve. It further declares that its wish is not to make further experiments except in the light.

The committee therefore presents no report of the séances at which it assisted. Nevertheless, as it imposed upon the medium, Mr. Husk, certain unusual conditions at the last two of the four séances, it feels it a duty to call these conditions to mind, together with the objective facts observed at those two séances of the 28th and 29th November.

At these séances Mr. Husk sat at the middle of the table; all present, including himself, interlinking little fingers, all hands on the table, on which were placed various objects, which it was thought might be moved. About two yards behind Mr. Husk's chair was an open piano.

The cuffs of Mr. Husk's coat sleeves were then sewn to the cuffs of his neighbours; his paletot was sewn over his breast; on the cuff of each of his sleeves was fixed a fluorescent button luminous in the dark. With these conditions only insignificant phenomena were produced upon the table; among those, however, which could be perceived by every one present, was this, that at times while singing was going on the air was accompanied by the piano, the notes, however, not being of the clearest. At the

last séance, in addition to the preparations of the previous evening, the legs of the medium's trousers were sewn together, and a third luminous button was made use of; this was fixed to his forehead. The result was, on the table, nothing; but three or four times, as different airs were sung they were accompanied by the piano, the accompaniment consisting of notes, not chords, but played easily and clearly, and always in the tone of the singers.

Such, without comment, is the account of the most striking of the phenomena observed by the whole of those present at the two séances where the medium was subjected to special conditions.

The Society has wished to see under its own roof phenomena of the same order as those witnessed by the illustrious Mr. Crookes in his own house, and those produced by Dr. Slade and Dr. Monck. Those phenomena were manifested in the light. The committee has resolved not to make researches henceforward except in the direction of phenomena where darkness is not a condition. All mediums for phenomena of this order will be welcomed in Paris.

INSTANTANEOUS COMMUNICATION BETWEEN LONDON AND CALCUTTA.

To the Editor of "LIGHT."

SIR,—Greatly interested in the striking report of a letter written in London being transmitted to Calcutta on the same day on which it was written, I had hoped to see in your paper a confirmation authorised by the writer. If he is an earnest Spiritualist, why has he not come forward to attest the correctness of the statement made by Mr. Meugens? His silence naturally leads to suspicion, and he is responsible for the failure of what might have been one of the most telling evidences of the truth of Spiritualism ever made public. I am an anxious and unbiased inquirer; and I want stronger evidence of the instantaneous transmission of a letter from London to Calcutta than the mere assertion of one gentleman that he knows a friend's handwriting and that the letter contains in itself a proof of having been written by the alleged writer at the specified time.

I quite agree with the opinion reported in your last issue, to the effect that the transmission of a copy of the *Times* would be far more convincing than the transmission of an alleged private letter. But a single leaf of the *Times*, or any other paper, just published, would do.

It is sceptics who need to be convinced, and not believers in Spiritualism; therefore, if Mr. Meugens desires to propagate his belief, he should not rest contented with what he has reported, but should endeavour to submit his friend, the medium, to a more conclusive test than that which has satisfied himself.—I am, sir, yours faithfully,
AN ANXIOUS INQUIRER.

To the Editor of "LIGHT."

SIR,—Mr. Binney's letter on this subject is a capital illustration of the popular ignorance which prevails concerning miracles. If they could be made to order, and to any pattern that we chose, it would very soon be found necessary to interdict them, as we should be tempted to devote our energies to thaumaturgy, and then the every-day work of the world would be neglected. Our true mission in this life would be altogether frustrated. Mr. Binney very innocently and naturally asks why the *Times* newspaper could not be conveyed on the day of its publication to the Governor-General of India? I will endeavour to answer this question satisfactorily. The performance of miracles is subject to laws and conditions as certain as, though more subtle and profound than, those which govern any other objective phenomena. In Mr. Meugens' case the conditions established were probably the following:—

1. The presence and assistance of a powerful and efficient medium specially gifted for the purpose to be accomplished.
2. The paper used was permeated with, and encased in, the magnetic atmosphere of the medium, and thus isolated from all other surrounding material influences.
3. Perfect rapport between Mr. Meugens, his friend, and the medium.
4. The intervention of a guardian angel or Spiritual messenger ready, willing, and capable of acting as the invisible bearer of the paper thus prepared and guarded for his custody.
5. Darkness and secrecy.
6. Freedom from anxiety or apprehension on the part of all concerned.

Unless all these conditions work together in perfect harmony, no such miracle as that recorded by Mr. Meugens

would be possible; and probably as long as he lives they will never again be realised in practice, and I should say that the more he tried to obtain a renewal of the manifestation, the more egregious would be his failure.

Anxiety is a fatal difficulty in the way of producing Spiritual manifestations, as it invites the co-operation of an unholy order of Spirits who succeed in disconcerting the expected results.

Darkness is sometimes a very essential condition, as light often disperses or absorbs the magnetic mediumistic atmosphere. Secrecy is also very important, as an untimely disclosure of one's wishes may induce evil Spirits on the watch to frustrate the desired aim.

Now that I am discussing the subject of miracles I cannot refrain from noticing that some of our most enlightened and skilful expositors of Spiritualism have failed to apprehend that greatest of all miracles, the Divinity and mission of our Lord. When once this point is effectually missed it is seldom gained without the performance of another miracle almost as important. Argument is useless. When I am told that the life and teaching of our Saviour must be submitted to the test of reason, I have no objection to the tribunal in the abstract; but I am naturally desirous of knowing whose reason is to be the judge, as a great deal depends upon the training and qualifications of this potentate.—Yours,
TRIDENT.

London, January 7th, 1882.

MINISTRY OF ANGELS.

And is there care in heaven? And is there love

In heavenly Spirits to these creatures base,
That may compassion of their evils move?

There is: or else more wretched were the case
Of men than beasts. But oh! the exceeding grace
Of Highest God, that loves His creatures so;

And all His works with mercy doth embrace,
That blessed angels He sends to and fro,
To serve to wretched man, to serve his wicked foe.

How oft do they their silver bowers leave,
To come to succour us that succour want!

How oft do they with golden pinions cleave,
The fitting skies like flying pursuivant,
Against foul fiends to guard us militant!

They for us fight, they watch and duly ward,
And their bright pinions round about us plant;

And all for love, and nothing for reward!
Oh! why should Heavenly God to man have such regard!

SPENSER.

GOSWELL HALL.

To the Editor of "LIGHT."

SIR,—You are doubtless aware that a new society has been formed as from 1st January under the title of the Central London Spiritual Evidence Society, Goswell Hall. I shall be exceedingly obliged to you if you will give prominence to the following facts. The Society is formed, as stated in the prospectus, "for the dissemination of the truths of Spiritualism by lectures, séances, &c., and to carry forward on a more extensive scale the work of philanthropy which has been so nobly performed under adverse circumstances by the late committee." It will prove an excellent opportunity for those who desire to make some personal research into the phenomena of Spiritualism, as a séance is held on the first Sunday of each month (free to members only), which will afford them every facility for examining the phenomena for themselves. To those who have already convinced themselves of the beautiful truths of Spirit communion, is given an opportunity of assisting, by their hearty co-operation and support, in the work, which is at present being carried on under some difficulty by the Society. Any further particulars will be gladly given by—Yours truly,

ROBERT W. LISHMAN,

33, Richmond-crescent,
Barnsbury, N., January 5th, 1882.

It is with pleasure we learn that Mr. Walter H. Coffin, F.C.S., has recently been elected a Fellow of the Linnean and the Royal Microscopical Societies; and, also, that he has been elected an associate of the Society of Telegraphic Engineers. Mr. Coffin is an earnest student of psychical science, and brings a trained judgment to bear upon his investigations. Mr. Coffin is also a member of the B.N.A.S. Council.

EVENINGS WITH MR. MORSE.

Continuing our report of the third evening with Mr. Morse from last week:—One of the company put a case within his own experience, where a sensitive was, so to speak, persistently haunted by a control, to which the sensitive had the utmost repugnance, and the influence of which seemed to be bad. He inquired what was the best means of resisting the control.

Mr. Morse, speaking under control, replied that granting the Spirit really had a certain statement to make, it might be well to give it the opportunity it wished for, after which it might be satisfied. Otherwise, he would recommend that all attempts at Spirit communication be suspended for a considerable time, when the influence might depart. The inquirer here said that this had been tried without any avail. In such a case, Mr. Morse's control continued, the course might be adopted of the sensitive resolutely opposing his will and making a strong mental protest against the undesired influence, his friends rendering him assistance by doing the same. But he advised this with reluctance; he would be most inclined to induce the sensitive simply to let the Spirit make the communication it desired, after which, by the aid of the guardians of the sensitive, it might be easier to influence it.

Mr. Tapp inquired whether there was not always more or less liability of the ideas of the medium, or of those present at the circle, being given as the ideas of the Spirit. It was replied that this possibility can only be avoided by the power of the control, who can sometimes discover thoughts in the medium or in the circle, which aid him, and which he is able to make use of.

The "Strolling Player" now assumed control of Mr. Morse, and was asked: "Can you give us any idea of your day's occupation or employment? By day, meaning such space of time as is understood to occupy a day in our world."

In reply, he said: "I will give you more than is asked for, and will describe to you my work during the last two days and a night. I am a sort of special constable, constantly on duty, with various periods of recess. My duties, so far as your world is concerned, are largely confined to seeing after this particular person (Mr. Morse), which I can assure you is no sinecure. Mediums want a great deal of looking-up. I have to keep him in trim for his public work. I had to look after him on Saturday and went with him on his journey. I do not mean in the railway carriage, but I went before him, and kept my eye on him all the while. I went with him to the house where he stayed, and accompanied him to the place of meeting, where, in conjunction with 'our departed friend'—I mean my friend who has just been speaking to you—I supplied a large portion of the power or force necessary to keep the machinery in motion during the meeting, the subject of the address being selected by the audience. Having seen him home to his friend's house again, I left him to go to sleep. While he was in the arms of Morpheus I went home, for the best of reasons—to see my wife. My wife is greatly interested in the training and development of children. I assisted her in examining a class, and helped her in a variety of other matters, and then came back to my medium, and went with him to the evening meeting, taking the same part as before. At his friend's house that night he wanted a great deal of magnetising before he would go to sleep comfortably; his brain was rather excited by the two meetings he had attended. I then hid me away to my own home, but keeping my eye on my medium the whole time, and after seeing to sundry duties I wanted some rest myself. It is a mistake to suppose that Spirits never want rest. No machinery can be always at work. I remained in my own home till this afternoon in the society of my wife, reading to her certain interesting records which I had borrowed from a brotherhood to which I belong. I then returned to this material sphere to come to this meeting and—Here I am."

A question was asked as to the books referred to. The "Strolling Player" replied: "The particular books I mentioned are composed of a substance very like satin, and have a beautiful wavy brightness. Instead of being printed they have impressed upon them forms and signs which are to us an intelligible language, and they are composed of a number of sheets rolled up and tied together, with the title on the outside. These signs are made by a process of will on the part of the author. When more copies are required he can multiply them in the same way. It is only some who possess this power, which can be acquired by training. It does not follow that those who can do these things are the most developed

Spirits; power is sometimes possessed by those who are not Spiritually advanced."

A question was asked as to the form of sustenance taken. It was replied that grapes and apples and vegetables are considered by many the highest form of sustenance. It must be understood that grapes and figs, &c., are external representations of internal principles, but it is necessary to use words of that kind to convey the ideas meant. Spirits do not destroy the lives of other beings in order to preserve their own. There is nothing of that kind.

A gentleman asked the control if he could give some thoughts concerning the Salvation Army, as more than one of his (the inquirer's) friends, who were Spiritualists, had joined it. In reply the control said: "I am strongly of belief that the Salvation Army is a commendable institution, and that it is of use in leading certain classes higher than they were before. It is a movement which has its birth in the Spiritual world, and is controlled by Spirits from what I may call, for want of a better phrase, the Evangelical Heavens, who are determined that a blaze of religious fervour shall be kindled. Nothing that quickens the spiritual susceptibilities is to be despised, and however much we may regret that there is so large an amount of, what is to some of us, fanaticism and even blasphemy, mixed up with this movement, yet there are people to whom it does great good in reforming their lives, and I believe it is doing a real useful work in certain sections of the community which could not be done in any other way. I believe myself that the Spirits controlling this movement are under the guidance of higher Spirits, who are endeavouring to raise certain classes, a step at a time, out of their spiritual debasement."

The question was asked whether "it is better for a man to suffer for any wrong he may have committed, while in this world, or after he has gone to the next?" To this the control replied that it was best to suffer while in the earthly state, and that suffering was much more acutely felt in the next world than it is here.

A remark was made by a lady which led to some conversation as to the aid which alcohol seems at times able to give to the production of manifestations. The control admitted that this was sometimes the case, but deprecated in the strongest manner any attempt to promote manifestations by such means. It was literally the case that Spirits sometimes made use of such means to afford themselves a partial gratification of propensities indulged in their previous earthly life. Those who drank alcohol to excess were in danger of being surrounded by Spirits who urged them to continue their course and influenced them to resist all attempts at reform. When this was the case there was hardly any hope for this life; freedom of the will was almost gone, although of course there had been a time when a free choice could have been made, and therefore it was not right to say that no moral responsibility existed. The question was asked, "And is there any more hope after death?" The answer was "Yes. In all probability the fact of death would break the link between the sufferer and the infesting Spirits; and the patient, though he might be very weak and low, would be away, under circumstances where his own better nature would be more likely to re-assert itself."

The "Strolling Player" proposed to conclude the evening by giving his "opening remarks," which he had forgotten at the beginning. He spoke with powerful irony of the general emptiness of the wishing "A Happy New Year" between so many who during the rest of it seemed bent entirely on selfish ends and on doing nothing to make their neighbours happy. He thought it would be a very good plan to turn round for once—for this new year now begun—and spend 364 days in trying to be of use to others, and in adding to their happiness, leaving only one day for what was bad and mean.

[The next "Evening with Mr. Morse" will be, as previously announced, on Monday, the 16th inst., at 7.30 p.m.]

The Spiritualists of Guatemala, South America, have formed themselves into a society under the designation of "Society of the New Era."—*Revue Spirite*.

The *Rock*, while holding to the theory of diabolic agency, consistently maintains the reality of Spiritual phenomena. In its last week's issue, referring to a correspondent's statement that "trickery and imposition hold supremacy at the Spiritualistic séances," the editor says:—"That we doubt, and for this reason, that we have seen in the full blaze of gaslight certain manifestations where there could have been no trickery. It is all very well to say that it is all trickery, but ladies and gentlemen of the highest honour who are incapable of anything like deception, have given private séances where we have witnessed phenomena which no known law could explain."

"SPIRITUALISM, CONJURERS, AND BISHOPS."

[Given by Mr. J. C. Wright in Trance.]

The above is the heading of a letter, a column long, published by the *Suffolk Chronicle*, to which paper it had been sent by Mr. J. Fowler, of Liverpool, who received the substance of it from the "controls" of Mr. J. C. Wright. We cannot quote the letter at length, but the following extracts will serve to mark the nature of the communication. The "control" opens by saying:—

"I have to plead for an unpopular cause, yet one that is not second in importance to any occupying the attention of intelligent minds. I do not write directly to those who are isolated in intellect from all the leading questions of the day. I expect my words to be studied by a free-minded and intelligent public. Spiritualism, to me, embraces a complete science of life. I know no other subject calculated to do so much good to mankind as Spiritualism, and I know no greater want in the Churches of the present time than Spiritualistic phenomena. The age is ready for a phenomenal dispensation demonstrating the continuity of life."

"Cultivated clergymen who are in a position of independence shrink not from avowing some of their doubts. They have begun to feel a need of some kind of support outside of the Bible. They want the articulate voice of nature, with her divine revelations, to attest the truth of the religion and the philosophy they have to teach. There is another class which is very numerous in the Church, that has not, as yet, been assailed by doubt. It has no fears about the future of Christianity. It hopes to perpetuate its faith upon the old lines, or what it calls the principles of the Reformation. It abhors science; it will have nothing to do with free thought; it is not disturbed by the hallucinations of Materialism. It has no fears nor frenzies, it is imbued with perfect self-confidence, and believes that theological innovations and changes which are introduced into the Church by the worldly tendencies of the times are the result of Satanic action, and not in any way beneficial to it. In every way this party wants to keep things as they are. It thoroughly endorses the sentiment, 'As it was in the beginning is now and ever shall be world without end.'"

Dealing with the circumstance of the Bishops receiving help, in their opposition to Spiritualism, from the services of a conjurer, the "control" remarks:—

"I should think that these right rev. gentlemen would feel delighted with the Church's new defender. Only think of it; Bishops and Archbishops kept secure upon their thrones by the art of legerdemain. I will not insult the intelligence of the Bishops by believing that they like their new acquaintance. It will be found by them to be a mistake, and we notice that the cooler heads among them are quietly dropping out and hiding their heads from the public gaze. I will not insult their intellects by asserting that they believe the phenomena of modern Spiritualism to be imposture and fraud; they know that they are too well attested for that."

"As a Spiritualistic thinker, I cannot help seriously regretting the step which has been taken by these Church dignitaries. This policy is suicidal and injurious in the highest degree. Spiritualism is not antagonistic to true religion. It is a power strong in its facts, which must win a unanimous recognition. Superstition may delay its triumph, but cannot crush it; its victory will be certain and complete. A tardy recognition may for a time keep back its illumination. But its overwhelming truth is sure to be acknowledged at last, and its triumph will crush not the Church, but that hard and cold materialism which is overpowering the spirituality of the Church. Its mission is one of emancipation, not annihilation. . . . The hope is that a reasonable and discriminating public will not be cajoled either by ecclesiastical conjurers or peregrinating professional philanthropists, who get up these meetings in the name of the beautiful divinity of charity, but who never suffer the grist to leave their own pockets."

"I should like the Bishops to tell us how much of the receipts at Cumberland's meetings have found their way into the coffers of those charities which have been paraded before the eyes of a generous public. I, for one, am inclined strongly to the opinion that the institutions in question have derived little or no benefit."

That the paper we quote from should devote a column of its space to a defence of Spiritualism is a hopeful indication, and one that justifies the closing sentences of the communication, which convey an expression of thanks for the generosity thus displayed.

DR. F. W. MONCK lectured on "Magnetic Healing," and publicly healed eight sick people last Wednesday evening at Science Hall, 141, East 8th street, New York City. Henry J. Newton, Esq., and other gentlemen also delivered addresses. A lecture will be delivered, and public healing will be performed, by Dr. Monck in this hall every Wednesday evening at 7.30: addresses by Prof. Kiddle, Prof. Brittan and others.—*Banner of Light*.

A REAL GHOST.

(From the "Spectator.")

SIR,—If I were to tell you that I have seen and analysed the waters of a river which runs two degrees north of the Equator, and found in those waters eleven per cent. of sulphuric acid and one and a half per cent. of hydrochloric, I might cause some surprise, but little or no incredulity, even if I were to add the little-known fact that in that region of the world there is thrown away in twenty-four hours more of those two acids than is artificially produced in Europe in a year. But if I tell you that I once saw, outside my fancy, a woman who was two thousand miles off at the time, I shall not only be generally disbelieved, but laughed at as well. I have often told the story in private life, but not till now have I told it in print. Twenty-three years ago, as I was looking out of the window of General Torico's rancho at Chorillos, ten miles south of Lima, Peru, there passed by several ladies and gentlemen on horseback. A lady, whom I will call Mrs. Morena (the Spanish rendering of a common English name), was one of the gay cavalcade. She was so beautiful, that I have remembered her face with the ease with which I am able to recall the Victoria Regina, or the yellow convolvulus, or the blue orchid, as when I first saw those beautiful flowers in their native lands. I had never spoken with Mrs. Morena or her husband, who accompanied her, and who was then on his way to Jauja, from the United States, to get healed of consumption.

Three years ago, as one morning I lay musing in my bunk in a Cunard steamer crossing the Atlantic, in full daylight, and having my eyes wide open, Mrs. Morena came into my cabin, and, to my sorrow, went out of it as quickly as she came in. Thereupon I rose, bathed, dressed, and went up to breakfast. It was late; the saloon was nearly deserted, and I found only two fellow-passengers, talking together and eating ham and eggs. I had never seen either. The common name of Morena was mentioned between the two, and I, being full of my vision, remarked, at a venture to him who sat next to me, "Mrs. Morena is more plump than she was twenty years ago." My neighbour turned on me a quiet look of inquiring surprise. Putting his hand into the breast-pocket of his coat, he drew out one of those excellent photographs for which some American photographers are so celebrated. "Is that the lady you mean?" he gently demanded; and I answered, "Certainly, and you see she is rather stouter." "When did you see her last?" was the next question; and I answered, "This morning." The gentleman with the photograph was Mr. Morena, the husband of my beautiful lady. We became friends, we had many social yarns together; he told me of his residence in Jauja, of the complete cure of his lungs, the number of his children, and many more dear, delightful, household things, in which I had no interest. He invited me to his house. On our arrival at New York, Morena telegraphed to his wife, who replied, whilst he waited in the telegraph office, that they were all quite well at home. Nothing happened. I had not, to my recollection, thought of the Morenas for years before. Is it very difficult to understand, when two or three are met together under certain given circumstances, that a real presence may be vouchsafed to each?—I am, Sir, &c., A. J. DUFFIELD.

Bell Vue House, Newlyn, Penzance.

MISS WOOD AND THE NEWCASTLE SOCIETY.

We have been asked to give publicity to the following letter which was addressed to the editor of the *Herald of Progress* but was not inserted in that journal:—

To the Editor of the "Herald of Progress."

SIR,—I observe that in this week's issue of your paper, prominence is given to a statement by the committee of the Newcastle Spiritual Evidence Society, referring to the difficulty which has recently arisen between the Society and myself. I regret to occupy your valuable space with a personal matter, but as my position is misrepresented in the paragraph in question, perhaps you will allow me to say a word in my own defence.

It is said that "the real causes of the disaffection on the part of the medium are unknown." Now I stated my case very recently before a members' meeting of the N.S.E.S., and I cannot understand how the committee can say they are in ignorance. My statement at the meeting of members is too long to reproduce here, but among other matters were the following:—

First, the committee in their arrangements treated me with contempt, by making one-sided arrangements, and enforced all their decisions by continually telling me that I was a servant of the committee, which is untrue.

Second, I was treated in an ungentlemanly manner by certain members of the committee, who on my refusal to sit in the new cabinet before an arrangement as to the terms had been come to, *smashed* up more than one séance.

Third, in my statement I made it clearly understood that I was perfectly willing to sit in the new cabinet if they paid me my fee—one guinea per sitting; and referred to the fact that this test would most probably result in a considerable expenditure of time and vitality, especially in a promiscuous circle. I have sat for years now for phenomena, and I have never objected to any test, as all can testify who know me, for, as I stated to

the members, I have often been blamed for submitting to so much testing, and never once have I been charged with shunning it.

The paragraph further introduces a letter from Mr. Blackburn, the gist of which is that I consented to assist the committee and he was to give me five pounds as soon as the test was successfully realised. This is quite true, but at the same time it left open altogether the question of terms between the Society and myself, and I only regret that up to the present Mr. Blackburn has not had the opportunity of hearing both sides.

The sentence quoted from Mrs. E. H. Britten is already answered; in fact I do not take it as applying to myself at all, as I have never declined and do not now decline to sit under the new test. In conclusion, I must reiterate the statement that the question at issue is simply a financial one, and I leave my case in the hands of the Spiritualistic public with full confidence in their opinion as to my conduct.—I am, yours, &c.,

C. E. Wood.

31, Belsay-place, Newcastle-on-Tyne,
December 31st, 1881.

OUR CONTEMPORARIES.

"The Spiritualist."

Mr. J. A. Campbell is giving a series of papers upon "Elementary Psychometry," the "Breath of Life" being the subject of the one just published, and upon which the editor of our contemporary thus writes:—

"Mr. Campbell represents a large section of thinkers among Spiritualists who are not disposed to allow the teachings of individuals to override morality or the higher religious instincts, merely because those teachings may be given in an abnormal way, say by rappings or by the movement of human lips. He is one with those who examine and weigh the messages so received, selecting the good portions and rejecting the bad, instead of accepting them in their entirety, without power to criticise, and instead of worshipping at the feet of the channel of communication, a method which too often leads to personal degradation and to religious death. On the subject of Spiritualism considered as a religion he says:—'Before my own mind, which is apt to conceive all things symbolically, the mention of this last religion brings up involuntarily the picture of a crowd of bathers standing upon the hither bank of a river (the Styx, I suppose, of the old mythologies, and the swelling flood of modern hymnology)—these with their clothes on; and across, on the further bank, a similar crowd, who have already plunged in and swum through—these with their clothes off. And as I look, the clothed company kneels down, adores, and entreats the guidance and protection of the unclad; adjuring them by the superiority of their state.' These opinions, it must be remembered, come from as true-hearted a Spiritualist as this country can claim, from one who has the courage of his convictions, and who consequently publicly proclaimed those convictions among his colleagues at Cambridge University."

"The Medium."

A curious subject is broached in a letter from "John Thomas, of Kingsley by Frodsham," and as it is stated by the writer to be "the result of my Spiritual (clairvoyant) inspection of this globe," a few sentences descriptive of his visions may perhaps call out the experiences of other clairvoyants in similar directions:—

"Here, at what we call the centre of the earth, I see a small globe enveloped with a crust or shell; the space within the said shell I designate No. 1 Space; and its crust I call No. 1. Crust, the whole of which forms a small globe which I name the Primal Globe. This globe may, with due propriety, be termed the heart of the earth. It seems to revolve on its own axis with great velocity, much quicker than the superincumbent spheres. Within this Primal Globe is the grand source or fountain of all life upon this planet. Within this Primal Globe exists a light surpassing the light of the sun in brilliancy. This light existed, it might be, for millions of ages prior to the crust; it then revolved in space like some bright star, and as it at the first was not so much condensed as now, it might at some far back period have resembled a comet. Here, then, I find the one chief factor of all earthly existences. I observe that the north and south points of this inner globe, as well as those of our globe, are not simply flattened, but are slightly concave. This is the result of attraction at these points being so intense; similar to the end of an apple or orange, which is not flat but slightly indented."

The editor publishes a sort of Catechism, which is entitled "Of What Kind will the Spiritualism of the New Era be?" In one answer he says: "The old system is 'played out'—a fruitless fig-tree with lousy flapping leaves. A Spiritualist made by the 'bolt and bar' séance, and engagement 'inspirational' speakers, would be a curiosity, and ought to be put in a glass case, and shown around. The name of the Spirit is taken in vain in such work—hawked around as a commercial chattel—but the power of the Spirit is not with it, otherwise all men would see and acknowledge it. No! the 'Movement,' as a Spiritual work, is altogether outside of that kind of traffic. Spiritualists are being made in thousands, but it is by other means—not those."

The following questions and answers are then given:—

"What! do you mean to say that a medium should not be paid for his mediumship?"

"I distinctly say that a medium should not sell his mediumship. This is prostitution, not Spiritualism. The law of spiritual fitness should alone guide the medium in all sittings, and if this were followed there would be much fewer séances, but every one would do good. It never was intended by the Spirit-world that mediums should traffic on their mediumistic functions, any more than they should traffic on any other function of the body, which traffic is prostitution. All this excessive sitting, with all who can be induced to pay, is the ruin of mediums, a waste of Spirit-power, and the degradation of our Movement. If a medium be governed by the Spirit, he will always be paid."

"Do you mean to say you are a Spiritualist and talk in that way? Think of poor mediums—what are they to do?"

"The answers given above prove that I am a true Spiritualist; and being so, the thing called Spiritualism, by some, I hold not to be Spiritualism at all. It is a traffic grown upon Spiritualism for selfish, worldly purposes, and is no more Spiritualism as the angels devised it, than the fashionable priestcraft of to-day is the gospel of Jesus Christ! As for mediums—let them work for their living, like other honest people."

"The Herald of Progress."

In an article headed "Another Chat with Lord Byron," a Spirit communication through Mr. J. C. Wright, the control was asked, "Do you think Ireland will become pacified?" to which the following reply was given:—

"Yes, when the leopard can change his spots, and the Ethiopian his skin. The Irishman, racially badly bred, revolution is his normal condition. His Milesian and Celtic descent give him the warm imagination, the wit, and the eloquence of the Spaniard, and the Celt his love of independence and nationality. It is hardly likely that the Shamrock will be allowed to bloom independent of the Rose and Thistle; nature meant them to bloom together, notwithstanding the froth of the suspects of Kilmainham."

In a letter upon "Trance Controls," by J. Enmore Jones, several points of interest are raised, in the course of which the writer asserts that—

"The control addresses are often produced by the vivid surmises of men present in the physical body; therefore is it that the sham Spirit-teachings are so varied and confused, that ordinary minds decide that the Spirit-world must be a veritable Babel; and the Spirits themselves a queer set of nondescripts." Mr. Jones is further of opinion that "till the divisions are so clear that he who runs may judge, it is desirable that the normal utterances of thoughtful speakers take the lead—the more so, as we find that some trance speakers can, as a rule, speak as well out of the trance as in it."

A convention is announced to be held in Newcastle commencing on Saturday, February 11th:—"The object will be the consolidation of the *Herald of Progress* into a more independent position, to discuss the present state of the Spiritual cause, and consider what might be the best methods to adopt in order to promote the better diffusion of Spiritual light and truth, and establish friendly and helpful relations between the officers and members of existing societies."

No doubt a pleasant season will be spent by the friends in attendance; and our contemporary will, we hope, be enabled to obtain the support it desires.

"The Banner of Light."

The name of "John Wetherbee" is so well-known to readers of the *Banner*, and as he always writes soundly upon current topics, his opinion upon "Spirit Materialisations," as expressed in a letter devoted to that topic, is worthy of being here reproduced. Mr. Wetherbee says:—

"I consider the materialisation of Spirit-forms one of the most important and interesting phases of the Spiritual phenomena. I have been perfectly satisfied time and time again that the materialised Spirit was not the medium. I am as sure of that as I am or can be of anything. I am equally sure that confederacy is not a factor in the exhibition. These two points settled beyond a peradventure, there is no other solution but the one claimed; those two points settled establishes the fact. I do not know anything that I am more certain of than I am on the two points stated. Some months ago I was taken into the cabinet by a Spirit who appeared for the purpose, and I found the medium sitting in the chair entranced while I had the firm grip of the Spirit. I had a positive knowledge of two presences. The Spirit dematerialised, and then there was only the medium, Mrs. James A. Bliss, with me alone."

"A very pleasant social event in Spiritualistic circles in Chicago occurred on Thanksgiving evening—the marriage of Charles H. Bushnell, son of Dr. L. Bushnell, President of the First Society of Spiritualists of this City, and Miss Ella C. Dole, daughter of Mrs. Ella Dole, the deservedly popular medium, whose rare inspirational gifts and sweet womanly graces and accomplishments have endeared her to many of the friends in Chicago." "One gift of exquisite beauty was a collar of white satin, artistically formed of panels put together with white lace-inserting, each panel having a delicate flower painted

upon it, the edge trimmed with a rich Spanish lace. This was made and presented by Mrs. Cora L. V. Richmond. The ceremony was performed through Mrs. Richmond, and was so unlike the old style Orthodox marriage ceremony, so full of all the graces, beauties, elegancies and solemnities—was altogether so unique a performance, that I hope that it may happen to catch the eye of some of the critics of Spiritualism, who claim that it teaches immorality and looseness in the marriage relations."

"The Two Worlds."

In a lengthy article upon "Spirits True and False," the following question is propounded: "How can we distinguish between truthful and false Spirits?" And the answer is thus given:—

"The inquiry is not, as I take it, whether the inhabitants of the invisible spaces do really come hither, or no, but who are they who do come? These are the words of Daniel De Foe, and if this was a correct statement of the question in his day, long before Modern Spiritualism was known, how much more truly is it applicable to our day. And ages before his time, one, speaking by authority, St. John, said, 'Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world.' We are here not only commanded to try or test the Spirits, but are cautioned against false prophets, or mediums, for in biblical times they were the same, and how can this apostolic injunction be obeyed unless we seek communion with Spirits, through mediums? Regarding their teachings, it is as Jesus said, 'If any man will do his (the Father's) will he shall know of the doctrine whether it be of God.' In other words, if in our intercourse with Spirits we intelligently seek the truth, in a proper frame of mind, we shall generally obtain it."

"Spirits may be known by their teachings. Good Spirits will never teach immoral doctrines, or approve of motives, or actions, which originate in selfishness. They teach that pure motives and good deeds are the sum and substance of virtue, as they are the essence of both morality and religion; that in the words of the New Testament, 'denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world;' that we must recognise our dependence on Divine power, and mould our lives according to Divine precepts; that we should view the misfortunes, and equally the errors, of others with sympathetic eyes, and in the spirit of charity and love, and extend a helping hand to earth's unfortunate ones to the extent of our ability. These, invariably, are the teachings of wise and good Spirits. Should any teach differently we would be justified in assuming that they were deficient either in virtue or knowledge—probably in both."

"The Spiritual Reasoner."

We have received copies of this journal, a large four-paged paper published in San Francisco, California, by Dr. McLennan, a celebrated healer. The contents evidence considerable breadth of thought, and treat of a great variety of topics, with news and other interesting matter which will no doubt ensure its success.

"The Psychological Review."

The first number for the New Year opens with an announcement that arrangements have been made for making the *Review* cosmopolitan in its character, and for its publication in Chicago and at Melbourne. The summary of "Leading Features" indicates that the interest of the Journal will be more than sustained. The contents of the present number comprise "Notes and Comments," by Mr. J. S. Farmer; "A Monthly Summary of Contemporary Spiritual Opinion;" an article which will interest a wide circle, on "Epes Sargent," by M. A. (Oxon.); "Another Symposium," by Professor Barrett; a second article, entitled "Some Thoughts regarding the Mystical Death," by Mrs. A. M. H. Watts; and the commencement of a story entitled "The Great Kingsbury Puzzle."

"Another Symposium" contains some brilliant illustrations of the attitude of the scientific and professional mind towards new developments of truth. The anecdote of the temperature of a patient in a Dublin Hospital is exceedingly appropriate. The remark "But don't expect to get them (the raps) to order, any more than you would expect to secure a meteorite by watching for it," should be borne in mind in reference to all "Spiritual" phenomena, in our present ignorance of the laws which govern them.

In the article on "The Mystical Death" are some beautiful references to the idea, so widely diffused, of a "crossing of water" in the passage from this life to another. The passing of Lethe, the ferrying over the Styx, the crossing Jordan to the Promised Land, represent, doubtless, different symbolical forms of some one great truth, so often illustrated in the experiences of the dying, or perceived by poetic minds able to see beyond the material mask which veils the spiritual behind it.

"The Religio-Philosophical Journal."

In a brief article, by Mr. Henry Kiddle, upon "Test Conditions," the writer refers to a point worth careful attention. Mr. Kiddle writes, with regard to mediums:—"If Spiritualism is to be a cloak and an excuse for crime, away with it; and if mediums are to be sustained in lying, cheating, and swindling,

let it all perish. This constant cry of 'Sustain the mediums, right or wrong, because they are mediums,' charging all their offences—their low, disgusting trickery—on the Spirits, is a delusion and a snare, and will, if it is continued, sink our great cause so low that the sun of truth and righteousness will never be able to shine upon it. But I feel confident that this will not be permitted, but that the truly pure and spiritual will ultimately prevail. May the time of its triumph be near!"

Referring to the pamphlet containing the report of the late Church Congress published by us, and which Colonel Bundy, the proprietor of the *Religio-Philosophical Journal*, is republishing in Chicago, the following appreciative remarks are quoted:—

"The Journal's regular readers will recognise behind the *nom de plume* M. A. (Oxon.) one of the talented and indefatigable writers on Spiritualism in its phenomenal, philosophical, and religious phases. To him was assigned the task of preparing for publication the missionary pamphlet covering the most valuable part of the discussion at the late Episcopal Conference at Newcastle-on-Tyne. Before this paper reaches our subscribers we shall have our American edition of the work ready for distribution, and in order to refresh the memories of our habitual readers and for the benefit of thousands who will see the paper this week possibly for the first time, we republish the introduction written by M. A. (Oxon) for the English edition"—which is then given in full, after which the editor intimates that "we have made some additions to the work and some changes in the matter under the head of 'The Literature of Spiritualism,' the better to adapt the work for American circulation."

SPIRITUALISM IN LONDON & THE PROVINCES.

BRITISH NATIONAL ASSOCIATION.

The usual monthly meeting of the Council was held at 38, Great Russell-street, on Tuesday evening, Mr. E. Dawson Rogers in the chair.

Two new members were elected, and the Gateshead Society was received into alliance. Mr. Thomas Dawson, writing from Gateshead, said: "I have been told that in your part of the world the impression prevails that the Spiritualists of the North are unfavourably disposed towards the B.N.A.S. I have no hesitation in saying that this is untrue. The feeling may prevail in the minds of a few here, but the bulk of intelligent Spiritualists know that your efforts have largely contributed to placing Spiritualism in the prominent position which it now occupies before the people of this country. It is quite evident that such organisations as the B.N.A.S. are essential to the well-being of the movement. The believers in the facts and philosophy of Spiritualism are very numerous, and yet, through petty divisions and isolated action, they fail to occupy the important position in society to which their numerical strength entitles them. This may speedily be altered by cordial union and co-operation on the part of societies and individuals, particularly in times of emergency."

The chairman informed the Council that a very influential conference of persons interested in psychical research had been held during the past week. As the conference was private, he was not at liberty to mention the names of those in attendance, and at present could only state generally that it was resolved to form a society which it was confidently hoped and believed would include a large body of distinguished persons. It was exceedingly probable that the new association would make some approach to the B.N.A.S. with a view to united action, but at present nothing further could be said on the matter. Of course the members generally would be called together when there was anything definite to be put before them.

DALSTON.

The ordinary weekly séance was held in the Society's rooms on Thursday evening, the 5th inst., when there was an average attendance of members. The evening was spent in listening to the controls of Mr. Morse. It is intended, in future, to limit the "open meetings" to one per month, which will be as heretofore on the last Thursday evening of each month. A circle will be held on the other Thursdays, with the view of developing mediumship among the members. Members and friends are again reminded of the tea meeting to be held on Tuesday evening next. Tea at 6 p.m.; meeting at 7.30 p.m. Tickets 1s. each. During the evening there will be short speeches, with vocal and instrumental music.

GOSWELL HALL.

On Sunday evening last, Mr. J. J. Morse and his guides commenced the series of eight discourses which have been so long looked forward to by the members of this Society, and Spiritualists generally, judging from the number of strange faces that were visible. Mr. Morse generously offered his services for this course of lectures free, trusting that they might be the means of very materially strengthening the financial position of the committee, and also, "by having them widely advertised," bring the subject home to more of the outside world. The weather was very unfavourable, but by the time the lecture commenced there was a good, intelligent,

and appreciative audience, who frequently expressed approval by hearty bursts of applause. The subject of the lecture was, "Immortality: its People," on which our friend, "Tien-Sien Tie," delivered an eloquent and practical discourse. The popular views of a future life, its location, inhabitants, occupations, &c., &c., were subjected to a searching analysis, with the result that they were shewn to be at variance with reason and common-sense, and totally inadequate to satisfy those whose loved ones have been taken from their side. The bereaved are left in a state of torturing uncertainty. A kind friend has taken the necessary steps to have a verbatim report of the whole course of lectures, and thus save them from oblivion. I think it would be a splendid contribution to our literature if they could be published in book form. The idea is worthy of consideration. Who will aid in the work?—*VERITAS.*

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Mr. Hope lectured on Sunday evening from the platform of the N. S. E. S. to a rather thin audience; subject, "What is Truth?" The lecturer, who is a Methodist, gave us a thorough orthodox discourse upon the old text without the slightest attempt at elucidation, interspersed with sensational matter more fit for a revival meeting than a Spiritualistic platform. Mr. Jno. Mould occupied the chair. The nomination sheet for the executive was announced as closed, and the committee fixed the annual meeting for Monday, January 23rd.

GATESHEAD.—The platform of the Gateshead Society was occupied last Sunday evening by Mr. Rowe, of North Shields, who extemporised an address upon "Atheism: Its Cause and Cure." The lecturer dealt with the subject in an interesting and instructive manner, and succeeded in gaining the appreciation of his hearers. Mr. W. C. Robson also gave a reading. The chair was occupied by Mr. Burton.—*NORTHUMBRIA.*

PLYMOUTH.

There are now four general circles held at our hall, attended altogether by a goodly number of persons. The fourth circle was established on Saturday evening, the 7th inst., when there were 13 persons present. Addresses were given through four trance mediums, an unprecedented circumstance at any one meeting. All the meetings, held during the week, were exceedingly good, making the first week in the New Year one of the best we have ever had. The subject of discourse on Sunday evening was "Gamaliel's Counsel; or, a Word of Advice to Opponents," which was followed by an address through Mr. K., trance medium. It was stated last week that the cause here was in a flourishing condition. The truth of this is indicated by the state of the funds, and I have therefore great pleasure in stating that the financial position is very good. The receipts of the past quarter amount to £17 14s. 3½d.; the disbursements are £14 3s. 2d., leaving a balance in hand of £3 11s. 1½d.—*OMEGA.*

TO CORRESPONDENTS.

F.A.B.—Your letter shall have consideration.

INCOGNITO.—We would prefer to keep our columns free from so profitless a disputation.

C.W.—We will endeavour to make use of your kind communication in some form or other.

EXEMPLARY.—M. X. lives at Epinau, on the Seine's banks. His favourite dog had got very old, and he resolved to put an end to his days. He got into his boat with him, and pulled off into the middle of the stream; there he tied a large stone to his neck and dropped him overboard. Presently the dog came to the surface without the stone. Thinking to finish the work begun, he struck him on the head with the oar. This only inflicted a wound. In attempting a heavier blow he capsized the boat. He floundered about, being no swimmer. The wounded dog seized his collar and succeeded in bringing him to the bank. The onlookers, who were thinking how they might rescue the endangered M. X., lavished caresses on the faithful animal, and his master helped to carry him home, there to attend to his wound. Decidedly man is not the sole possessor of all the virtues.—*Revue Spirite.*

SYMPATHETIC PRESENTIMENTS.—A correspondent of the *Revue Spirite* writes:—"I was summoned professionally between eight and nine at night, on October 10th, to a village three leagues off. As I neared my destination, the road being darkened by overhanging trees, my horse stumbled and I fell with him. I was a good deal shaken, and found my right collar bone was broken. On my return home I learned that at the time of my accident, nine o'clock, my wife, imagining I might not be home till morning, prepared to go to bed, when she suddenly called the nurse to her; she told the nurse with tears that she had felt a shock and the certainty that some injury had befallen me. It was the first time she had felt any uneasiness about me while on my journeys. It is eight days since the accident. I am going on well; but I thought I would let you know this, as such presentiments are of interest psychologically.—A. Ollivier, M.D., Huilgoat, Finistère."

"LITTLE HEARTS AND LITTLE HANDS."

Just as we are going to press the first number reaches us of a pretty little monthly, under the above title, especially designed for the children of Spiritualists. The editor (Mr. J. S. Farmer) has done his work well, and deserves hearty encouragement. The price is high, but that could not be helped in starting. If the venture is cordially supported, the cost will be reduced. The pictures are good, and well printed; and the matter is just such as is likely to interest the young, and give them healthy mental food at the same time. Mr. Farmer's aims and purposes are fully expressed in the following

SPECIAL NOTICE.

In consequence of the uncertainty attending the preparation and publication of what is believed to be the first Magazine ever attempted for the Children of Spiritualists in this country, and the almost absolute impossibility of gauging its probable circulation, the Proprietors have reluctantly been compelled to depart from the Prospectus as originally issued.

The principal alteration is in price. This has been fixed at Sixpence Monthly, but subject to reduction in the event of the anticipations of the management being realised.

The same cause, combined with an unwillingness to divert the public money of Spiritualism from, perhaps, more legitimate fields than that which "*Little Hearts and Little Hands*" is destined to fill, has also induced the Proprietors to make the continuance of the Magazine after the first two months entirely dependent upon the support received. Unless this is liberal and speedy they will take it as evidence that the time is not yet ripe for such an enterprise, and abandon it forthwith.

An earnest appeal is therefore made to those interested in sustaining such a Magazine for Children as "*Little Hearts*" aspires to be, to notify at once to the Business Manager—Mr. J. J. Morse—the amount of support they are willing to give; and it is hoped none will delay signifying their intentions, owing to the possibility of the suspension of the Magazine after the appearance of the first two numbers. This kind of delay—viz., waiting to see what others will do—is that most feared and the most fatal, whereas combined and prompt action may place the enterprise on a secure basis. *Should the scheme be abandoned, all Subscriptions, Donations, &c., will be returned, LESS ONE-SIXTH* to cover the proportion of such amounts for the two months which will have been issued.

It is hoped that those who have already promised their support will good-naturedly acquiesce in the changed price, and remit either their subscriptions at the new rate, or the balance if this has already been paid on the old basis.

Unusual difficulties have attended the production of the first number which will be absent from the next, and result, it is hoped and believed, in a very marked improvement. Still, friends will be able to get some idea in the present issue of what is intended, and if "*Little Hearts and Little Hands*" meets with their approval and support, the labour of the projectors will not have been in vain.

The Editor invites most cordially the literary co-operation of all Spiritualists who are interested in the Magazine now started.

All Letters to the Editor, Books for Review, &c., to be addressed to John S. Farmer, and Business Communications to Mr. J. J. Morse, both at 4, New Bridge Street, Ludgate Circus, London, E.C.

There is a story that Mr. Garfield, when a lad of only six or seven years of age, while out at play, saw his father, then deceased, and talked with him; that among other things his father told him that if he would be a good boy he would make a great man of him, and then disappeared. Young Garfield then ran into the house and inquired, "Where is father?" His mother was surprised and asked him what he meant. The boy then told what he had seen and heard, and he knew that his father was in the house. We have this story from reliable parties, who were at that time neighbours of Mrs. Garfield, and had often heard the circumstances alluded to by the members of the family. It is, therefore, no newspaper sensation, but one of the facts of Spiritualism, for which we have a scientific explanation.—*Old and New, Morrison, Ill.*

MR. J. J. MORSE'S APPOINTMENTS.—LONDON, Goswell Hall—Sundays during January and February: GLASGOW, March 8; STAMFORD, March 12; NOTTINGHAM, March 19; CARDIFF, March 26. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[*Advt.*]

MRS. HARDINGE BRITEN'S WORK.—Mrs. Hardinge Britten has promised to lecture on the Sundays of the ensuing months as follows. Any friends in places adjacent desiring week evening lectures, can apply to The Limes, Humphrey-street, Cheetham Hill, Manchester:—Sunday, January 15, 1882, Bingley; 22, also 23 and 24, Bradford; 29, Macclesfield. Sunday, February 5, Blackburn; 12, 13, and 14, Newcastle; 19, Liverpool; 26, Sowerby Bridge. Sundays of March and April, Manchester.—[*Advt.*]