

# Light:

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"LIGHT! MORE LIGHT!" *Goethe.*

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## NOTES BY THE WAY.

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

It is not a practice of mine to defend myself from any criticism that may be intelligently passed on what I write. I have, indeed, little need to do so; and I have not infrequently been instructed by a kindly critic. Unintelligent and unconstructive criticism is best left alone, and there is not in "Trident's" remarks anything which I should have felt it necessary to notice had he not charged me with "misinterpretation of the Bishop of St. Albans' teaching." My note was intended to be a *reductio ad absurdum* of what does not strike me in the way that it shews itself to "Trident." I see nothing honouring to God or honourable to man in the doctrine of human duty and Divine intervention stated by the Bishop in his letter, and re-stated by "Trident" in a very modified form as what the Bishop intended or did not intend to suggest. I have not the advantage of knowing the Bishop's intentions. Here are his words:—"My dear Mr. Archdeacon,—The feeling is strong among Christian people, and gains strength daily, that in our present distress we should as a Church and nation humble ourselves before God, and make our supplication to Him to cause His anger to cease from us. For we cannot doubt that our sins have brought these sorrows and distresses upon us. We thought vainly a few years since that we could double the productiveness of the earth by our skill and contrivance. We had become vain in our imaginations, and our foolish heart was darkened. We forgot—indeed many among us, do openly deny—that it was He, the living God, who gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. So He hath withdrawn from us the fertilising warmth of sunshine and hath sent upon us a plague of immoderate rain and waters." Those words abundantly bear out my reading of their meaning. And I entertain no doubt that when stated in the ordinary language of daily life, when divested of the familiar phraseology which by long use has lost its full force and significance, when stripped of cant and plainly put, they will be repulsive to most minds which have not become warped by a long course of unnatural thought, or equally unnatural stagnation. But this is not the fault of my "misinterpretation," but of the inherent character of the ideas which I have put into plain English.

The attitude of the Swedenborgians to Spiritualism has always seemed to me anomalous. They usually deny the reality of communion and communication even with the world of spirit, and at the same time warn us that it is an extremely dangerous thing. The Rev. J. Ashby, as reported in a recent copy of the *Southport News*, is more reasonable, though his remarks are tinctured with a similar absurdity in some parts of his lecture on Spiritualism. He frankly admitted the rapid development of belief in communion

with the unseen world. Hundreds of thousands held it; and thousands said it was a delusion and imposture: "but they made no examination, and to them that was the end of the matter." "Supposing they said there was no reality in these things, then they had to deny all history." "When they consulted the Bible, the Book admitted these communications as facts, and they were well attested." This is all reasonable, candid, and fair. But then comes the lame and impotent conclusion. What is to be done with this great fact, which all history attests, and which the Bible stamps with the seal of truth? "They would admit these things as facts, but deny it as a practice; examine it as a fact, but have nothing to do with it as a practice." Why? Because, it seems, the world of spirit has degenerated: "In ancient times men communicated with angels, but men now were in a different position. Evil had increased: falsehood had increased: and evil spirits in the other world had increased." This lame conclusion is buttressed by the further consideration that "the man who gave himself up to Spiritualism forfeited his reason (!) and was brought into a state of terrible danger." To many of us it seems, on the contrary, that reason was first imported into our theology when we were brought into relation with the world of spirit. Some of us think that we never *thought* about these things before, and that our reasonable thought has brought us to a conception of God and His ways, of life and its duties higher than that even of the Bishop of St. Albans.

Mr. Ashby seems to think that the great use of this Spiritualism is to break up gross infidelity. It is a sledge hammer to break an otherwise impervious head. "The influence of Spiritualism on future scientists was unquestionable." It is all that, no doubt. It has rescued many from a state of blank negation, a Sahara of lonely doubt and uncertainty, in the midst of which the soul wandered in painful isolation, not knowing if there were, indeed, any God, or anything on which to believe, and on which to rest. To such it has made faith possible; and to them it has restored a hope that they had long ceased to cherish. This alone is indication enough, if any were needed, of its beneficent work. But it has also done, what Mr. Ashby quite ignores, an even grander work in quickening and ennobling the half-dead faith which had lost its vital hold on the mind, and was but an empty shibboleth, a form without a spirit. Into that shell it has infused a vitalizing energy, and to the mind so quickened *all things have become new*. Nobler ideals, grander conceptions, truer views have burst upon the soul, and that faith which was cherished as a mere inheritance, laid by and honoured, but not used, has become the mainspring of a regenerated life. This Christ did for Judaism. This every re-statement of essential truth does for the mind that can receive it. Only to few the light comes, but when they get it, it is a new light indeed. And this is no new thing. How often did the Great Teacher in His day say the same, "He that hath ears to hear, let him hear."

Mr. St. George Stock's book, says the *Oxford Magazine*, is "not a monstrous polemic penned, so to say, in a fog with gall . . . nor a rehabilitation of outworn theories in a modern coat. Academic paralysis of the soul's free play has not touched him. . . . These essays

strike us as a late and graceful efflorescence of the school of *Humane Letters*." "He guides us with masterly pellucidity through the dismal and intricate paralogisms of Mr. Gillespie. It is not given to everyone to joke on Extension and set the table in a roar on the Substratum of Necessary Existence." Portentous in very truth! And then the writer goes on to wig Mr. Stock with admirably sustained gravity because he has not packed his essays with proof of the reality of the objective phenomena of Spiritualism! This early but hardly "graceful efflorescence of the school" of Young Oxford is a little priggish, but funny enough on the whole.

I see, with not unwarrantable satisfaction, that my "Spiritualism at the Church Congress" with the notes, and advice to investigators which the reviewer in *England* ran his head against so stolidly, is now reprinted in Australia at 6d. It has already had a very large sale in America, having been issued, with some special matter, from the Religio-Philosophical publishing-house. The treatment of the subject at the great clerical meeting of the year was an important fact, and I am glad that I was enabled, by the timely and wise generosity of a friend, to set that fact before the world.

M.A. (OXON.)

#### SPIRITUAL MANIFESTATIONS IN FRANCE.

By Dr. Chazaraïn.

In our number of February 3rd was a translation from the *Revue Spirite* of a narrative, by Dr. Chazaraïn, of Paris, of a series of sances with the medium Madame Bablin. His narrative of further sances is continued in the current number of the *Revue*.

Passing by phenomena which had become familiar to him, of musical and other objects floating about the room, he describes the incomplete manifestation, at the first of this second series, of a child's form. He says:—

"A little hand, luminous enough to shew the arm and part of the trunk, caressed my face. This disappearing, there were sounds of writing on the table, on which pencil and paper had been placed. These sounds ceasing—I ought to say that the light was extinguished, all hands were interlinked, and the medium was immovably fixed in her chair; Madame P. felt a paper laid upon her hands, on which, when light was restored, we found written, 'I have tried to make myself visible, but cannot now; I hope to succeed next time.—Fernando.'

"On the same circle meeting again, after various phenomena, Madame P. said her head and shoulders were touched, and presently, in front of her, the form of a man became visible by his own light. This disappearing, we heard the pencil in motion. On its ceasing, we lighted up, and found two closely-written pages, signed 'Fernando,' addressed to Madame P., who said they related to a subject of close personal concern to herself.

"Next a form became visible in front of Mons. and Madame U., and was recognised by them as Madame's mother, wearing the head-dress of her province, which she had preferred to wear to the end of her days.

"Then we heard more writing; that ceasing, Madame F., at my side, perceived the figure of her daughter, some years deceased, who pressed her hands and kissed her; then, laying a paper on her lap, disappeared. We found, on light being restored, this paper covered with beautiful and touching verses, alluding to her last days on earth.

"They who attend such sances in the spirit of serious inquiry soon learn that the invisibles cannot always materialise themselves even with mediums they are used to, and that even when they can, they are aided in the operation by the sympathetic will of a harmonious circle. This had been the case on the present occasion, when four spirits in succession had been enabled to manifest their presence and action.

"Is there not an analogy between the operation of the human will and that of the force of an electro-magnetic battery? The will acts upon the muscular system, so also the force of the battery. When the concurrent wills of all present move the vito-electric currents of a harmonious circle, greater force, if not also a greater amount of fluidic material, seems to be at the disposal of spirits for operating with. If their operation at sances were regarded under this conjoint aspect, the

necessity for unity of object and harmony would be more valued, and we might not hear of so many failures and doubtful experiments."

Dr. Chazaraïn now resolved, in order to add to the weight of his testimony, to hold his future sances at his own home, with his own family and friends, Madame Bablin still being the medium, and observing—seeing that for these phenomena he accepted the condition of absence of light—such rules as should preclude the attribution of phenomena to any other than spirits as the active operations.

At his first home-sance, fourteen in the circle, on the light being extinguished the medium described, in minute detail, the appearance of a spirit, whose wife and daughter were present; he had also been well known to Dr. Chazaraïn.

"The medium," says he, "passed then into the trance; after some rapping sounds, hands touched and pressed us all, the objects placed upon the table floated over our heads, the musical instruments sounding; fresh flowers were laid upon our hands. There were no flowers in the house before the sance. Then phosphorescent hands gradually developed themselves as I previously described. The form of a child was then seen upon the table, visible by its own light. It moved about, kissed its hands to us all; we heard the kisses; and as the fingers left contact with the lips they emitted a soft light and whitish vapour. The child disappeared and reappeared three times, but was visible altogether for about ten minutes. When I afterwards shewed the photograph of my little Marie all recognised it as that of the child-spirit.

"Then, by my side, appeared the well-defined face of my mother, deceased at seventy-five.

"I felt then a large hand laid upon my head; in reply to the question mentally put, 'Are you he of whom I am thinking?' the hand gave three taps. My thoughts were of my deceased brother. Then came sounds of the pencil; these ceasing, we lighted up and found a little writing on two pieces of paper; on one, 'My beloved sisters, I am with you and shall be your guardian.—Marie.' On the other, 'Seek not thy brother on earth; he is in God's immensity. I am happy to be able to be with you.—Paul.' This was the name of my brother. He was in the Army of Reserve in 1870. After the battle of Chateaufort no news ever came from him; his name was neither in the returns of killed nor of prisoners. A spontaneous communication had been received by me through another medium, to the effect that he had been killed for plunder by some dissolute men of his company. I had thereupon written to the authorities to know how I might direct inquiries among the men of his company at that period. As if in reference to my letter came another scrap of paper, 'No vengeance, expiation.' I received this as a lesson on which I pondered."

Many details of Dr. Chazaraïn's communication, which is long, have been omitted. He concludes:—

"In these sances we see that spirits multiplied, for our instruction, proofs of their presence; communicated directly with us; presented themselves tangibly to us as we had known them, with such difference of appearance as was inseparable from the kind of light by which they revealed themselves; gave their names; addressed us directly in writing, re-calling circumstances known only to us and themselves.

"I have had some further experiences of materialisation of great interest, but postpone the relation of them to a future opportunity."

**THE YOUNG MEN'S CHRISTIAN ASSOCIATION.**—An application was recently made to the secretary of the Young Men's Christian Association for the hire of the Lower Exeter Hall, for a series of lectures on Psychological Science, but this was declined on account of the nature of the proposed subjects. Evidently the Y.M.C.A. are afraid of Spiritualism, but that was only to be expected of an organisation which has ever consistently been opposed to any freedom of thought outside of the particular lines laid down by their committees. This we believe is one of the main causes not only for the dissensions which are known to exist in the governing body of the Y.M.C.A., but also of their failure in reaching the special classes for whom the Association is intended. Exeter Hall was opened with a flourish of trumpets, and great things were to be done. Yet in a few months their membership has not only not increased but has been considerably decreased. The day is past for the slightest semblance of anything approaching the suppression of freedom of thought, and if wise, the officials of the Y.M.C.A. will recognise the fact that the cause of religion is much better served by a reverent and earnest study of facts than by the rowdy sensationalism of the Salvation Army, to which apparently they have no objection.

## GHOSTS OF BIRDS AND BEASTS.

The letter of Mr. S. C. Hall in a recent number of "LIGHT," regarding the spiritual appearances of animals, will have doubtless been read with interest by many persons. The subject being one of curiosity probably may elicit illustration and discussion. The following experiences, bearing upon it, perhaps may be welcome, as additional facts are ever of value.

From an article, contributed by the writer to the *Psychological Review*, some years since, entitled "Ghosts in Tyrol," the following narrative is taken. It was communicated to her by H.S.H. the Prince of Solms-Braunfels, who was acquainted with a German landscape-painter whose wife's experience is therein recorded.

**The Ghost of a Roebuck.**

"The wife of a German landscape-painter, resident in Tyrol, is a passionate lover of children and animals, and always spreads a sphere of enjoyment around herself amongst both. At one time this lady had a roebuck, a creature as tame as a pet lamb. Each morning early it was accustomed to make its appearance at the door of the lady's chamber to be fed with milk. After some time the roebuck fell ill, and its mistress, greatly distressed, carried it in her arms a considerable distance to the house of the nearest doctor. The doctor advised the lady to leave the creature with him, as it was, he said, in a very precarious state. She did so, the physician assuring her that he would do all he possibly could to restore it to her in a fair way for recovery.

"The following morning, at the accustomed hour, the lady heard the footsteps of the roebuck bounding up the stairs. She at once hastened to the door, rejoiced to find, as she supposed, the poor animal recovered and returned home. But, behold! on opening it, no roebuck was there at all! Everywhere she sought for her favourite, calling him tenderly by his name, but nowhere was he to be seen by her; no one either had beheld him about the place, nor had anyone heard his footsteps except herself. Anxious about her pet, in the course of the day the lady visited the physician, and, approaching his house, saw extended upon a manure-heap, the body of her roebuck—dead! The creature had been dead some hours—was dead before the hour in the morning when she so clearly had heard his footsteps. She firmly believed that its spirit had thus come to bid her adieu!"

Dr. Justinus Kerner, in 1835, in *Blätter aus Prevorst*, a periodical edited by him, in conjunction with Eschenmayer and other scientific German gentlemen interested in the investigation of occult phenomena, narrates, as follows, regarding

**The Spirit of a Greyhound seen at the time of its Death.**

"The husband of the Frau B., living in M., possessed a handsome large greyhound, which upon every occasion evinced extraordinary attachment to Frau B., and which in return received great kindness at her hands. This hound had the habit, when he desired admittance to the drawing-room, to knock with both forefeet at the door, and then to scratch until the door was opened to him. This dog once, being overheated, drank from a very cold spring of water and caught cold, suffering first from a severe cough, and then falling into a decline. Nevertheless, he went daily to the lady to receive his food, until he could move no more. A servant was in an upper room with the dog, watching him whilst he died, whilst Frau B., sitting in the drawing-room on the ground-floor, plainly heard the sound of the greyhound knocking and scratching. She immediately ascended to the upper story of the house, where she found the servant with the dying dog, and inquired from him whether the dog had left the room? 'No, indeed,' replied the servant, 'that would have been impossible. I have been here all the time, and he lies there where you see him, dying.' In a few moments the dog was dead."

Vide also, in *Spiritual Tracts* by Judge Edmonds, account of a spirit of a fierce dog seen by a young clergyman at the time of its death.

The Prince of Solms illustrated the history of the ghost of the roebuck by certain experiences of his own.

**The Spiritual Form of a Horse**

had once been accurately described to him by a friend of his and of ours, a lady in private life, a seeress of highly developed gifts, the truthfulness of whose remarkable clairvoyant powers had frequently been tested by His Serene Highness. The seeress described this spirit of the horse as shewing a very peculiar "action;" this "peculiar action" was immediately recognised as the marked characteristic by which this old

favourite would be recognised. The seeress, until she thus beheld the spirit of this horse, had neither seen it in life nor heard anything regarding it. Upon another occasion this lady beheld in vision, whilst the Prince of Solms was sitting with her for spiritual-manifestations, the form of a brother of his in the spiritual world, and exclaimed with surprise that there was a bird with him

**The Spirit of a Lark!**

The late Prince Bernhard of Solms, when a boy, had possessed a pet skylark, of which he was extremely fond. This circumstance had all but passed away from the memory of his elder brother, and was entirely unknown to the seeress, who had been a stranger to Prince Bernhard during his earth-life.

Since commencing this paper, a friend of the Prince of Solms, of the seeress in question, and of ourselves, calling upon us, I asked if he chanced to remember hearing the Prince at any time refer to the spirit of one of his favourite horses having been seen with him?

"Certainly I have," was the reply of Colonel D. "And more than that," added he, "I was present with him at the séance when the ghost of this horse was described; and remember the delighted surprise of the Prince when its 'peculiar action' was mentioned.

"Our friend the seeress," he continued, "had an even greater surprise for myself. 'Have you ever seen any horse with me?' I asked. 'No,' was her quick reply, 'not a horse—but I have often seen with you

**The Spirit of a bay Pony with white mane and tail!**

"She then most accurately gave a description of a pony of very striking appearance, which had, during my life in South Africa, been for months my companion on shooting expeditions up the country. I have been on his back for nine hours at a stretch. We were good comrades," added the Colonel.

**The Spirits of Cats and of a Dog**

have frequently been observed by a maid-servant, well-known to the writer. This young woman is a great "sensitive." She is fond of dumb creatures, and has had the care of various "pets."

The creatures which in ordinary parlance we term "dead," continue at times to be around her, and to her as visible as if still on earth. She has given me some pretty descriptions of the abodes in the spirit-world of these creatures. She has, she avers, been taken to see their homes. Little flowery, green paddocks, surrounded with hedges of blooming roses, full of the richest grass and bright flowers, where the cats gambol about, or lie basking in the sunshine, or curled up in the shade, amongst the flowers. They were watched and played with, instructed and corrected by shining children, who carry in their hands white wands, wherewith they appeared to guide the creatures, as if they were mesmerising them. Also she described rooms where were provided gay-coloured ropes depending from the ceilings for the amusement of the spirits of cats and kittens. Here also were the angel-children visible, watching and joining in the gambols of the creatures with the help of their white magic-wands.

**The Spirit of a Favourite Canary**

appeared to a friend of ours who died in 1877. In a letter from my father describing the death-bed of this friend, he says:—

"I wish poor P— in her last illness had not had her faculties so oppressed by her complaint. I think she could have told us something striking. . . . She often said she saw people in the room, and lights moving about. You saw her eyes following them. Once she saw a dog in the room. Another time she saw little Randolph, the canary, of which she was so fond, at Dietenheim, and which died there, come and sing at her window. One day she said to me 'I never imagined how beautiful it is to go.'"

**The Souls of Animals**

the Seeress of Prevorst places within what she calls "the dreaming." Here is the very suggestive passage from Mrs. Crowe's translation of "The Seeress of Prevorst."

\* "It is true that theirs appears to be a dreamy life,—whilst, at the same time, she seems to make this ring the representation of the ganglionic system, with its magnetic instincts—sympathy, antipathy, foresight—which are so prominent in the animal kingdoms, especially amongst birds and insects. There is also reason to believe that animals—as horses, dogs, &c.—are less iso-

\* "The Seeress of Prevorst" ("The Spheres"), Mrs. Crowe's translation p. 123. "The Seeress of Prevorst" being Revelations concerning the inner-life of man, and the inter-diffusion of a world of spirits in the one we inhabit.—Communicated by Justinus Kerner, Chief Physician at Weinsberg. London: J. C. Moore, 12, Wellington-street, North, Strand, 1845.

lated from the spiritual world than human beings are; and that they are more sensible of the proximity of spirits. . . . That compartment of the mid-region, which is nearer to and lower than the earth, where human souls are below the souls of animals, our Secress places beyond the Dream-Ring. . . . This may accord with the fact, that spirits from this lower region sometimes appear, not only brutified, but actually in the guise of animals."

**Swedenborg**

has a different report to give us. He tells us (*Arcana Cælestia*, 1633) that "the lives of animals are dissipated after death." That all the greater and lesser animals derive their origin from the spiritual principle in the ultimate degree; man alone from all the degrees which are called celestial, spiritual, and natural (*Divine Love and Wisdom*, 364). Noxious animals are from hell; but the mild and useful animals are from the Lord (*Arcana Cælestia*, 46), &c., &c.

It would be curious to compare the varied revelations of "the mystics," and of spirit-seers on the subject of "The Souls of Animals."

Conflicting statements—apparently conflicting—will inevitably meet us in this direction as elsewhere.

The writer, however, has faith to believe that in the present instance—as well as in the manifold revelations of manifold seers given through conflicting forms of religious belief and dogma—that by careful and sympathetic comparison one with another, when duly brought into mutual relationships, all these "broken lights" of revelation will be discovered—this, too, with a marvellous exactitude—to supplement each other's shortcomings: also to bring forth each other's affluence of internal wisdom. Each great teacher having received his own peculiar portion of the Truth-universal—that portion most in harmony with his own peculiar mental organisation—every teacher will be needed to stand in his own proper place—every teaching to be linked on to every other teaching, before the splendour of the rainbow of Truth-universal and Divine, can gladden the astonished vision of the seeker after the veritable Truth of God.

A. M. HOWITT-WATTS.

**MR. S. C. HALL ON "SPIRITUALISM."**

We extract the following brief but emphatic advocacy of Spiritualism from Mr. S. C. Hall's book, "Retrospect of a Long Life," announced for early publication by Messrs. Bentley and Son:—

From what I have said concerning so-called, "Spiritualism," in recalling memories of Lord Lytton, Serjeant Cox, Robert Chambers, William Howitt, and others, the reader will have no doubt that I am a believer in the reality of the phenomena known as Spiritualism. So was Mrs. Hall; as thoroughly and entirely as I am.

It is a very long list I might print of persons, entitled to all trust, who believe as I do in the phenomena. It has been well said by an eminent Roman Catholic divine, "It is quite impossible that about such facts such a cloud of witnesses should be all deceived;" and by a Protestant clergyman of high rank: "Testimony has been so abundant and consentaneous, that either the facts must be such as they are reported, or the possibility of certifying facts by human testimony must be given up."

I do not intend to give any details as to the evidence by which belief in Spiritualism is sustained; it would demand treatment at some length, for which I have no space: moreover, it would be distasteful to many of those who I expect will be my readers. Such testimony may be easily obtained by those who require it; there are six periodical representative publications, and some hundreds of printed books that give it fully. In treating the subject here, I shall merely strive to answer the question—why should there be any doubt that the spirits of those who have been in the "natural body" can and do communicate, when in the "spiritual body," with the beloved of earth who are yet remaining on earth, to be removed thence to another state when what is called "Death" releases them from earth-bonds?

I make no appeal, no effort at conviction, no attempt at inducing inquiry on the part of those who have no belief in an Hereafter—"the immortality of the Soul." But to those who believe in both I put a simple question. Where is the soul when it has ceased to be linked with a perishable body—a body that is not the same to-day as it was yesterday, and will ultimately be restored to the elements that composed it?

It is not enough for me to say I have had palpable convincing and conclusive evidence that those we call the "dead" are "living," and can and do communicate with us—those who are yet living. I have had such evidence, not once, but many hundred times, in various places and countries, in the presence of persons who had never before met, and were totally unknown each to the other, under circumstances that rendered collusion out of the question and fraud an impossibility, such intercourse with "spirits" continuing to be repeated year after year for more than thirty years.

"We speak what we do know, and testify what we have seen;" and if we are answered by him who will "answer a matter before he hearth it," I can but say, as the wise king said, "It is folly and shame unto him."

Spiritualists, then, demand to be heard on the ground that their antecedents are such as to justify confidence—confidence in their integrity and in their capacity for arriving at correct conclusions based on the evidence of their senses, sustained by their intelligence; because they have subjected Spiritualism to such tests as the Almighty has given them by which to detect error and discover truth; because these things are not done in a corner; because alleged facts are attested by tens—nay, by hundreds—of thousands, who have witnessed them at various times, in several places, now in one company, now in another; testified to, not by "ignorant and unlearned men," but by men and women of capacious minds, and of great experience in all the affairs of life—sound and practical thinkers; who affirm that if their testimony on this subject is not to be accepted by just and intelligent judges, it must be considered worthless for any purpose by any public or private tribunal—that they are unfitted for the discharge of any of the duties of citizens, because of either cupidity, deliberate imposture, mental incapacity, or continuous self-delusion.

The highest authorities in the Church of England, and the oracles of the Dissenters from that Church, contend that "miracles" have not ceased, but that they continue to be wrought, not only by good angels, but by evil spirits. Thus wrote Bishop Hall—"So sure as we see men, so sure we are that holy men have seen angels." And thus Archbishop Tillotson—"The angels are no more dead or idle than they were in Jacob's time or in our Saviour's, and both good and bad spirits are each in their way busy about us." Bishop Beveridge contends that "though we cannot see spirits with our bodily eyes, we may do so when they assume, as they sometimes do, a bodily shape." I have already quoted Bishop Pearson.

Among Nonconformists there are many authorities equally convincing and conclusive. Baxter, in reference to apparitions, says—"I have received undoubted testimony of the truth of such." Isaac Watts reasons that "the appearance of apparitions is a strong proof of an intermediate state, whence they can return for special Divine purposes." The venerable founder of Methodism contends not only that good and evil spirits worked in the apostolic times, but that they are as busy now as they were then,—to lead and to mislead, to enlist soldiers under the banner of Christ, and to augment the armies of Satan!

"Millions of spiritual beings walk the earth,

Unseen, both when we wake and when we sleep."

Such was the faith of John Milton. I might fill many pages with "authorities."

"Progress" is the universal law of both worlds. Responsibility never ceases—here or Hereafter. Where Progress ends who will dare to say, or guess or speculate—as to the "many mansions" into which there may be many removals!

If there be not annihilation of all we associate with the soul, there must outlive this life, affection, memory, reflection, comparison, intelligence—to use a familiar word, REASON: that these faculties are not lost or lessened, but vastly strengthened in the soul after its removal from the body. They must be exercised: there must be a continual recurrence to the events of this life: there must be meaning in the words "Well done, good and faithful servant," and in these—"Depart from me, ye wicked." Only by the unlimited exercise of these powers could there be reward and punishment: without them "Hereafter" would be a sound "signifying nothing"!

"For MEMORY lives—of what thou wert and art—

In 'many mansions' where the soul may dwell;

And to REMEMBER is of Heaven a part,

As to REMEMBER is a part of Hell."

If the soul, on its departure from the body, its sometime tabernacle—the house in which it has dwelt—loses all consciousness of a past, what can be its future? If it cease to take any interest in things of earth, if the affections are to die when the body dies, and although parents, children, friends, while “living,” enjoy the bliss that memory brings, the souls removed are denied all such sources of happiness,—surely, to maintain such a doctrine would go very far to destroy all honour and glory to God, all faith and trust in Him, in His justice and His mercy, and all the hope that sustains more or less every human being born into the world, and what is, so especially, the blessing of the Christian.

Yet Spiritualism progresses, and will continue to progress. There are now millions where, twenty-five years ago, there were scores. To “stop” it is impossible: as easy would it be to stay the inflow of Ocean by a wall of shingles. Our pastors and teachers leave the mighty power for good—or for evil—in the hands of those who will use, to abuse it, who do use, and do abuse, it. I solemnly warn such as are inquirers, neophytes, or acolytes, to avoid, as they would contact with a plague spot, fellowship and communing with “mediums” who, under the sway, influence, and dictation of spirits, low, or base, or evil, inculcate principles repugnant to natures that are good—and sometimes teach “Doctrines of Devils.”

It is a blessed Faith! that keeps us ever watchful, knowing ourselves to be perpetually watched: that gives us conclusive and continual evidence how very thin are the partitions that separate this world from “the next”—the next, where ingratitude is a crime, and “sins of omission” exact penalties as do “sins of commission;” where those who, having neglected their “talent,” are guilty as those who misuse it. “Inasmuch as ye did it not to one of these, ye did it not unto Me,” implies condemnation for opportunities neglected, as well as abused.

“For what we will, yet lack the power to do,  
Be it for good or ill, God counts as done.”

It is a blessed Faith! that brings closer and nearer those whom death has not—even for a time—separated from us: that makes “certain sure” the actual presence of those we love; sharing our daily walks: our hourly talks; watching us with hopeful love: participating in all our anxieties: in all our joys: guiding us, helping us, averting from us evil and the influence of evil: bringing around and about us the holy and the good: giving us a foretaste of that “overpowering of delight” of which the poet speaks: bringing palpably to our hearts and minds “the substance of things hoped for; the evidence of things not seen:” and prompting to continual prayer, that when our Lord cometh He may find our lamps bright and burning in the Household of Faith.

It is a blessed Faith! that enhances a thousand-fold the joy that is given by the Christian dispensation; that removes all doubts of Hereafter—answering the prayer (I quote the most beautiful of our Church Collects): “O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant that as Thy holy angels always do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord.”

I conclude this brief summary of my views concerning Spiritualism with fervent thankfulness to God for the blessing it has been—and is—to me. I do not touch on kindred themes that cannot be approached with sufficient reverence—even here. It must suffice to say I *know* that the souls of those who loved us, while with us on earth, can, and do, hold communication with us now that they are in Heaven. I *know* it as well as I know the plainest and simplest truths—as well as I know there are four fingers and a thumb on my right hand. I know also that such faith is not only consistent with the Christian religion—sustained—nay, inculcated—by the Divine word—but that without it there can be no vital Christianity.

MR. TOWNS' TESTIMONIAL.—The testimonial to Mr. Towns will be presented to him at Neumeyer Hall, Hart-street, Bloomsbury, W.C., on Wednesday evening next. The occasion will be also utilised as a celebration of the thirty-fourth anniversary of the advent of modern Spiritualism. The proceedings will embrace a high-class concert, with a few short addresses, and Mr. Thomas Everitt has consented to preside. The proceedings will commence at eight o'clock; tickets from 5s. to 1s. each. We hope there will be a good attendance.

## A CANCER REMOVED DURING MESMERIC SLEEP.

To the Editor of “LIGHT.”

SIR,—The *Lancet* announces the death of Baron Jules Cloquet, the celebrated anatomist and surgeon, who died on Friday, the 23rd ult., in the 94th year of his age. He was a great believer in mesmerism as the following will shew:—

“Account presented to the Royal Academy of Medicine, at its sitting of the 16th of April, 1829, by M. Jules Cloquet, surgeon of the Hospital of St. Louis, Member of the Academy, of an operation which he made of a cancer of the right breast during the magnetic sleep, induced by Dr. Chaplain upon one of his patients.

“M. J. Cloquet informs the members of the Academy, that a lady, sixty-four years old, went to consult him concerning a cancer, complicated with an obstruction of axillary tumours, which she had at her right breast. M. Cloquet recommended the operation, but advised her to consult other members of the faculty, and particularly her own physician, M. le Docteur Chaplain. The latter had already proposed to his patient and her relations this operation as indispensable, but insisted upon other medical advice being also taken. M. Chaplain called on M. J. Cloquet after the latter had seen his patient, and informed him that this lady had for a long time past submitted to his magnetic influence, and though her sleep was not usually deep, he thought it might be increased, and the operation be effected while it lasted. This, in effect, took place, and all was completed in some ten or twelve minutes, though they were obliged, before removing the breast itself, to dissect the axillary tumours, and to tie up several arteries.

“The patient,” says M. Cloquet, “did not betray the least symptoms of pain, neither on her countenance, nor by her movements, though her arms were free, and not held by the assistants; but on the contrary, she talked tranquilly, during the whole time, with M. Chaplain and M. le Docteur Paillet, who acted as assistant to the operator. Only after the operation, when they were wiping with a sponge the blood which flowed down the hypochondriac region of the right side, she experienced very sharp ticklings, which excited the peculiar laugh which usually accompanies such a sensation. The patient, on the operation being finished, walked back to her bed, and was allowed to remain forty-eight hours longer in the magnetic sleep. At the end of that they removed the first covering, and having dressed the wound, M. Chaplain awoke her. She appeared surprised at having been operated upon, having, while awake, received no previous notice of it. In a quarter of an hour after she was again thrown into the magnetic sleep. M. Paillet, who remained with the patient for the first twenty-four hours, remarked with astonishment that she betrayed none of those symptoms of pain, which usually follow such an operation. The two dressings have been made up to the present day (the 16th), without exciting the least appearance of pain. The phenomena of the suppuration are beginning regularly to be established, and everything leads us to believe that the recovery will be perfect.”

Dr. Cloquet was the senior member of the Academy of Medicine. He was the author of several important works on anatomy and surgery, and his monograph, in five volumes, on anatomy, was for more than a generation the most trusted work on the subject.

“Truth is stranger than Fiction.”

ADOLPHE DIDIER.

10, Berkeley-gardens, Kensington,

WILL FORCE.—Authors, as a rule, no matter what their private opinions may be on psychological subjects, seldom express themselves favourably towards a matter unpopular with the general public. Mr. J. Fitzgerald Molloy, however, in his novel just published, entitled, “What Hast Thou Done?” ventures to touch on the subject by making one of his characters express a belief “that there is a certain magnetic force often conveyed to men by the good or ill-will of the people, when it is united for a common purpose, which acts in some mysterious way on those to whom it is directed for their weal or woe. You may remember the magicians in olden times made waxen images of their enemies, and melted them before the fire. That I have no doubt,” said the baronet, “was merely a form which helped to concentrate their minds and intentions on the object of their enmity; it was the force of their wills which wrought the evil. It is a matter not usually understood, but there is a good deal in it for all that. Now I quite believe the combined good wishes—which are the prayers—of the poor will benefit me much.”

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 sances.

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

SUBSCRIPTION RATES.

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

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NOTICE TO THE PUBLIC.

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

THE WORK OF THE C.A.S.

Some time ago we intimated that the Council of the C.A.S. had a scheme under consideration which, if carried out, would meet a widespread need at the present time. Indications are not wanting that in many quarters there exists a spirit of inquiry amongst the general public with regard to psychological phenomena which only requires a little gentle stimulation to prove productive of substantial and lasting good to the spiritual movement. Many friends have assured us of late that they never knew a time when the general public were so ready to listen calmly and inquiringly to narrations of fact as they now are; and this is further borne out by the revived interest in ghost-ology which has recently been so apparent in our magazines and reviews. The crowded audiences which gathered to listen to Professor Barrett on Thought-reading, at the London Institution and other places, also bear witness in the same direction.

In these circumstances we think and believe that any attempt to place *en evidence* the bases of our special knowledge would be welcomed by a large and increasing section of the public. We do not by any means approve of forcing psychological facts on those who either do not care for or are not ready to receive them, yet we feel that, undesirable as this may be, care should also be taken that the other extreme is not touched, and a genuine and legitimate demand for information left unsatisfied.

We congratulate the Council of the C.A.S. on having rightly gauged the situation, and we believe their re-entry into the sphere of active work is justified by events. The last few years have been times of unrest, conflict, and transition, during which public action, if possible, has probably been undesirable. That time, we believe, is passing, if it has not already passed away, and Spiritualism has taken a new departure, a departure in which it is plainly discernible that the lessons of the past, severe though they were, have not been altogether unheeded. This augurs well for the real progress of the movement, and the effort now being made by the C.A.S. is, we think, undoubtedly a step in the right direction.

A few details of the new plan will be found in another column, and in drawing the attention of our readers to the announcement, we most gladly urge each and every one to aid and sustain the Council to the utmost of his ability. Much depends upon the C.A.S. for the success of the scheme, but far more, we think, rests upon the way in which they are supported by the general body of Spiritualists. We do not altogether mean in a money sense, though that is very important, and is one view of the question which, we trust, will receive due attention by those in a position to give. We were thinking more of that sympathy and kindly co-opera-

tion without which the best planned and peculiarly prosperous concern must inevitably fail. Let us put the matter very plainly. Is the *knowledge* of a Spiritual world and of continued existence after death of any value to you? Has it brought new light into your life? If so your duty is obvious, and we would simply say that your Spiritualism is worth just so much as it induces you to turn your eyes from self and think of others. That is the practical test, and we would urge its application to the appeal made by the C.A.S. for aid and assistance in a good work.

That it is good work we firmly believe. The usefulness and activity of the years 1874-78, was clearly traceable to a very similar course of lectures delivered in 1872 by Mr. Gerald Massey, at St. George's Hall. Then, as now, there was a spirit of inquiry abroad, and those meetings were very largely attended by the general public, and were the means of inducing many to investigate Spiritualism. We hope that the new era of activity upon which we are seemingly entering will tend to similar useful results.

LECTURES ON PSYCHOLOGICAL SCIENCE.

The Council of the Central Association of Spiritualists desire, in order to meet an evident demand on the part of the public for information as regards Psychological Phenomena, to arrange a series of six lectures during April, May, and June next, which, if successful, will be followed by others. The Langham Hall, in Great Portland-street, can be secured, and it is proposed to hold the series on alternate Tuesday evenings, at eight o'clock. It will be their endeavour to make them thoroughly high-class in character, and at the same time to present the subject in a popular and acceptable manner. For this purpose the Council are seeking the aid of the best talent in our ranks. It is hoped that Dr. G. Wyld will lecture, and Mr. T. P. Barkas has already consented to do so, whilst arrangements are pending in other quarters, full particulars of which will be duly announced. The subjects already fixed are:—

"Clairvoyance; or, the Anti-Noetic Action of Mind as a demonstration of the Existence of the Soul," by Dr. Wyld.

"Personal Experiences in Psychology," by T. P. Barkas, F.G.S.

Admission will be free to the general public, but to meet the necessary expense of hire of hall, fees, travelling, advertising, and other charges, the Council appeal to the liberality of Spiritualists and those interested in the dissemination of a knowledge of the phenomena to contribute to a special Lecture Fund for this purpose. All donations will be acknowledged in "LIGHT," and a balance-sheet published in due course.

A few seats will be reserved, the cost of which for the course of six lectures will be one guinea. The tickets will be transferable, and it is hoped friends in the Metropolis will, therefore, more readily subscribe for them as, if unable always to make personal use of the tickets, they can lend them to others interested in the subject.

It is hoped that the above will commend itself to Spiritualists, and that they will feel disposed to sustain the Council in their proposed work by personal aid and sympathy.

Communications and applications for tickets to be addressed to Mr. Thos. Blyton, 38, Great Russell-street, W.C.

OBITUARY.

ROGERS.—Passed to the Higher Life, on the 16th inst., aged 24 years, Frank, the very dear son of Edmund Dawson and Sophia Jane Rogers, of Rose Villa, Church End, Finchley.

They do not die,  
Nor lose their mortal sympathy,  
Nor change to us.—*In Memoriam.*

SPIRITUALISM AND SCIENCE.—On Monday evening last, at the Fortnightly Discussion Meeting of the C.A.S., 38, Great Russell-street, Mr. J. W. Slater, editor of the *Journal of Science*, read a very able paper on "Spiritualism from a Scientific Point of View." We shall have the pleasure of placing this paper before our readers in the next number of "LIGHT."

MR. SINNETT.—We hear that Mr. Sinnett, author of "The Occult World," is about to leave India for England, if indeed he has not already done so. It is probable that Mr. Sinnett may determine to make England his future home.

## FAITH IN THE WONDERFUL.

"I doubt me," says Rabelais, "that you do not thoroughly believe the truth of this strange narration! Though you believe it not, I care not much; but an honest man, and of good judgment, believeth still what is told him, and that which he finds written."

Although the supply of honest men of this description would certainly be found, in our day, unequal to the demand, a candid spirit of inquiry cannot be too strongly inculcated. It is hard even to blame the man who admits indifferent premises for the sake of securing the widest possible scope to the argument he mistrusts.

Lord Bacon declared that he would rather be so superstitious as to believe in all the fables of the Talmud, than in nothing but what his senses discovered to him.

Addison, with characteristic politeness, begs that they who cannot yield their credence to anything supernatural will be so good as to abstain from disturbing the faith of those who can.

Wordsworth preferred the rustic ignorance of those whom owls affright with presages of evils, or magpies flatter with hope of lucky chances, to being without belief of something beyond what human powers can discover.

Pride of position, pride of profession, and, most manifestly, pride of being on the popular side—to one or other of these may no doubt be attributed much of the disfavour—not to say hostility—with which every new doctrine, every new discovery, not in harmony with the persuasion or expectation of the multitude, is received.

"Philosophers do not," remarked Mrs. Crowe, "quarrel with a new metal, or a new plant; and even a new comet, or a new island, has a fair chance of being well received; while, on the other hand, any new discovery tending to throw light on what most deeply concerns us—namely, our own being—must be prepared to encounter a storm of angry persecution. The passions and interest of opposers become involved in the dispute; investigators become partisans. Having declared against a thing at the outset, it is important that it should not be true—nor *should* it, if they can help it."

Let us at least hope that the foul spirit of ignorance and prejudice which put Galileo to the torture for a true discovery, and, in a later age, nicknamed the first American steamboat "Fulton's Folly," is not to be resuscitated in our day.

That phenomena possessing most of the distinctive features of what are called spirit manifestations, are by no means of recent origin, many authentic records in France, England, the United States, &c., &c., abundantly prove: the German chronicles, in particular, dating as far back as A.D. 1135. How many curious histories of a similar kind, belonging to a period when the means for the transmission of knowledge were limited and imperfect, have mingled with the dust of ages, it is impossible to estimate. Enough remains at our command to shew that modern practitioners only follow a path and system worked out and trodden for centuries. When, some thirty years since, America transmitted to us the first instalment of this shadowy merchandise, it was received with irony and ridicule. The Press raised an almost unanimous shout of reprobation, seasoned with choice satire, in the face of which it was hardly to be expected that the small section of the public who attended the séances would have courage to bear independent witness to what was really noteworthy in that which they saw—or would have got a fair hearing, if they had. The circumstance that money was taken at these "entertainments," was of itself dauntatory of their reputation. The conclusion was at once arrived at that the whole affair was one of gain—its speculations purely monetary—that it was, in fact, a mere swindling apparatus, aimed at

the feeble and fanciful mind, and endowed with no more extraordinary characteristic than might be developed by the tricky fingers and ventriloquial gifts of the professors. Little stress was laid upon the injurious influence which the system might possibly exercise on the minds and consciences of men. It was abused simply because to produce a pecking noise somewhere about the legs of the table, and call it a voice from the unseen world, when it wasn't, was a cheat, and everybody who paid his half-crown, and sat to hear it so called, was both a victim and an accomplice.

Never yet was anything so open to the shafts of wit. The greatest booby might, for once, chuckle safely over a joke of his own begetting. Numbers of the species improved the opportunity. The experiments were perpetually breaking down—the machinery stopping—the phenomena collapsing—the media declaring that, in such an unfaithful circle, nothing could be effected. How, then, was it that the pains taken to put an end to this new and startling theory, met with such signal ill-success? The "spirit" manifestations thrived upon their repeated exposures, incurred a deeper and deeper debt to their opponents, lived and flourished, and invaded every circle of educated society. The truth is that the sentiment to which they directly appealed lies at the very root of human sympathy. There ridicule is no match for that forceful feeling, and, consequently, when it became apparent that the satirists had not been searchers, the great majority ceased to attach importance to their dicta, and preferred to investigate for themselves. The premature judgment passed upon "Spiritualism" has tended to its preservation. For, while the monotonous and conventional character of the more familiar phenomena, and the absence of any substantive results, might have in time wearied the inquirers, the crude attempts at explanation, failing one after another to reach the question, demonstrated the existence of an unsolved mystery, and piqued curiosity.

The great error on the part of the shrewd intelligent men who attended séances for the purpose of denouncing them through the Press, was in deciding that there was *no* element of truth in the whole concern. By suffering that little grain of truth to escape them, permanent vitality was imparted to the system. The inquiry—if meant to be exhaustive—demanded patience—even indulgence. The notorious fact that many eminent men in America had admitted the matter into earnest counsel, would alone have justified a closer investigation. The American public have not, as a rule, been found more gullible than the British, nor less tenacious on the important subject of money's worth. Ridicule and barren denial, those choice weapons from the fools' armoury, were the instruments selected for the demolition of the "spirit" theories, the consequence—easily foretold—being that they exist, unravelled, to this hour.

Any who have taken the trouble to peruse the works of Allan Kardec ("Le Livre des Esprits," and its sequel, "Le Livre des Médiuns") on this singular subject, will acknowledge that there are ways of putting a matter which, if they do not convince, at least command a certain degree of respect, and can scarcely be met, except with a regular controversy. The views of the French Spiritualist, moreover, often approximate very closely to those of orthodox professors, and his inferential conjectures are not wilder than many which, in science, now form the established bases of many a stately column of truth.

The concluding paragraph of M. Kardec's work is not without its force and significance.

"The adversaries of Spiritualism will doubtless tell us that it is for us to prove the reality of the manifestations. We do so, both by fact and argument. If, then, they admit neither the one nor the other, if they deny what their eyes behold, it is for them to shew that our reasoning is illogical, and our facts impossible."

Of the many curious features of Spiritualism brought to my notice, both in America and England, none were more

remarkable than the communications alleged to have been received, through the instrumentality of media, from eminent men who had passed from the scene of their earthly triumphs.

At the time I visited Boston, U.S., in 1851, the writings of Edgar Poe (then deceased) had not attained the celebrity subsequently accorded to them. His curious poem, "The Raven," published in the *Illustrated London News*, and since principally known, like many other pieces of rare desert, by its numerous burlesque imitations, affords but an imperfect example of his style of thought and diction. Written with excessive care and labour, it must, after all, be considered rather as a finished specimen of poetic mechanism, than as a fair reflex of the writer's singular and most sensitive mind. Other poems, flowing more unrestrainedly from his fruitful but morbid fancy, will enable the reader, should he recall them, to judge more accurately of the *vraisemblance* suggested by some lines I am about to quote—dictated by a medium, Mrs. Lydia Tenney, at a magnetic circle, at Georgetown, Massachusetts.

"O the dark, the awful chasm!  
O the fearful spirit-spasm!  
Wrought by unresisted passion  
In my heart!

Fancies joyous, but alluring  
Love most pure, but unenduring,  
From time to time with pain securing  
Each a part.

Then came dreams, so soft and holy,  
Over roses wandering slowly,  
With sweet music stealing lowly  
On mine ear."

Through the same medium—who, by the way, repudiated for herself all claim to poetic fire, positively averring that she was unable to write a line uninfluenced by another will—we obtained the following, the production of another unfortunate child of song—Macdonald Clarke, known as the "Mad Poet"—who had died, two years before, in an asylum for the insane. I was informed by my friend Mr. Epes Sargent (no mean judge), that the tone, style, and manner of the poet were reproduced in these lines with rare felicity.

#### MARY O'SHANE.

"Come listen to me, while I sing unto thee,  
Of a cot in a flower hedged lane,  
Where, near the deep sea, with a spirit as free,  
Dwelt a maiden called Mary O'Shane.  
Brave Mary—my Mary—Mary O'Shane.

O my heart wanders back, through the old beaten track,  
Wept over so often in vain;  
And the years roll away, bringing back the last day,  
I parted from Mary O'Shane.  
Dear Mary—my Mary—Mary O'Shane.

Through the long idle days I sang to her lays  
From my own wild wandering brain—  
While lingering near, with a smile or a tear,  
Listened my Mary O'Shane.  
Dear Mary—my Mary—Mary O'Shane.

Drawn away one sweet night by the moon's gentle light,  
My steps wandered down to the main—  
When the first wave that beat cast up at my feet  
The form of my Mary O'Shane.  
My Mary—lost Mary—Mary O'Shane.

The sun beaming now from the hill's smiling brow  
Rests still on that flower-hedged lane;  
But no more can it rise on the soul-beaming eyes,  
The eyes of sweet Mary O'Shane.  
Dear Mary—loved Mary—Mary O'Shane.

Weary heart, troubled head, gladly sought their last bed,  
Madly prayed for again and again.  
Now, with angels above, I have found my lost love,  
I have clasped sainted Mary O'Shane.  
Angel Mary—my Mary—Mary O'Shane."

Remarkable as are these communications, "the greatest is behind." I think I shall be pardoned for giving it at length. Cavillers might object that the muse of Southey was unequal at least in this state of being—to the production of anything at once so solemn, pathetic, and beautiful.

#### POEM.

[*Claimed to be dictated by the Spirit of Robert Southey, March 25th, 1851.*]

Night overtook me ere my race was run,  
And mind, which is the chariot of the soul,  
Whose wheels revolve in radiance like the sun,  
Uttering glorious music, as they roll  
Toward the eternal goal,  
With sudden shock stood still. She heard the boom  
Of thunders. Many cataracts seemed to pour  
From the invisible mountains. Through the gloom  
Flowed fathomless waters. Then I knew no more  
But this—that thought was o'er.

As one who, drowning, feels his anguish cease,  
And clasps his doom, a pale but gentle bride,  
And yields his soul to slumber and sweet peace,  
Yet thrills when living shapes the waves divide,  
And moveth with the tide;  
So, sinking deep beneath the unknown sea  
Of intellectual sleep, I reated there—  
I knew I was not dead, though soon to be,  
But still alive to love, to loving care,  
To sunshine—and to prayer.

And life, and death, and immortality,  
Each of my being held a separate part,  
Life there, as sap within an o'erblown tree,  
Death there, as frost with intermitting smart—  
But, in the secret heart,  
The sense of immortality, the breath  
Of being, indestructible, the trust  
In Christ, of final triumph over death,  
And spiritual blossoming from dust,  
And Heaven with all the just.

The soul, like some sweet flower-bud, yet unblown,  
Lay tranced in beauty in its silent cell;  
The spirit slept, but dreamed of worlds unknown,  
As dreams the chrysalid within its shell,  
Ere summer breathes its spell.  
But slumber grew more deep till morning broke—  
The Sabbath morning of the holy skies;  
An angel touched my eyelids, and I woke—  
A voice of tenderest love said, "Spirit, rise."  
I lifted up mine eyes—

And lo! I was in Paradise. The beams  
Of morning shone o'er landscapes green and gold,  
O'er trees with star-like clusters, o'er the streams  
Of crystal, and o'er many a tented fold.  
A patriarch, as, of old,  
Melchisedec might have approached a guest,  
Drew near me as in reverent awe I bent,  
And bade me welcome to the land of rest,  
And led me upward, wondering as I went,  
Into his milk-white tent."

From whatever sphere these noble lines may have emanated, readers will probably agree with me that the story of the slow sad shipwreck of a gifted mind has seldom been so pathetically told.

HENRY SPICER.

#### THE MAGNETESCOPE.

To the Editor of "LIGHT."

SIR, In Dr. Leger's perfected instrument, "Insulation" was carefully secured.

As regards the conducting properties of silk, Mr. Young has replied to his own question.

If that gentleman or any one interested in the matter will have patience until the work on the magnetoscope (now approaching completion) is ready, he will gather from it all necessary information for constructing the instrument himself, or obtaining it by purchase at a moderate price.—Yours faithfully,  
HENRY SPICER.

**MATERIALIZATION OF A MOTHER AND INFANT.**

I have not found time to write to you of late. Mr Bastian's firm resolve not to use his gifts except for healing, and, very infrequently, for recondite manifestations, has also hindered; for reports of séances bring requests that cannot be granted. There was one manifestation, however, in our winter séances, that was so curious that I send it you for publication if you think fit. A member of our circle, of whom I had no knowledge except from sitting with him, said he should be glad to see his only son who died some years ago. I somehow got the impression that the child would appear at our next séance. The night was so inclement that the gentleman did not come. I was a good deal shocked to see a lady materialised, who held in *one hand* an infant with a fine head and face, and next to no body. It looked like a doll made up for the occasion, and I felt it almost as an insult; but soon the spirits improvised a frame by putting the two curtains together with an opening, in which the beautiful face of the child was shewn in the red light we had, so as to look very charming. The next evening the gentleman attended the séance and I told him that a child had appeared. He said, "My child was still-born, and had a fine head, but scarcely any body." I felt rebuked, but did not tell him how I had revolted against the phenomenon. Soon after we were settled in the séance the same lady materialised, with the same mal-formed infant held in one hand. She proved to be the gentleman's first wife, and the mother of the babe. The face was again shewn through the improvised frame, and was most lovely.

People now-a-days are greatly troubled about identity. Are we to suppose that these were a lot of play-acting spirits who knew this father's history, and got up this representation of actual facts in his life? Or are we to believe that his wife was really present with his babe as it was born to them many years since?

The idea of imposition with regard to identity, in an honest and cultivated circle of people, seems to me to indicate greater credulity than simple belief. As a spirit said to his brother here, "Who is going to take the trouble to personate me to impose upon you? What motive is there? Our small affairs are our own, and are not of sufficient consequence to induce imposition, supposing there were fraudulent spirits present, which I assure you is not the case, with people of good will. I come because I have something to say, to give, or to receive, and I come myself, because my love and yours, and the conditions of mediumship, enable me to come."

I often think of facts that I desire to give you, but my time is not sufficient.

MARY S. G. NICHOLS.

**PRESENTIMENT.**

*To the Editor of "LIGHT."*

SIR,—May I be allowed to make a few remarks founded on observation and induction on the subject of presentiment which is connected with psychical research?

As far as my own observation, and the examination of cases mentioned in books go, I am, at present, inclined to think that the following laws apply:—

1. The presentiment more often comes when the seer is fasting—*e.g.*, before breakfast. Thus, according to my own observation, early morning is the usual time.

2. Presentiments, like dreams of any of the rarer classes, usually come in groups. To explain:—For a month or so the seer is liable to them. Then they do not occur for some time. This explains away two of the commonest objections to this remarkable class of psychical phenomena.

(a) That presentiments do not come when wanted.

(b) That they are often frivolous, and of little importance or value to the seer.

The fact is that the liability to them is not continuous, but intermittent (as it is with some other psychical phenomena).

3. They frequently (but not always as some suppose, in fact, scarcely we may say generally) refer to death, *e.g.*, the seer is often aware that he will never meet his friend again, or that a death of one dear to him has occurred in a certain locality. I am inclined to think that minor presentiments are more common than is supposed, but death presentiments being graver and more important are usually recollected and noticed, while the others attract little attention.

4. As to the theory that only presentiments which come true are noted but the others are forgotten, I may say that my own experience is that most presentiments come true, though some fail (more often partially than entirely).

5. As far as my observation goes the phenomenon of presentiments occurs thus. In addition to the visible world seen by the retina of the eye, an apparition occurs to the inner eye (the optic nerve?), something like the double picture in a dissolving view. When the will allows it this dominates. To explain by an instance:—Aubrey relates how a Highland seer said that a plank which he saw a man working at in making a bod would be part of a coffin. He was jested at, but it came true. In three days the man's child died and that plank was used in the coffin. In this case the bedstead would dissolve and a coffin appear instead.

6. As to sound presentiment it comes in the form of a "still-small voice" as from a distance.

PENWITH.

**GOD AND NATURE.**

*To the Editor of "LIGHT."*

SIR,—When so many modern thinkers are looking into these profound mysteries, I shall be glad if you can find room for this passage from a work of Böhme's so extremely scarce that readers who value his testimony are unlikely to have seen this part of it. Peculiarities in style, in any contemporary medium, are borne with for the sake of the message conveyed; for a medium of the seventeenth century I claim equal indulgence.

A. J. PENNY.

"The Abyssal Will out of the Eternal Word of the Separability, introduceth itself in the creaturely word, viz., in the root of the creaturely soul, into an *Ess* and substance, after that kind and manner, as the outbreathing of God, with the Separability of the Eternal willing, hath introduced itself with the *visible* world into manifold properties, viz., into Evil and Good, into love and enmity; that in such a contrary, the substance may become separable, or distinct, formable, perceptible and inventible; and that everything in such contrary may become perceptible to itself.

"For in God all substances are but one substance, an Eternal one, the Eternal, One Only Good; which Eternal One without separability or distinguishability would not be manifested or revealed to itself. Therefore hath the same outbreathed out of itself, that a multiplicity and separability might originate or exist; which separability or distinguishability hath introduced itself into own-self willing, and into properties; and the properties into desire, and the desire into substance.

"So that all things of the visible world, both animate and inanimate, might originate or exist, out of the Separability or distinguishability of the out-speaking Word, out of the root of the Great Mystery.

"Everything hath its separation or distinction in itself. The Centre of everything is *Spirit*, from the original of the Word. The separation or distinction in the thing is *own self-will*, its own self-impression or compaction; where every Spirit introduceth itself into substance, according to its *essential desire*.

"The formability of bodies existeth out of the experience of the willing, where every thing's *centre*, as a piece of the outspoken Word, re-out speaketh itself, and compriseth or frameth itself into separability or distinguishability, after the kind and manner of the Divine Speaking.

"And so now if in this outspeaking there were no *Divine* or *Free Will*, then the speaking would have a *law* and would stand or be in or under compulsion or subjection, and no desire or longing delight might exist; and then the speaking were finite and inchoative, which it is not.

"But it is the *Breathing of the Abyss* and a separability or distinguishability of the Eternal Stillness, an outparting or distributing of itself, where the partability standeth again in its own self separability, in an own self willing, and is again an out-speaking of itself, out of which Nature and the Creaturely Life hath taken its original.

"And hence in everything, an own self-will is existed, so that everything introduceth itself, out of its own experience into form and shape, condition or constitution, as also into a life and working, as in its *centre* it standeth in the universal experience, viz., in the Great Mystery, in the mother of all substances and things.

"Every centre maketh its own outbreathing, nature, and substance, out of itself; and yet all originated out of the Eternal One."\*

It is a strange way of shewing our love and reverence for the Creator, to be perpetually condemning and reviling everything that He has created. Were you to tell a poet that his poems are detestable, would he thank you for the compliment?

\*J. Böhme's "Brief Explanation of the Knowledge of God." From par. 7 to 20. Written in 1622.

## SEANCES WITH MISS WOOD.

Since the publication of my report, in last week's issue, upon the successful sances we have had with Miss Wood, I have received several letters from various Spiritualists expressing their satisfaction at the results. It is gratifying in the highest degree to those who have advocated the views contained in the recent circular as published in "LIGHT," and signed by such a large number of well-known and representative Spiritualists, to find that there exists a widespread appreciation of the method suggested therein, viz., having the medium in sight of the sitters during the sance so that the form and medium may be seen at the same time. Every day shows the strong advisability of such a course, so that doubtful phenomena and gross imposture may be put from our midst. Surely it is better to be without this phase of spiritualistic phenomena altogether than that we should have a continuous repetition of those disastrous exposures which from time to time hold our movement up to ridicule. The following encouraging and sympathetic note has been sent in regard to the report of last week, from Mr. Charles Blackburn, which I hope you will kindly publish.

HENRY BURTON.

DEAR SIR,—In "LIGHT" of this week I am glad to notice your report that your sances with Miss Wood, by continued perseverance, are resuming their old force. What has occurred shews to those who desire to seize "Poeha," or other genuine forms, the immense damage and injury they do to the mediums through whom the forms are produced. It has taken some months to recuperate Miss Wood, and even yet she is far from recovered from the shock she sustained, or the forms would come out more quickly and better. You cannot force success by holding sances just in any way you like, without the consent of the spirits and the medium. Although the medium may oblige you, in order to shew her honourableness, still she knows that it is by sitting inside a cabinet that she has had the most certain success. I would resort to it again until she is stronger, and if you ask the spirits to assist you in what you want, they will, in time, do everything to your satisfaction.—Yours truly,

CHAS. BLACKBURN.

Mr. H. Burton,  
3, Clifford-street, Byker,  
Newcastle-on-Tyne.

## OUR CONTEMPORARIES.

CONTRIBUTED BY JOHN S. FARMER.

## The "Religio-Philosophical Journal."

The *Journal* is very much alive. There are many who admire its courage in defending the right and exposing fraud, even when not altogether able to approve of the *modus operandi*, which is essentially transatlantic in character. We soon discern that American and English journalism are marked by several broad lines of distinction, and what would seem *outré* here would there pass current as coin of the realm—i.e., if America has "a realm," of which we are not quite sure. Most of the readers of "LIGHT" will, however, be able to shake hands with those of our Chicago contemporary. The policy of the two papers is one, although the means adopted to the end are slightly different. The *Religio* this week does not lack evidence of the fact that they have not quite finished setting their house in order in America yet. There are still some tricksters passing as mediums, who manage to gull the public. We are beginning to feel more and more convinced every day that the action taken some time since with a view to abolishing the public dark circle was and is justified by events, and that the simplest phenomena in the light are the only ones Spiritualists are wise in putting before a naturally ignorant (at first) though curious public. This time it is a Mr. Briggs, of Boston, who is shewn up. We note with pleasure also that amidst all the din of war on fraud, the application of the realities of Spiritualism to daily life and thought is not forgotten. A true key note is struck in the editorial entitled "Spirit Work." It is, curiously enough, the same as that which was, quite unintentionally, we believe, struck in the editorial of the present issue of "LIGHT," viz., the responsibility of Spiritualists. It is pointed out that it would be well if Spiritualists seriously asked themselves what they have fitted themselves to do in spirit life. They are soon going to stop making money; the fashion of their clothes will trouble them no more; politics will not interest them, and mere wonder-hunters will have nothing to do. "Have you thought, Spiritualists of to-day, what there is to be done that you would like to do? Have you prepared yourself to take up

that work, when all earth's work of necessity must cease? Are you trying to spread the truth which is such a joy to your own soul? . . . . You cannot teach, you say, but you can help sustain those who do. . . . It is your need, not your brother's, we are urging. Not for God's sake, not for truth's sake, not for humanity's sake, for these have not noticeably stirred you as yet, but for your own sake, do we urge that you should improve, my seek for, opportunities to do good to your neighbour, the one nearest to you." Sound sense in that; now please turn to page 138 and read "The Work of the C.A.S."

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

The introduction of the subject, "Spiritualism as a Personal Need," unquestionably placed the audience at this hall, on Sunday last, fairly and squarely in the presence of some of the supreme realities of life. These realities are essentially individual in their application: the need of a due appreciation of them conspicuously personal: and Spiritualism alone responds to the exigencies of the situation; for while it expounds theories and facts upon the nature, qualities, and consequences of Being, it necessarily supplies motives for conduct of an urgent and constraining character which cannot well fail to influence individual life everywhere. Our spiritual origin, sustained relations with other spirits, and common interdependence, viewed in association with the all-pervading spirit of the one universal Father, gave occasion to the lecturer to connect the duties of life with its essence, and both with Spiritualism, in a form which exhibited very clearly the personal need of a diligent cultivation of the resources, and a loyal obedience to the teachings, of our inspiring faith. The subject is thus naturally divided into two parts: the inherent quality of the life—upon which these Controls have been gradually building up their views of the Divinity in human nature—and the incumbent obligation to aid its righteous development. Under neither aspect is there way of escape for any of us, so that the personal need of an acquaintance with the unique source of effective enlightenment is put beyond possibility of controversy. Our own Poet Laureate asks,

". . . . What am I?"

and himself promptly answers,

"An infant crying in the night,  
An infant crying for the light."

The growth of a single blade of grass is a mystery to us: our own thoughts, groping in the dark, are mysteries and the source of mystery; and neither the philosophy nor the religion, the politics nor the social ethics of the day, contribute much to the solution of the problems of life, upon which it is the special province of Spiritualism to speak with the precision and authority of certain knowledge of their issues. That which gives importance to these problems—and which, in fact, qualifies them in a manner so essential that we feel instinctively the inadequacy of any elucidation from which it is excluded—is the question of the "Life beyond the Grave." Spiritualism speaks authoritatively upon that point, and describes the character and contingencies of that life. It brings us face to face with our loved and otherwise lost friends and relatives, who have themselves proved, and are always ready to certify, that death is transition only—a Divine and beautiful providence, securing and guaranteeing that continuance of life needful for the perfection of Being, for which our experience and conduct here furnish the preliminary, elementary conditions. Facts of this nature reach those who think and investigate for themselves, and feel their personal need of them; and in their influence they promptly change the whole current of thought and action of individual life on earth. For the dominant truth of the involved lives—of the present struggle and its immortal outgrowth, that is to say—is, that as we cultivate our better nature here by work and effort for the benefit of the spiritually dark and mentally ignorant, finding our own in others' good, so do we elaborate our own future and construct our eventual surroundings, the degree of the happiness associated therewith being proportionate to the quality of this probationary term. Is it possible to suggest any more powerful motive for righteous living than this, when the cardinal fact of our immortality is kept in view, or to indicate more clearly the personal nature of the need of Spiritualism? The lecturer insisted, as often before, upon the actively beneficial influences of these considerations upon every-day duties, now and here, and pointedly contrasted the cogency of their motive power with that of the miserable delusion which would simply seek to comfort the forlorn and wretched of this world by a promise that, if they will but accept the doctrines imposed upon them and consent to receive of the righteousness of another, all may perhaps be right hereafter. The most potent emotion of human nature is the offspring of its religious element; rightly used and nurtured it is capable of ministering to the rapid and healthy progress of its subject; perverted, darkened, weakened, the end is revolution, materialism is preferred, and life is poisoned at the very source of its higher qualities. Spiritualism, in fact, answers

every human need of to-day, lightens trials and hardships, effects an absolute revolution in individual character, and is, under every aspect, and beyond all question, a personal need. It is not possible, under this summary form, to follow the lecturer into all those instructive details of individual, social, political, scientific and religious life and duty, which constitute the special charm and value of this series of discourses, nor to convey otherwise than by textual quotation, any fair notion of the beauty and richness of the language, or the coherence of the comprehensive and exhaustive argument, so invariably conspicuous, whatever the subject matter. Such features can only be affirmed and then verified as opportunity serves. On Sunday last these illustrative references were numerous and especially effective, covering, for example, very just and earnest deprecation of the misrepresentations of Spiritualism by the public Press, urging resistance to, and correction of, that form of defamation as a duty not less towards the radiant angel-hosts than to ourselves and our faith; passing then to a searching criticism of existing political, social, and religious combinations, and exposing the inherent intolerance, weakness and oppression of these as affecting individual life—and especially the life of the poor; affirming that a personal appreciation of the facts and teachings of Spiritualism would presently reach to the roots of such evils and disperse the conditions which favour them. We were urged to get outside of creedal dogmatism, and to stand evenly with the facts of nature; to recognise the obligations of existence, and the personal nature of the necessity of heeding them, if Spiritualism is to achieve its mission with the individual. He alone is great who is good, and he good who labours for the improvement and elevation of his fellows. If ourselves assured that Spiritualism is a personal need, regulating thought, expanding mind, influencing action and generally conveying truth to us in a form felt to be essential to our happiness and progress, let us, while thanking God for the light, be unwearied and always earnest in our efforts to extend its blessings to others.

After the delivery of the address, so inadequately described by the preceding summary, the lecturer, Mr. Morse, in his normal condition, spoke very feelingly upon the recent bereavement of that earnest Spiritualist and able and zealous worker, Mr. E. Dawson Rogers, whose younger son passed away on Friday last, after a very brief illness, and invited the congregation to express, by a "rising vote," their sympathy with the afflicted family. The suggestion was responded to with touching unanimity and stillness, and the service was closed, upon the impulse of the moment by Mrs. Williams, who was in charge of the organ, by the substitution for the prescribed voluntary of Handel's affecting "Dead March" in "Saul."—S. B.

#### QUEBEC HALL.

Sunday evening's lecture in this hall, by Mr. MacDonnell, was of much interest to Spiritualists, being on the Miracles of Christ. The lecturer maintained that the spiritual powers and resources of such a being as Jesus was, were equal to everything recorded of Him. Hume's argument of the greater likelihood of testimony being false than of miracles being true, was fairly answered in the humorous supposition of a Chinese traveller, who related his having seen a balloon ascent in England. The Emperor thought it more likely he was inventing lies than that a great bag, as big as a house, filled with something, lifted three men from the earth above the clouds and carried them away, and for these supposed lies the man was flayed alive. The miracle workers of ancient and modern days were shewn to be demonstrators of a great spiritual power; and the concluding exhortation to imitate the life of the great miracle worker was reasonable and appropriate. Of course, a friendly discussion followed, in which the lecturer had sceptics of various shades to answer. We were pleased to see a good attendance of earnest thinking people.—Cor.

#### LIVERPOOL.

During the last few weeks an active correspondence in the local papers on the subjects of Spiritualism and Thought-reading has kept the attention of the public alive on those and kindred matters, Mr. John Fowler and the Rev. J. H. Skewes paying special attention to each other. The last named gentleman last Friday had a meeting in his school-room, Milton-street, called by public advertisement, to consider the subjects of Thought-reading and Magnetism, when a lively discussion took place, many Spiritualists being present. A proposal was made and adopted that a society be formed, to investigate these and kindred subjects; but a significant paragraph appeared in the *Mercury*, on Monday, from Mr. Skewes, stating that the meeting held on the preceding Friday had nothing to do with Spiritualism.

Last Sunday Mrs. Britten again occupied the platform at Rodney Hall; the subjects being, in the morning, "Witchcraft, Sorcery, Divination," &c., and in the evening, "The Second Coming of Christ." The hall was crowded, all sitting and standing-room being occupied. The closest attention was paid to the lecturer, while she passed in review the religious systems of past ages, their developments and decadence, the appearance at different epochs of Avatars, Messiahs, and Saviours,

&c. She contended that the Divine, or Christ Spirit, was in our midst to-day, of which all could avail themselves, and a practical knowledge of which would furnish the people, from prince to peasant, with a knowledge of God and Immortality; and thus the true teaching of the Lord of the kingdom would be fully realised when men would learn to love God and each other.

On Monday evening a meeting of a most interesting character took place in Hamilton-road Lecture Hall, Everton, Mrs. Britten kindly again being the speaker. Her subject was "The Ministry of Angels." The hall was full, a charge of 1s. being made for the front seats, and the back seats being free, with a collection. A number of questions were asked at the close, and most admirably replied to by the lecturer. It is intended to continue these week evening lectures, a sub-committee of young men connected with the Society having been formed to carry them on, the intention being to secure halls in different parts of the town, where lectures can be delivered on the Monday evenings. At the Monday evening meeting some of Rev. J. H. Skewes' friends delivered to the audience as they entered a circular, announcing a special sermon on Easter Sunday on Spiritualism, stating that Spiritualists deny the resurrection of Christ, and of all others!

C. F.

#### NEWCASTLE-ON-TYNE.

NEWCASTLE.—Last Sunday evening the members at Weirs Court were favoured with an address from Mr. J. G. Grey, of Gateshead, on "Spiritualism." The speaker discoursed upon the various phases of the movement in a manner very acceptable to the good audience present. Mr. Thompson, vice-president of the society, occupied the chair.—During last week we had the pleasure of hearing Dr. Nichols, of London, discourse in the Central Hall, Hood-street, upon "Vegetarianism;" and on the Thursday evening, on the platform of the N.S.F.S., to a large company, he interested us with a narrative of his "Twenty years' experience in Spiritualism." A number of non-Spiritualists were present, and were very much struck with the remarkable facts and phenomena to which he attested. We believe his presence at Weirs Court will do a great deal of good in giving some fresh impetus to the movement at that place. Mr. T. P. Barkas occupied the chair, and made some opportune remarks upon the subject of Spiritualism.

GATESHEAD.—Mr. Joseph Stephenson, vice-president of the Gateshead Society, gave an admirable lecture to a fairly good audience on Sunday evening last, upon Spiritualism as a Religion. On Sunday next, Mr. Robson, of Byker, a new but able trance speaker, will occupy the platform. The Gateshead friends desire that those who are in any way favourably disposed toward them, will remember that the annual tea meeting and concert will be held at their rooms, on Easter Monday.

HOUGHTON-LE-SPRING.—The new and growing society at this place had the pleasure of listening to a discourse last Sunday evening, from Mr. Henry Burton, of Newcastle, on "The Spirit of the Age." He endeavoured to shew that every epoch of the world's history was dominated by a master idea, which, in whatever direction it might work, tended to give a great impetus to the progress of humanity. After shewing how in several marked epochs mankind, having gravitated downwards and become sunk in doubt and indifference, received an impulse that incited them to higher action, he shewed how in this present nineteenth century, man possessing so vast a scientific knowledge and wider methods of education, and not being able to procure a scrap of definite knowledge upon this great problem of spirit, was gradually and surely steering toward a materialism which was a practical Atheism, when Spiritualism, like a new and potent revelation, descended upon man, and with its far-reaching tendencies was beginning to afford to the human race a new and broader social, political, scientific and religious life than ever it has hitherto had. Mr. Cooper occupied the chair.

HETTON-LE-HOLE.—Mr. J. W. Mahony lectured on "Man a Spirit," at the Miners' Hall, on Sunday evening last. The company was a good one, and Mr. Mahony delivered himself in his usual able and terse style. Mr. W. Clennall officiated as chairman.

#### NORTHUMBRIA.

THE BRITISH THEOSOPHICAL SOCIETY.—Important changes have just occurred in our London Branch. From a recent letter from our esteemed friend and brother, Mr. C. C. Massey, we learn that on Sunday, January 7th, the annual election for officers resulted in the choice of Dr. Anna Kingsford as President and Mr. Edward Maitland, an eminent writer, and Dr. George Wyld, late President of the Branch, as Vice-Presidents for the ensuing year. Dr. Kingsford is perhaps the best person in England to head a moral and spiritual movement of the character of ours. Whether considered as regards her practical knowledge of certain branches of physical science, her personal elevation of character, or her spiritual endowments, she is one to command universal respect. As to Mr. Edward Maitland it suffices to say that he is fully worthy and competent to be her coadjutor.—*Theosophist for March*.

WORDS, like bellows, often blow a spark into a flame: the fire that wants vent will suppress itself.

CENTRAL ASSOCIATION OF SPIRITUALISTS.

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

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

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

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually. The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

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

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

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

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

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

TERMS OF MEMBERSHIP.

Table with 2 columns: Category and Price. Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London... 0 10 6. Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library... 1 1 0. Town members to be understood as those residing within the Metropolitan postal district.

Light refreshments are provided at moderate charges. Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank Limited."

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[\*Representatives of Allied Societies who are ex officio members of the Council]

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