

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 140.—Vol. III.

SATURDAY, SEPTEMBER 8, 1883.

PRICE TWOPENCE.

CONTENTS.

Notes by the Way. By "M.A. (Oxon.)".....	305	On the Phenomena of Materialisation.....	400
Mr. Gerald Massey at St. George's Hall.....	396	Remarkable Séances.....	401
Ministering Spirits.—No. I.....	597	Transition of Dr. J. R. Newton.....	402
Wonders from the Records of the "Wizard of the North".....	399	Correspondence:—	
Spirit Identity.....	399	Ideas of Supreme Deity.....	403
		Astrology.....	403
		Christian Symbolism.....	404

[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

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

I am happy to welcome Mr. Gerald Massey back into the lecture field. Almost my first experience of public Spiritualism was as a listener to some lectures of his delivered in St. George's Hall. I did not then know enough of the subjects with which the lecturer dealt to appreciate his mastery of them as I have since done. But I knew enough of platform oratory to feel that Mr. Gerald Massey is eminent among the best public speakers, and that he then impressed his audience as few could have done. At this juncture it is well that one so capable should come forward to deal with subjects which agitate the public mind, and which, if not fully ripe for solution, are at any rate open to discussion with some prospect of advantage. Mr. Gerald Massey is to discuss the Esoteric Buddhism revealed to us by Mr. Sinnett, and to point out the fundamental difference between it and Spiritualism. This should attract a large audience. The only regret is that Mr. Gerald Massey's engagements should compel him to select a time of the year when London is comparatively empty. Many, like myself, will be deprived of the pleasure of listening to a course of lectures full of interest. We must hope that they will, before long, be in print, and meantime that many, more fortunate than ourselves, will crowd St. George's Hall to listen to them.

I record, with regret, the death of Dr. J. R. Newton. He was well known both in England and in America as a successful psychopathist. When in this country, in the year 1870, he gave convincing proof of his powers, and testimony was borne to them in the public prints by many unimpeachable witnesses. Dr. Newton had attained the good age of 73 years, and since the year 1858 had devoted his gift of healing to the service of his fellows, especially to the poor, without consideration of reward. His zeal was consuming, his energy untiring, and he literally followed in the footsteps of the Master in that "he went about doing good." His generosity was without stint, and he died poor in purse, but rich beyond most men in the blessings heaped on him by those whose sufferings he had alleviated. Few can look back on a life so well spent; few have so richly deserved to be esteemed as benefactors of their race. Dr. J. M. Peebles, Professor J. R. Buchanan, Judge Nelson Cross, and other leaders of American Spiritualism, bore eloquent testimony

to his worth; and many in this country will cordially acquiesce in that estimate, and mingle their regrets at humanity's loss with admiration of a noble and well-spent life.

Though late, it is not, perhaps, too late to put on record an opinion that on the 16th of August the *Times* printed an article on Swedenborg, with incidental allusions to the occult in various directions, which was more phenomenally full of ignorant and ludicrous blunders than any that I remember to have read before or since. "Swedenborg, it is almost needless to say, was out of his mind during the last thirty years of his life." That is a specimen of the writer's calm assumptions. Further on we are informed that the "whole host of Spiritualists, table-turners, thought-readers, clairvoyants, traces its origin to"—Andrew Jackson Davis! Lastly, to pass over the minor vagaries of a writer who seems to think everybody mad except himself (a symptom that should inspire alarm among his friends), the Society for the Promotion of Psychical Research (he cannot even write the name correctly!) is advised to go to the centenary meeting of the Swedenborgians, to see how many "apostles, and prophets, and departed saints have come back to the assembly." "G. A. S." in this week's *Illustrated London News* complains that he is getting mentally befogged. He wonders whether age or the heat may perchance have done it, but on the whole inclines to attribute the ailment to an attempt, with elbows on the table, and wet towel round his head, to read and comprehend Mr. Sinnett's "Esoteric Buddhism." Let him be content. His own symptoms are not apparent, and he has a brother in affliction whose case is desperate. Is it due to the same terrible cause?

The *St. James's Gazette*, like "G. A. S.," has had a bad time with "Esoteric Buddhism." It is almost pardonable to guess that Mr. Rhys Davids himself has relieved his overcharged feelings in that review by warning Mr. Sinnett off his own private reserves of Buddhism. For the Reviewer tells Mr. Sinnett that "he knows nothing about Buddhism," and it is no secret that Mr. Sinnett's mysterious instructors entertain the same opinion about Mr. Rhys Davids and the Western school of dabblers in Eastern lore. "The Cosmogony of an Artificial Fifth Rounder," as the review is entitled, is amusing enough, smart, flippant, and readable. The writer shares an opinion widely held that Koot-Humi's existence and identity are not sufficiently proven to lift him out of the region of myth into that of sober fact.

"Irreverent Anglo-Indians, we believe, have declared that Bombay and not Tibet is Koot-Humi's usual place of abode. Nay, have gone so far as to assert that could we (in Theosophic phrase) pierce the inner penetralia of Koot-Humi, and discover the esoteric nature of simple Mr. Sinnett's Adept Guru, we should find in place of one Oriental sage two Occidental humourists, who have each contributed a syllable to the well-sounding name of this fictitious Wise Man from the East. We do not for a moment wish it to be understood that we support any such assertion. Koot-Humi is plainly a reality for Mr. Sinnett, who need not be suspected of inventing 'this vast and complicated cosmogony' all by himself. Only we are bound in charity to conclude that the Adept Guru knows no more than his ingenuous disciple about Buddhism; otherwise the misuse of familiar terms—Arhat, Karma, Nirvana, and the like—would deserve to be qualified by a word too severe to apply

to the ready faith and light-hearted assurance of his candid if not over-wise disciple."

This is unkind. If Mr. Kiddle is not wrong in his facts, Koot-Humi seems to be acquainted with the literature of the West, so far at least as to have perused one number at any rate of the *Banner of Light*, and to have adopted some part of its contents, and incorporated Mr. Kiddle's ideas into Esoteric Buddhist teaching. That seems a more serious contribution to the discussion than the *St. James's* flippant sneers about "artificial fifth rounders" working on through endless corkscrew gyrations, sevens by sevens, to a Nirvana of "ineffable catalepsis."

I have received Part II. of the second volume of "Facts" published in Boston, U.S.A. It contains some thirty or forty detailed narratives of various manifestations of spirit power. These are authenticated by the name of the contributor, and are published by the Editor on that authority. I do not understand that he pursues the method of personal sifting which the Literary Committee of the Society for Psychical Research uniformly adopt. Beside these records there are various short articles and some extracts. Among these latter it is surprising to find a long excerpt from Oahspe, which can hardly come, I should have thought, under the head of "Facts." The Society for Psychical Research is favourably noticed, and some extracts are given from its Proceedings as quoted in the *Spiritual Record*.

No. 4 of this last-named magazine fully sustains the tone of the preceding numbers. It contains a striking account of a materialisation séance with Mr. Bastian, which is a model of what such records should be. The facts are worth record, and they are worthily recorded; being in these respects a contrast to many unimportant and trivial occurrences which are often so loosely recorded as to be doubly valueless. The striking testimony of the Earls of Dunraven is continued. These records are rare and scarce, being printed for private circulation only, and their reproduction is a distinct gain. Mrs. A. M. Howitt-Watts contributes some excellent matter; and a kindly review of "Spirit-Teachings," for which my acknowledgments are due, places the book favourably before the readers of the *Record*.

Mr. Denovan writes to complain of the notice of his "Evidences of Spiritualism" which I contributed to "LIGHT," on April 21st. I have refreshed my memory by a reperusal of the remarks I then made, and I have also referred again to the passage in Mr. Denovan's book. Mr. Denovan's special desire is that the medium should be exonerated from any imputation of fraud. If he will reperuse my remarks he will see that I made none: and if what I said seems to him susceptible of any such construction, I will at once put aside any such reading of my criticism. My object was other than that which Mr. Denovan fancies. I have now been occupied for a long time in sifting the evidence for the materialisation of the full form, and, while I entertain no doubt that this phenomenon occurs frequently, and under conditions that leave no doubt of its reality, I am also convinced that the term materialisation is often mis-applied to such a case as that recorded by Mr. Denovan. There, as he tells us, and as I stated in my remarks, "the unconscious medium" was discovered by the light of a vivid flash of lightning, "passing round the circle with King's light in his hand, and some drapery on the front of his body." Now, to apply the term materialisation to such a case is as misleading as to talk of *conscious fraud* on the part of an *unconscious medium*. I believe that the invisible operators often use "the unconscious medium" in this way. For that reason among others I have consistently protested against a medium being placed in a position where such trickery is possible. For, uncon-

scious though experienced investigators may deem him, it is certain that he would, in the opinion of the mass of persons, be compelled to bear the blame of what they would call a piece of imposture. This risk it is the duty of those who know what the manifestations sometimes are, to protect him from. My aim was to enforce this: and also to protest (I hope not unfairly) against the loose use of terms which Mr. Denovan is repeatedly guilty of. For instance, in his comments on the case, he tells us that it was subsequent to certain other phenomena that "the materialisations seemed to centre on the medium." As a matter of fact, there was no materialisation or form-manifestation at all, but only a use of the body of the entranced medium, which was none the less calculated to mislead, because he was, as Mr. Denovan says, unconscious of what was being done. Mr. Denovan will see that the proof of such a phenomenon as materialisation must be unimpeachable; and this is all that I desire to secure. I am too fully conscious of the very difficult task imposed on a medium by the conditions under which our folly often places him, to cast any imputation of conscious fraud, except on distinct proof. Others, however, will not always be so scrupulous.

"The Editor of 'LIGHT' is out of town," and in the last number are some misprints which are too good to go unnoticed. In the extracts from my "Spirit-Teachings" which close the exhaustive and appreciative notice for which I am so greatly indebted to my kindly Reviewer, Imperator is made to say that the regenerated spirit in dealing with man would not "*cut down the veriest cucumber*" instead of *cumberer*, of the ground! In a short note at the foot of p. 389, George Fox, the Quaker, is credited with the foundation of a "line of *occulists* and mediums extending to the present day"! These, however, are errors that only amuse, and are in strong contrast to the exceptional accuracy which admittedly characterises the printing of this journal.

"M. A. (Oxon)."

MR. GERALD MASSEY AT ST. GEORGE'S HALL.—To some people, who are apt to imagine that London is empty when they are not there, Mr. Gerald Massey's venture in lecturing during the month of September will appear as desperate as Captain Webb's last swim. And many of us who cannot attend the lectures must regret that the time chosen is exactly when, as the saying is, "everybody is out of town." Mr. Massey was not free, however, to take the platform until he had finished his twelve years' work, the last sheet of which, we learn, is now in the printer's hands. This was the sole time possible for the lectures, and the only month in which St. George's Hall could be had, so his friends and supporters must just make the best of unfavourable circumstances. London is a place of many people, and Mr. Massey's is not an unknown name. To repeat a paragraph which appeared in "LIGHT" some weeks since, "The usefulness and activity of the years 1874-78, was clearly traceable to a 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." There are especial reasons known to Spiritualists why so fundamental an explorer as Mr. Massey should be heard at the present time. His first lecture emphasises the original difference between Esoteric Buddhism and current Spiritualism, in an examination of the primitive physics which underlie and account for so much modern metaphysic that is at present playing tricks with the ancient symbolism. Mr. Massey also propounds the theory that what has been labelled the Phallic Religion did not begin with a worship of the powers of generation, but that the imagery found about the world and reaching right back to the Palcolithic age, proves the Primitive Man to have been burying his dead with the idea of rising again,—the natural imagery of reproduction in this life being repeated symbolically in denoting the reproduction and resurrection for another; and that the burial customs shew this idea to have been dominant over death some 50,000 years ago.—The subject for next Sunday is announced as "Man in Search of His Soul During 50,000 Years." The lecture will commence at three o'clock

MINISTERING SPIRITS.

"Are they not all ministering spirits sent forth to minister?"

No. 1.

A Youthful Angel Instructs and Comforts a Poor Widow.*

On the 25th of May, 1829, three days after the Feast of Ascension, about noon-day, went the widow of Thomas Felgers, of Schorndorf, fifty-eight years of age, to her plot of land to hoe potatoes.

About half-past twelve, by which time she had hoed several rows, there came to her a young girl, who might have been about fourteen years old, dressed in a loose black-cotton blouse, a short petticoat, a large white collar, a fine white apron, white stockings and nice, clean shoes. Her hair, which she wore without any band or comb, was shining and tastefully arranged. Her countenance was white as snow, her cheeks, however, rosy. She came up to the widow, and placing herself right in front of her, said: "God help thee! Art thou hoeing?" "I am turning up the ground," said the widow. "That is pretty much the same thing," returned the girl; and looked upwards and around her in such wise that the widow inquired, "Is she looking for some one? Or is she looking for a plot of land?" "No," returned the girl. "I am seeking no one; what I find here pleases me." Saying which she looked intently at the widow, and pointed up to Heaven. Then added:—"You need not say *she*,† for we have all of us a higher Lord above us to whom we all say, 'Our Father which is in Heaven,'—and we who believe in Jesus Christ are brothers and sisters in Him."

Having said this, she seated herself on the next plot of ground, and said:—"Why art thou so alone? How is it with thee?"

Then answered the widow:—"Since I have been a widow it has gone very hard with me. I was a long time ill, that cost me a lot of money, so that I cannot manage to borrow any; I can only save." "Thou must not take on so," replied the girl, "neither lament so much over the sickness and the expense; that has been a gracious call from God to thee, and it will bring thee far more happiness and blessing than thou knowest of. The dear Lord God is giving thee strength; be ever grateful to Him; sing and pray industriously; and only hope in Him. He will help thee out of thy trouble." She then shewed her how faithfully God had led her so far, and said:—"Do give thanks to the Guardian of thy life; has He not, indeed, led thee in safety until now? What thankfulness comes when one has wept till one can weep no more! Then one's heart is like a house within which the sun shines! Then, indeed, does the heart rejoice, for what has been emptied, the comfort of God fills once more. This is all pure love in the Saviour, who wishes to draw thee to Himself. Only remain firm, and do not falter. Now we will sing together a song in praise of God, 'Praise the Lord, the Mighty King of Glory.'"

The widow observed that she could not sing well enough. She would prefer that the young girl should sing. She would prefer to listen.

"All right," returned the girl; "only you must listen very attentively."

She then sang the hymn in a very sweet manner; all the time with her countenance up-raised towards the sky, as though she beheld there the form of her Saviour. Then she said to the widow—"I perceive that thou art very bashful; thou indeed dost not know me; if only thou didst but know the home from whence I come, thou wouldst be much more cheerful. But thou mayst converse with me, just as though the dear Saviour Himself stood near. But I cannot quite reveal myself to thee, for thou art still too weak."

She then spoke to her of the Ascension of our Redeemer, and said how He had made a road for us, and prepared a

mansion; and how already this was a great and joyful festival for us on earth; but that in Heaven it was still more joyfully celebrated. She then explained the significance of the prayer for Ascension Day in the Prayer-book, and sang the hymn, "Jesus heavenwards ascendeth."

The widow observed how much she should like to celebrate this festival in Heaven. "Only remain faithful," replied the young girl, "and patiently and willingly endure whatsoever the Lord God sees fit to send thee, whilst thou dost remain here below—and there will always, until the end, be something to endure; in that way thou wilt come the sooner to enjoy the festival in Heaven. But, indeed, everywhere this beautiful festival may be celebrated—grace can be given in all places."

The widow, however, replied that her cares left her no peace; she was for ever thinking what was to become of her, now that she was so very weak and could earn so very little.

Answered the young girl: "So soon as the cares come, at once fall down upon thy knees and raise heart, lips, and hands towards God, and always walk in the commandments of God." From the hymn, "Raise, O my soul! thy thoughts above," she repeated the five last verses, and continued to speak as follows: "Thou must not deter thyself from singing by the belief that thou canst not sing well; thou must both sing and pray to the Redeemer when thou art alone. He requires no fine speaking. He is pleased with the prattle of children: only let thy heart always be turned towards God."

She pointed out to her in Starks' Prayer-book the first eight verses of the hymn, "Ah, now, how strong is the conflict!" To the verse, "Behold the crown placed on my brow." And out of the book itself she sang: "Jesus remains my comfort;" and what she thus sang, she also explained to her.

As the widow continued to move on, row by row, in her hoeing of the potatoes, the young girl accompanied her, and gazed cheerfully into her face, saying: "Thou must pay attention to what I sing, and look all out again in the book at home, as well as thou art able."

It was a puzzle to the widow why the girl remained so long with her, seeing that she appeared to have no occupation in the field; and she could not exactly make out whether she were a real earthly person or a spirit: for a sort of awe and fear crept over her.

The girl sang several more hymns out of the old hymn-book: "Rejoice, O soul, that thou must bear thy Saviour's yoke!" "All is good that my God willeth." And "Jesus beloved; Jesus faithful ever."

Never before had the widow heard such sweet singing as this of the young girl. From the new hymn-book she also sang, "Unto Thee, O Father! take my heart"; and the two first verses of the hymn, "The Lord He calleth me," she explained; then sang "The Lord He calleth thee; to Him be faithful unto death."

Towards the evening the widow made the remark that had she only known that she should have had company, she would have brought bread with her, to which the girl smiling replied, "that she stood in no need of food, since the Kingdom of God was neither eating nor drinking, but righteousness, peace, and joy in the Holy Ghost. Thou wouldst not have been able," added she, "to have done thy work unless thou hadst been strengthened from above. Ah! how great is the love of Jesus to thee, since He is accustomed to give thee His cup to drink, for what is good to Him should also be good to thee. It is my greatest joy to give life to a troubled soul.* Now," said the girl, "is the time of evening-rest come."

* Observe that the girl here speaks as if the Lord spake through her as His medium, as once before. There is a wonderful mystical character in all the words of the girl. As in the case of various of the saints in the Roman Catholic Church through her spirit the indwelling Saviour appears to shine forth like a light through the globe of a lamp.

* Translated for "LIGHT" from "Blätter aus Prevorst."

† A mode of address which implied a marked difference in rank.

"Yes," replied the widow; upon which the girl began to sing:

"How sweet reposing after toil,
Peace after care and earthly moil."

Then rose up and sang—

"Now to our home must I away,
Arise! ascend to perfect day!
Comfort to many a heart we bring,
To all hearts who adore our King."

It was now seven o'clock in the evening, and the girl rose up to go; the widow accompanied her till they came to the place where several ways met, and at a cottage she took her leave, saying, "Now, God have thee in His charge. I am going the way of all the world; and thou art going into thy rest." She then passed on between two rows of trees quickly up a steep hill, between the Otellen-berg and Röhrenwald wood. At length she appeared to become quite shining, and was lost from the sight of the widow.

This narrative was, as recounted by the widow herself, put upon record a few days after the apparition, as here given. The story was on the lips of everyone when the writer of this came to Schorndorf, in the beginning of September, 1829.* The story aroused his curiosity, and he determined to inquire further into the matter. He went to the widow, and found her a retiring, honest, simple woman, with a clear, open glance. Public opinion regarding her was, that she was a woman of a retired, quiet, industrious nature, in whom no instance of extravagant enthusiasm had ever been observed, and deception was considered quite foreign to her disposition. The writer of this, so far as he is aware, being perfectly impartial, requested her to repeat to him the account of her experience on several occasions, both as a whole and in parts; he sought to entangle her by unexpected questions, and to lead her to contradict herself. But he found, as a result, that not alone did she never contradict herself, but that she never forgot anything, unless it were occasionally that the detail was not related in exactly the same order.

Also he ascertained that this appearance had repeated itself frequently since the 25th of May, a circumstance which she had mentioned to no one else. About twelve o'clock a form appeared and shewed itself to her near her bed in the room in which she slept alone. A fine, transparent, ethereal form, as if wrapt in a veil of light, of great beauty, in which she thought she could recognise the features of the young girl seen in the field. She was called by her Christian name; and when she had quite wakened up from sleep, the conversation was carried on by the spirit-form much as before; good things were taught and explained; hymns were sung to her and explained, and she was ever more tenderly exhorted to be enduring and trusting. It was especially told her that all this was repeated, because this intercourse would not always continue, and that she was now only permitted to come, because what had been taught on the first occasion was not fully remembered.

The writer inquired whether the widow had never questioned the spirit. She said, "No," that she never had had the courage to ask anything. He requested her, however, if the spirit again appeared, to put to her a few questions.

This occurred on September 8th, at eleven o'clock at night. After having called the widow, as usual, with a beating-heart the question was asked: "Who art thou?"

"I am a Ministering-spirit sent to enlighten thee, and to comfort thee in thy weakness." To this the spirit added several holy texts, which were appropriate to her needs. Especially did she enjoin upon her reading the Bible as source of all consolation and instruction.

The widow was now instructed to address several more questions to the spirit when next she should appear. On

*The writer is believed to be Dr. Kerper.

the following night the familiar form once more appeared before the widow's bed.

When she had been called by her name, the woman asked "Wherefore this appearance had come especially to her?"

"Because," she replied, "especially didst thou require this, through the great need in thy conflicts." Then did the spirit console the poor widow and assured her that her sins were forgiven; "but," added the spirit, "remain firm in the Word of God, and exercise thyself in it. God," added she, "had seen her struggle and wished to comfort her."

Another question which she asked was: "Whether such apparitions are needful for the blessedness of a soul?" The spirit replied, "Who truly believes in Christ is blessed: only such as struggle in despair need such visions." But now, the spirit told the widow, that "she must sing, and pray, and proceed along the path of God."

The last question put by the widow was "Might she mention her experiences to other people?"

"Certainly she might do so," was the reply, "to souls who had been in struggle and temptation; BUT ON NO ACCOUNT TO PERSONS WHO WOULD TURN ALL INTO RIDICULE."

Again the spirit exhorted the widow to perseverance and endurance, making use of various texts from the Bible and verses from hymns. After this the spirit did not again appear during the writer's sojourn in Schorndorf.

"The writer visited with the peasant woman the scene of the first apparition, in order upon the spot, to test the accuracy of her account. He saw the places where the spirit had stood; where she had taken leave: and had very carefully pointed out to him the spot where, as a form of light, the spirit had vanished. The woman's account was always firm and decided. On the way, as the writer penetrated more into the confidence of the poor woman, she gave the following fuller explanation of her mental necessities.

"In her very early years, she, whilst at school, had greatly wished to be permitted to write with red ink. Not knowing how she should procure red ink she cut her finger and wrote in her blood her name upon a small sheet of paper. Whilst doing this she became alarmed and immediately left off writing, and thought no more at the time of the sheet of paper. Years later she had read in an old book that if the name of a person written in their own blood happens to fall into the possession of the devil he can obtain possession of their soul! With the weight of lead this youthful deed now lay upon her heart. Ever since which time, so terrible an anguish had rested upon her soul that she had considered herself unworthy to take the Sacrament and fully believed that her soul was lost utterly. She had never dared to confess her misery to any human being. Her misery had reached its height when this spirit had appeared to her, and brought her consolation."

A. M. H. W.

CENTRAL ASSOCIATION OF SPIRITUALISTS.—A meeting of the Council of this Association will be held at 6.30, on Tuesday evening next, at 38, Great Russell-street. As there will be some important matters for consideration it is hoped that all member of the Council who can do so, will make a point of attending.

Those of our readers, and they are not a few, who have seen Mr. Cornelius Pearson's beautiful water colour drawings, which he has often so generously lent for the gratification of visitors to the *soirées* of the B. N. A. S. and Central Associations, will be pleased to learn that he is now sojourning at Eastbourne where he proposes to spend his annual vacation among artistic and Spiritualist friends. He will find in both Old and New Eastbourne, in the glades of "Paradise," on the Duke of Devonshire's Estate, in the pretty village of Meads, in Hurstmonceux and Pevensey Castles, the stupendous cliffs, and Beachy Head, ample scope for the exercise of his graceful and industrious pencil. Many of Mr. Pearson's friends consider some of his latest drawings amongst his very best.

WONDERS.

From the Records of the "Wizard of the North."

(Continued from page 389.)

Mr. Rutherford's Dream.

From "The Antiquary," Note D., p. 90.

Mr. Rutherford, of Bowland, a gentleman of landed property in the vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of teind (or tithe), for which he was said to be indebted to a noble family, the titulars (lay improPRIETORS OF THE TITHES). Mr. Rutherford was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and, therefore, that the present prosecution was groundless. But after an industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law-business for his father, no evidence could be recovered to support his defence. The period was now at hand when he conceived the loss of his law-suit to be inevitable, and he had formed his determination to ride to Edinburgh next day and make the best bargain he could in the way of compromise.

"He went to bed with this resolution, and with all the circumstances of the case floating in his mind. In dreams men are not surprised at such apparitions as appear in them. Mr. Rutherford thought that he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. 'You are right, my dear son,' replied the paternal shade; 'I did acquire right to these teinds, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. —, a writer (or attorney), who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never on any other occasion transacted business on my account. It is very possible,' pursued the vision, 'that Mr. — may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and that we were forced to drink out the balance at a tavern.'

"Mr. Rutherford awakened in the morning with all the words of the vision imprinted on his mind, and thought it worth while to ride across the country to Inveresk, instead of going straight to Edinburgh. When he came there he waited on the gentleman mentioned in the dream, a very old man. Without saying anything of the vision, he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection, but on mention of the Portugal piece of gold the whole returned upon his memory. He made an immediate search for the papers, and recovered them; so that Mr. Rutherford carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing.

"The author has often heard this story told by persons who had the best access to know the facts, who were not likely themselves to be deceived, and were certainly incapable of deception. He cannot, therefore, refuse to give it credit, however extraordinary the circumstances may appear.

"... It may be added that this remarkable circumstance was attended with bad consequences to Mr. Rutherford, whose health and spirits were afterwards impaired by the attention which he thought himself obliged to pay to the visions of the night."

An Unacceptable Ghost.

Notes to "Rokeby."

Note G., p. 34. (Poetical Works of Scott, edited by Rev. George Gillfillan, Edinburgh. James Nichol, 1857.)

"How whistle rash bids tempests roar."

"That this is a general superstition is well known to all who have been on shipboard, or who have conversed with seamen. The most formidable whistler that I remember to have met with was the apparition of a certain Mrs. Leaky, who, about 1636, resided, we are told, at Minehead, in Somerset, where her only son drove a considerable trade between that port and Waterford, and was owner of several vessels. This old gentlewoman was of a social disposition, and so acceptable to her friends, that they

used to say to her and to each other it were pity such an excellent, good-natured old lady should die; to which she was wont to reply, that whatever pleasure they might find in her company just now, they would not greatly like to see or converse with her after death, which, nevertheless, she was apt to think might happen. Accordingly, after her death and funeral, she began to appear to various persons by night and by noonday, in her own house, in the town and fields, at sea and upon shore. So far had she departed from her former urbanity that she is recorded to have kicked a doctor of medicine for his impolite negligence in omitting to hand her over a stile. It was her humour to appear in the same garb and likeness as when she was alive, and standing at the mainmast, would blow with a whistle, and though it were never so great a calm, yet immediately there would arise a most dreadful storm, that would break, wreck and drown ship and goods. When she had thus proceeded until her son had neither credit to freight a vessel nor could have procured men to sail, she began to attack the persons of his family, and actually strangled their only child in her cradle. The rest of the story shewing how the spectre looked over the shoulder of her daughter-in-law while dressing her hair at a looking-glass; and how Mrs. Leaky the younger took courage to address her; and how the beldame despatched her to an Irish prelate famous for his crimes and misfortunes to exhort him to repentance and to apprise him that otherwise he would be hanged; and how the bishop was satisfied with replying that if he was born to be hanged, he should not be drowned—all these, with many more particulars, may be found at the end of one of John Dunton's publications, called *Athenianism*, London, 1710, where the tale is engrossed under the title of *The Apparition Evidence*."

(To be continued.)

SPIRIT IDENTITY.

Some years ago I had a most remarkable case of spirit identity with Mrs. A. (about whom Mrs. Howitt Watts wrote lately in "LIGHT").

I was staying with her, and one evening she, her husband, and I were sitting round the fire chatting, when she suddenly turned to me, and said: "There is a female spirit here for you. She has passed away many, many years, but I have never seen her before. She holds up something in her hands like a tiny pair of spectacles. If you repeat the alphabet you will get a message." I began immediately, and went slowly through the alphabet, and, when nearly at the end, I got W, and so on until I had the following: "Why have you not, Myri?" I went on and on for ten minutes, getting no other letter, and I was utterly puzzled. At last N G came, and I exclaimed, "Oh! Mrs. Grattan!" when a tiny round table, close to my side, began to dance in an excited manner, and gave knocks for the alphabet again, and I had the following given to me: "I wish you to wear my ring, for I seem to see your eyes through it. You were more than a sister to me in that day of trouble." This was a dear old friend of mine, who had died in my arms in 1844—and of whom I had not thought for years. She had left me a ring, which she always wore, and for her sake I had worn it till my knuckles swelled from rheumatism, and I had been obliged to leave it off—this was before I had the pleasure of knowing Mrs. A., who had neither seen nor heard of it, yet her description of it was correct in every particular, proving that she was *looking at it*. There are two good-sized diamonds set round with very small emeralds, and a small space between each diamond, so that the ring did look like spectacles. A. S.

WALSALL.—A correspondent, after paying a visit to this town, writes that the Society there is "quite active and flourishing."

ROCHDALE.—Mr. Peter Lee, writing from this town, says:—"We are getting on very nicely here. There is a spirit of inquiry abroad, and private circles are becoming rapidly more numerous. Investigating circles at our meeting-room are also objects of attraction, and the phenomena are interesting alike to inquirers and those who are already satisfied of the fact of spirit communion. Mr. C. Groom, of Birmingham, will visit Rochdale on September 16th."

TEMPORARY OFFICES OF "LIGHT,"
88, GREAT RUSSELL STREET,
BLOOMSBURY, W.C.
(Entrance in Woburn Street.)

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, 2l. Whole Column, 22 2s. Pages, 24. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to "The Manager." All other communications should be sent to "The Editor."

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, SEPTEMBER 8TH, 1883.

NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" is out of town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

ON THE PHENOMENA OF MATERIALISATION.

BY DR. CHAZARAIN.

(From the August number of *Le Spiritisme*, Paris.)

The exterior of a spirit is fluidic, ordinarily invisible, but capable of becoming, under certain conditions, and *en rapport* with, or in the sphere of, some mediums, visible, and of exhibiting will and action. Such have been, without doubt, the apparitions of which the world has so many verified records, and such are those so numerous manifesting themselves of late years in Europe and America.

What account can science give of such transformation of ethereal into material bodies? There are many phenomena which science admits and utilises, but which it cannot at present explain; take for example the attraction of iron by the magnet.

There is an analogy between the phenomena of materialisation and the effects of compression and cold upon vapours and gases; the effects of the electric spark upon certain mixtures of gases, in inducing the formation of certain liquid and solid bodies; and those of an electric current in precipitating or decomposing salts from certain solutions and transferring them to other determinate bodies.

A rationale of the phenomenon presents itself to my mind thus:—The spirit whose seeks to materialise himself, having placed himself in the sphere of the medium, interpenetrates him with his magnetic fluid, which returns to the spirit in a continuous circular current charged with living molecules from the medium's organism, and which are transferred to the spirit's fluidic body, analogously to the electric current, in the operation of galvanoplastic gilding and silvering, carrying to the saline solution the metallic particles to be transferred to the bodies to be gilt or silvered. The diminution of the weight of the medium in the spirit's operation might thus be accounted for.

In the varied Temple-Spiritualism of the Ancients such materialisations formed part of the greater mysteries reserved to the higher priests, and to which none could be admitted until after long study, preparation, and passing through various stages of initiation.

Modern Spiritualists, however, being in accord with the present age, renounce keeping knowledge to themselves—knowledge which they have acquired by patient observation, experimentation, and study,—and which they believe will aid in solving obscure problems in physical science, mental philosophy, sociology and medicine.

This phenomenon of spirit-materialisation has been amply verified. In England the eminent William Crookes obtained in London numerous photographs of a well materialised spirit. In America it has frequently been witnessed and testified to by numerous well-instructed and careful investigators. In France it has been testified to by many whose evidence is unimpeachable.

There are difficulties, however, in the way of witnessing it, on the one hand from the rarity of the peculiar kind of medium required; and on the other from the negating action of light in the operation.

Of the mediums for the phenomenon among us in Paris, some have been developed spontaneously; others under the direction of their spirit-guides. They are in various stages of development. The best of them known to me is Madame Bablin. This medium's séances in February, 1882, when I first knew her, were held without light. The spirits manifested their presence by rapping sounds, and by touches of their materialised hands. After a time the hands became visible by a light of their own. After a few months more, their entire forms could be made out by a pale light emanating from themselves. Some of the circle recognised thus departed relatives and friends. I myself recognised several; among them were children, who touched and embraced me. These phenomena were witnessed by me not only at the medium's, but in my own house, and in the houses of friends, with her as medium.

But some of the constant investigators with me were desirous to continue their observations, under such conditions as would render pointless suggestions—which were not wanting—of deception or collusion, and so we arranged with the medium to have a special series of séances. This series commenced February, 1883, under the following conditions:—A cabinet was extemporised by enclosing a corner of the room with a pair of curtains hanging to the floor from a curtain-rod fixed near the ceiling. In this triangular space a chair was placed, on which the medium seated herself, after passing through the searching hands of a committee of ladies. She was then well bound with broad tape and fixed immovably in the chair, which was then secured to the floor. By the side of the medium was a small table, on which were placed a musical box—the weight of which was ten kilogrammes—a hand-bell, a fan, paper and pencil. In the opposite corner of the room was another table, on which was a lighted lamp, shielded by cylinder within cylinder of tissue paper, shedding a mild light sufficient to enable us to recognise each other. All being thus arranged, we closed the curtains and sat in a semi-circle in front of, and a few paces from, the curtains, all holding hands; and presently our ears informed us that the medium had passed into the sleep of trance.

Then rapping sounds came, the bell rang, and the musical box played. Presently this emerged from between the curtains, resting on the finger-tips of a hand. Then one of the curtains was drawn aside revealing the form of the spirit holding the box, clad in a large-sleeved white robe. He advanced a little, holding to him the curtain with his free hand, as if doubtful of the effect of the light upon his form. After a little he let the curtain go, and asked through the mouth of the medium for more light. This we furnished by removing one of the tissue paper cylinders enclosing the lamp. Seeming to find that he bore it well, he moved about in the space between us and the curtains, the musical box playing in his hand, placing it at request on our heads and shoulders, spoke with the direct voice, touched some of us with his hand, patted and shook hands

with others. Such were the phenomena at our first séance under the condition of light.

At subsequent séances under the same conditions, other forms manifested themselves, male and female, sometimes children; at one a male form held an infant in his arms, and finally placed it on the knees of a lady in the circle, Madame F. A week before she had laid in the grave the body of her infant, six weeks old. In her lap she also found two chaplets which had been placed on the child's grave.

At two of the séances the spirit, as if to shew his objectivity, lifted the little table from its place, and put it in our midst with noise; as he withdrew into the cabinet he held the curtains apart, and enabled us to see him and the medium at the same time.

At our next séance the spirit, after being in our midst some time, passed behind the curtains, and immediately returned with a handful of roses; these he distributed with much ceremony, waving each gift over his head before gracefully bowing and presenting it. At the séance following, this same spirit came forward with the musical box playing in one hand, and pointing at it with the other; then replacing it, he returned, passed before each of us, touched or shook hands with some, and embraced M. Deshayes; then withdrawing as if to recruit his force, he returned, approached a lady, Madame Nögrath, took her hand, led her gracefully about, and then back to her seat. Then after moving to and fro alone for a little while, he parted the curtains, pointed to the medium in her chair, gracefully inclined himself, and let the curtains fall. Then an aged woman came out, who took paper from the table, but made signs that there was no pencil; one was handed to her. She partly withdrew behind one of the curtains, and, kneeling, laid the paper on the floor and wrote something; then rose, pointed to the writing, let the paper fall, and disappeared. On the paper was written, "My friends I love you, and will often come to you.—Florence Hannecourt;" then followed the names "Paul, André, Charles, Maurice."

The medium informed us that Florence Hannecourt was her mother's name. The other names were of spirits known to different members of the circle.

Before concluding I must mention a striking phenomenon which had occurred at three of our séances. At their conclusion we found the medium's jacket, which buttoned in front, had been turned inside out, and was accurately buttoned inside while on her. Our attention could not but be drawn to it by the lining being of a bright red colour.

REMARKABLE SEANCES.

It is a good idea—that originated by my esteemed friend, Mrs. S. (the widow of Colonel S. whose brother was one of the men of mark of the century): it may be useful, and certainly will be interesting to print, or to reprint, some of the earlier records of remarkable "sittings." That lady proposes to give some; I can give several: other of your readers may thus contribute to your pages valuable matter.

Foster who was in London, in 1861, several times at my house, visited us and our friends. I find among papers left by Mrs. S. C. Hall a record of one of these sittings. It is at your service if you like to print it. I may follow it up by tendering to you other statements of a similar character—probably of greater interest.—Truly yours,

S. HALL.

A Seance with Mr. Foster in 1861.

Mr. Foster told us to arrange ourselves just as we liked around the table. Soon after we were seated, raps were heard on different parts of the table, more or less loud and distinct. Mr. Foster then said there was a spirit standing between Mr. and Mrs. Hall—described her, and said she wished to give her name. Mr. Hall then pointed to letters on a printed alphabet, and "Elizabeth Barrett Browning" was spelled out. Afterwards

"Charlotte"—again the alphabet, and "Bronte" was written—exact facsimile of the earthly signatures. Then he said a spirit was close—"mother." Whose mother? She wished to give her initials. Mr. Foster then bared his arm, and S. E. F. was written in large red letters on it, in her accustomed style, which was peculiar (he not knowing either her name, or anything concerning any of the family. Mrs. S. E. F. was the mother of Mr. S. C. Hall). Then Mr. Fairholt said he would like to think of some dead friend. (Mr. Fairholt was a distinguished author of several art books.) Mr. Foster told him to write six or seven Christian or surnames on tiny slips of paper, and the right name among them, not telling him, or anyone, which it was. This Mr. Fairholt did, folded each piece separately *himself*, and placed them in a heap on a table in front of him. He then took up one pellet after another, and the spirit knocked when he touched the right one; that he opened and found the name he had had in his mind; this was done several other times. Mr. Fairholt's "dead" father's and mother's names were given correctly (they were German s); his father's occupation when in life was stated, and the place where his mother died—all correctly, and all unknown to any but Mr. Fairholt himself. Fannie then wrote several names (telling them to none), and among them put her own mother's maiden name—mixed it with the rest; she then *mentally* asked her mother's spirit to separate the slip of paper containing the name, which was done immediately—Mr. Foster meanwhile asking different questions of other spirits at the other end of the table. Mr. Foster then asked a spirit if he could write the middle name of Mr. Fairholt's father, and the affirmative three knocks being given, he put a tiny piece of pencil not an inch long, between two small slips of paper, pinched together at one end, and holding it about three seconds under the table with one hand: three quick knocks proclaimed it written—and there was the middle name of old Mr. Fairholt, written to his son's satisfaction. Several things of the same sort were done as regards each of the party, and once again initials, *mentally asked for*, were written on the medium's bare arm, and in the ordinary style of the spirit's hand when on earth. Fannie was then desired by the spirit of her grandmother to place her handkerchief close to her feet, under the table—other manifestations went on, and in about five minutes she was told that she must get up and open the drawing-room door: this she did. Presently Mr. Foster seemed agitated, and starting up, evidently under spiritual compulsion, came towards her, held out his hand, which she took, and by gentle force and gestures led her out of the open door—down the long passage leading to the garden, and with excited movements pointed out something on the floor, close to the door of the passage, crying, "look! look!" and there she saw her handkerchief lying on the floor, knotted tightly in three places. It had been carried some nine or ten yards out of the room. Two or three messages were written, a spirit writing in Mrs. Hall's own hand, Mr. Foster not having anything to do with them. Also Mrs. Hall thought of a name, and wrote it with five or six others on slips of paper, rolled into tiny pellets; these she held in a cup under the table. In a few seconds the knocks proclaimed they had abstracted the pellet, and on raising her handkerchief it was found knotted tightly at one end, and on undoing the knot, the pellet was found *inside* it, with the name she had mentally wished for.

Three or four long messages were given all illustrative of the spirit's identity; unknown to the medium *always*, and unknown to anyone present except the mental inquirer.

The messages were given in a loving Christian spirit—the name of *Christ* mentioned—and the whole séance conducted with reverence and gravity.

December 26th, 1861.

A.M.H.

HEAVEN, PERHAPS, NO FAR-OFF LAND.

"'Tis said that when life is ended here,
The spirit is borne to a distant sphere;
That it visits its earthly home no more,
Nor looks on the haunts it loved before.
But why should the bodiless soul be sent
Far off to a long, long banishment?
Talk not of the light and living green!
It will pine for the dear familiar scene,
It will yearn, in that strange bright world to behold
The rocks and the streams it knew of old.
'Tis a cruel creed, believe it not,
Death to the good is a milder lot."

BRYANT.

Bryant must have been a Spiritualist or he could not have written the above.

TRANSITION OF DR. J. R. NEWTON.

(Abridged from the "Banner of Light.")

Dr. J. R. Newton, the acknowledged foremost disciple of the practice of healing by laying on of hands in the opening days of the Spiritual Dispensation, has just passed to spirit-life, aureoled with well-spent years, and the blessings of thousands who have been aided by him to the attainment of health during their mortal pilgrimage, and who, at receiving the intelligence of his decease, will speak of him in grateful terms.

The great healer passed to his reward on Tuesday, August 7th, 1883, at the ripe age of 73 years. He was in his usual state of health to within ten days of his transition. The swift and fatal disease which was finally the gate of his emergence from physical life, and under the effects of which he passed suddenly but peacefully away, was hemorrhage of the kidneys.

Funeral services, which were largely attended, were held at his late residence in New York City on Friday, August 10th, whereat Dr. James M. Peebles delivered an eloquent tribute to his memory, and Prof. J. R. Buchanan, Judge Nelson Cross, Dr. J. V. Mansfield, Mrs. Spence and others added appropriate remarks expressive of their deep and heartfelt appreciation of his life-work, and the lessons flowing out of what this wonderful man had accomplished during his stay in the mortal body.

Dr. Newton was from first to last unyielding in his devotion to Modern Spiritualism, and was ready at all times to acknowledge the puissant aid of attendant and ministering spirits, in his efforts to bless the suffering ones of earth. He was radical in his opinions on medical topics, and an uncompromising foe of vaccination, and held that a large proportion of surgical operations were really the infliction of wicked and useless torture and the remarkable results which accompanied his treatments bore out his assertions in a wonderful degree. It would be extremely difficult, if not impossible for the present generation of our readers to comprehend or realise the intense excitement which in Modern Spiritualism's earliest days he created among the members of the public at large, calling together as he did, wherever he went, crowds of seekers after health, which were composed of representatives of every class of society, every order of belief or non-belief, in every community visited and doing by his cures a tremendous amount of missionary work which has since borne abundant fruit for the spreading of the light among men.

His motto of life—the principle upon which his actions were based—finds clear expression in the words attributed to him by a New Orleans correspondent of a northern paper, when speaking of his departure from the Crescent City:—"Tell all your friends, and impress it upon their minds, that any person who will try to heal the sick by laying on of hands will never succeed if he lays his hands on the pockets of the poor."

"In 1858 Dr. Newton," says the biographer, "commenced practice as a public healer in Cincinnati, Ohio. 'He was here,' says a narrator, 'inaugurating a new method of curing disease, and encountered at first the usual amount of incredulity and scepticism attendant on the introduction of any new system; but proofs were too numerous and powerful to withstand even the strongest current of opposition, and all who saw were compelled to believe.' After performing some very remarkable cures, his fame and practice were so great that his rooms were daily crowded with invalids. The average number of patients treated by the Doctor, in these his first months of healing, was about 'one hundred a day.' The Press invariably gave favourable accounts, and cases of cures were cited to verify their statements."

Dr. Newton remained in Cincinnati some eighteen months, going next to Cleveland, where even greater success

awaited him. He then launched out upon a course of beneficent labour extending through many years, and embracing in its sphere Boston, New York, Philadelphia, Chicago, Baltimore, New Haven, Hartford, Indianapolis, San Francisco, Washington, Savannah, New Orleans, and other of the principal cities and towns of the United States; he created the most profound excitement in Havana, Cuba, whether he had gone to rest, but whither, also, his fame had preceded him; he did wonderful work in London, Liverpool, Swindon, Birmingham, Maidstone, Halifax, Nottingham, Northampton, and others of the chief municipalities of England, on his second visit, in 1870, to that country (his first visit in 1864 being rendered abortive by that settlement of bigotry in high places, which he was called to face frequently in many of his fields of labour). Wherever he went, whether on this or on the other side of the Atlantic, his patients were drawn from every class in society, and he welcomed and relieved with equal joy and promptitude the poor in this world's goods or the prominent in the domains of statemanship, authorship, the histrionic art or business circles, who sought his presence.

Occasionally some could be found, like one female bigot in New England whose case stands recorded, who refused to be cured by him because she believed him to be inspired by the devil; but she was the loser, not the Doctor, and so were her imitators. Occasionally cases would arise where efforts would be made to call in the aid of the law to repress him, as was done in Baltimore, where certain merchants complained to the Mayor that his (Newton's) crowds of patients were blocking up the public thoroughfares, and asked that he be removed—but the worthy Mayor refused, alleging that "Dr. Newton is doing a vast amount of good to the poor, and shall not be disturbed." Once at least he was prosecuted for his good works, the instance being the action of the priest-ridden relatives of a patient in Philadelphia whom he had without pay really benefited, but who made allegations in her name to the contrary, claiming injury rather than benefit—but when the complaint came on for trial the injustice of the action was so transparent that even the District Attorney himself declared in court that there was "no case," and the jury returned *at once* a verdict of acquittal, the Doctor thus going forth unscathed from his struggle with a bigotry which sought to hide itself behind the forms of law.

The work done by Dr. Newton was of the most surprising and satisfactory nature, though *of course* he could not cure *all* cases brought into his beneficent presence. His power seemed to lie in being able to establish a subtle rapport between his own spiritual nature and that of a patient, whereby he was able to bestow in a measure commensurate with the completeness of that rapport the strength needed to remove the disturbance in the conditions of the physical organism under which that patient was suffering. Hence in such cases as were not helped, the individual failing to receive such aid contained (though perhaps unwittingly) within his or her own mental state the conditions inimical to the successful operation upon him or her of the Doctor's gifts. He was a powerful aid in yellow fever cases, he having lost none among the plague-stricken passengers treated by him on the *Golden Gate*, in 1853, while the ship's surgeon lost every patient but one that he attended; he relieved some of the most pronounced cases of blindness, paralysis, rheumatic affections and contractions, &c., &c., in the briefest periods of time, and in most instances without pain or expense to the patients. Hundreds of canes, and crutches, and curious surgical appliances were left behind in his possession by his relieved and grateful patients, as ocular and tangible demonstrations of their no longer needing their aid.

We have spoken of the innate generosity of Dr. Newton. There is every reason to think that not twenty persons out of one hundred he ever treated were called upon to pay for his services. Sometimes he turned the tables, and when

unable to help a poor patient physically, he bestowed pecuniary aid upon him.

Everywhere Dr. Newton went, up to his life's latest day on earth, he won his way by kindly sympathy and superabundant merit into the affections and respect of the best people with whom he came in contact; his earnest zeal, his steadfast integrity, his overmastering generosity (which, despite the tremendous amount of labour he accomplished during his long and active life, prevented his accumulation of any great amount of worldly possessions), and his world-wide love for humanity. His worthy spirit has now passed to experiences new, and rewards well earned. Well may his stricken widow exclaim (as she did in her note informing us of his decease): "A noble human life has closed, and a glorious immortal life begun! When I think of the joys that now are his, I say to my saddened heart: Be still! Rejoice! Mourn not!"

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Ideas of Supreme Deity.

To the Editor of "LIGHT."

SIR,—To attempt to controvert any opinion of the publishers of "Spirit Teachings" seems to my case as unsuitable as a dwarf lifting a lance against a giant; yet ever since Goliath's overthrow weak combatants have had excuse for hoping to effect something by their contemptible small missiles. In his strictures on the idea of a *personal* God—which, it must again be said, is only a stop-gap word, used because we have no other for exactly expressing what is meant—this writer seems to me to confound ideas of the being of God with ideas of His manifestation. As to what the Source of all existence is, apart from what He makes known to the finite creatural mind, surely every sane person must be an Agnostic; the absolute and unconditioned cannot possibly be defined or comprehended by the conditioned and limited intelligence of man. But the contention of a Christian is that, whereas professed Agnostics declare that they have got no farther in their conceptions of Deity than the Athenians who worshipped the Unknown God in the time of St. Paul, he accepts and rejoices in the revelation of Jesus Christ. N.B.—a re-veiling of truth [not the entire opening of a mystery which no mortal man can even proximately fathom] under a fresh aspect of conceivable ideas. As the loving Father of spirits, Jesus Christ represented to us the character of the Supreme Being with whom we have to do; and, using His words, we who accept this revelation say to those who are so ill-satisfied with it as to seek out their God in nature:—"Ye worship ye know not what; we know what we worship." And though I fully share "Imperator's" dislike of a text being used in place of an argument, I must refer to one (Rom. viii. 15), for I find the seal of the truth of the revelation of Jesus Christ in the ineradicable instincts of the human heart, which, in everyone, betrays the "spirit of adoption whereby we cry Abba, Father." A cry which, in some form or other, bursts spontaneously from every heart—whatever the head may think—when need is sudden, or anguish dismaying, and no fellow creature can avail to help.

Dread of an anthropomorphic representation of God appears to be grounded on two mistaken notions; first, that an incarnate manifestation of infinite life dishonours the idea of God by its restrictions, though at a far lower level, we never for a moment think of our own visible personality as an equivalent for the being of which it reveals a very small part. There was light before the sun existed, but for our group of worlds that concentration, and no doubt abatement, of supernal heat and light was an essential mediator—at once a conductor, and a visible sign of unseen intensities of both, which no creature in those worlds could feel and live. The incarnate Word of God is thus the sun of our spiritual universe; we do not suppose that it communicates or represents to us all that there is in the God of Gods, but all that we are capable of knowing.

And, secondly, when anthropomorphic conceptions of God are rejected as childish and lowering, is it not from total ignorance of what true and original humanity was?—ignorance which nothing seen on earth now can testify.

If anything is believed of the Biblical account of man's beginnings as a creature, it must be allowed that in some sufficient sense he was made in the likeness of God. Is it not perverse if, believing this, we refuse to think any correspondence of nature possible between the original and the copy?

What peace or safety for man from being in harmony with the laws of nature!—laws that lead animals to fight savagely for their prey, to trample down the weak, and leave the suffering unpitied and unhelped, to destroy or cherish life with equal serenity—even in his present, far removed from original glory? The instincts of man are nobler, his standard of good higher than we can detect in nature—nature over which he was destined to rule, which he has made low enough to be obliged to combat as a rival.

"God we know in our image indeed, since we are in the image of Him,

Of His splendour a faint low beam, of His glory a reflex dim."

But:

"The rocks are built up of death, earth and sea teem with ruin and wrong;

The sole law in nature we learn, is the law that strengthens the strong."*

August 14th.

S. J. PENNY.

Astrology.

To the Editor of "LIGHT."

SIR,—Some year or two ago your excellent and indefatigable correspondent, "C. C. M.," who is always willing to give us of his store of knowledge, stated that he was about to look into the question of Astrology, and intimated that he would, at a future time, give us his opinion as to the result, whether it was "full of emptiness," or whether there was "something in it."

I venture, therefore, to ask him, through your columns, if he is in a position to give your readers some idea of his conclusions. The opinion of such a prolific and potential writer, would, I am sure, be greatly appreciated by them on this subject.

S.

"The God-Idea" and "Wonders" from the "Wizard of the North."

SIR,—Permit me to call the attention of your readers to "The Basis of Religion, being an examination of "Natural Religion," by the Rev. A. W. Moberie, M.A., D.Sc., professor of Logic and Metaphysics in King's College, London, as an antidote to the recent teachings of "M. A. (Oxon.)" in "LIGHT."

Allow me also to supplement the references to Sir Walter Scott, now being made in your journal, by a quotation from Dr. W. Chambers' "History of Peebles-shire," giving an account of Sir Walter's first meeting with the original of the "Black Dwarf."

"At the first sight of Scott, the misanthrope seemed oppressed with a sentiment of extraordinary interest, which was either owing to the lameness of the stranger, or to some perception of an extraordinary mental character in this limping youth, which was hid from other eyes. After grinning upon him for a moment with a smile less bitter than his wont, the dwarf passed to the door, double-locked it, and then coming up to the stranger, seized him by the waist with one of his iron hands, and said: 'Man, ha'e ye ony poo'er?' By this he meant magical power, to which he had himself some vague pretensions. Scott disavowed the possession of any gifts of that kind, evidently to the great disappointment of the inquirer, who then turned found and gave a signal to a huge black cat, hitherto unobserved, which immediately jumped up to a shelf, where it perched itself, and seemed to the excited senses of the visitor as if it had really been the familiar spirit of the mansion, 'He has poo'er' said the dwarf, in a voice which made the flesh of the hearer thrill, and Scott, in particular, looked as if he conceived himself to have actually got into the den of one of those magicians with whom his studies had rendered him familiar. 'Ay, he has poo'er,' repeated the recluse; and then, going to his usual seat, he sat for some minutes grinning horribly, as if enjoying the impression he had made; while not a word escaped from any of the party. Mr. Adam Ferguson at length plucked up his spirits and called to David to open the door, as they must be going. The dwarf slowly obeyed; and when they had got out, Mr. Ferguson observed that Scott was as pale as ashes, while his person was agitated in every limb. Under such striking circumstances was this extraordinary being first presented to the real magician, who was afterwards to give him such a deathless celebrity."—I am, &c.,

THEIS.

Peebles, August 28th, 1883.

* "Even Song," by Lewis Morris.

Christian Symbolism.

To the Editor of "LIGHT."

SIR,—As my letter stands in the issue of the 1st, it is so full of errors that it is impossible to make out the sense. May I, therefore, ask you to reprint it, as I now send it, corrected? I proceed to shew the Esoteric teaching contained in the rites and ceremonies of the Catholic Church, which alone possesses it un-mutilated. The Sacrifice of the Mass is not a bloody sacrifice, as is often alleged by the ignorant, but a bloodless and pure oblation. It is the marriage of the Man and the Woman, of the Divine and the human, of spirit and matter, the at-one-ment of Heaven and earth. In this rite be it observed are *two* elements denoting the Divine duality, the man-woman-hood in God the Unity; of these elements the Bread is feminine, body, that which is passive, substantial; the Wine is masculine, spirit, that which is active, spiritual, penetrating.

The paten is also masculine and solar, as the chalice is feminine and lunar, crescent shaped. As I said before, the Water used is feminine representing the humanity, while the Incense is masculine representing Divinity, as it ascends and penetrates the holiest and the unscen by its divine aroma, elicited by *fire*. The four sides of the Altar symbolise the four seasons, and also the fourfold constitution of man (see "Perfect Way"). The Tabernacle on the Altar is the house of the son (sun). The celebrant is the Pontifex, the bridge-maker who *at-ones, unites*. He begins (in the Western rite) at the west side, the autumn equinox being the true beginning of the year, and of its dark season; then he goes to the south side, following the sun's path; then (in the Eastern rite) by the east; then to the north side, the place of darkness, where is read the gospel, and two lights are introduced at the reading of it, to signify that by the inner light of the Spirit only it can be apprehended. Then comes the oblation, which is *lifted up, heaved, and waved* to the four points of the compass, signifying its universality. The mingling of the Water with the Wine shews the union of the human with the Divine in the person of the At-oner, in order that the body of humanity (signified by the wafer), being penetrated thereby, may be raised up to the Divine; and this occurs when the oblation being elevated, the "*pax*" is said, and the kiss of peace given, and a portion of the sacred wafer is immersed in the chalice, and *penetrated* by the wine. And this is "the HOLY UNION."

The feast is then ready, and the Communion commences, that they who partake of the Body of God [i.e., the Divine Substance of the Universe, also the Church, "the body of Christ," and the bride of the Divine Spouse which is *elected* from men for the redemption and raising up of the rest, and of the Blood of God, i.e., the Divine Spirit manifested in force, astral fluid, which pervades all things, also the Divine spouse who lifts up His bride to union with Himself], should, through the reality of this partaking, be made members of that one Body and Blood, manifesting the One Life and Substance in themselves, and thus raised from the material and sensual into the ideal and spiritual (the only real), and unified with God.

The Holy Bread borne in the Pyx and saturated (in the Eastern Church) with the Sacred Wine is also symbolical of the Grand Presence—in the lower plane of the Universe filled with the astral fluid; in the higher plane of the Divine Substance filled with the Divine life—which is being *ever given, ever shed* for the good of the ALL—the SUM of Existence.

Thus far have I corrected my letter written last week, and I would beg of your readers to look more into the Catholic rites and ceremonies of the Missal and Breviary of the West and East, and pursue the hints above given, and which, I fear, they will not be able to find thus elucidated in any book at present; and let them remember there are, and ever will be, the three grand divisions in the Temple of Humanity—the inner, the middle, and the outer; the Esoteric, the Mesoteric, and the Exoteric; the spiritual, the intellectual, and the materialistic, and these three are one in the Eternal Unity, which comprehends all things; and in the Inner Temple, where God alone is the light, they will find the unity which underlies the varying doctrines and rites of the middle and the outer—*Ite missa est*.

Since writing my first letter on Symbolism, I have had my attention called by a valued friend to my use of the term *flesh*, as signified by water. His criticism is most just, and, indeed, after the plain teaching of "The Perfect Way," I wonder how I came to revert to my former mode of symbolising. Readers will, therefore, kindly correct my mistake by reading

soul for *flesh*, which will make all correct. From this it will, of course, follow that the *primary* significance of the Master's words was purely spiritual, referring to the fact of the regeneration of the soul by the spirit within. But from this, *of course*, follows the fact of physical regeneration as its earthly correspondence and its necessary means.

It will be seen the *interest* of my remarks has been in no way altered, but more clearly expressed by adopting the kind criticism of my friend.—Yours,

A CATHOLIC PRIEST.

To the Editor of "LIGHT."

SIR,—Will you permit me space to express my cordial sympathy with the exposition given by "A Catholic Priest" in your last number of the Ritual of the Mass? Now that the claims of Orientalism are being so widely and popularly discussed, it is most proper and timely to point out the admirable mysticism and the profound learning of the holy Catholic Church of the West. If only the esoteric doctrine of that Church, and the sublime truths embodied in the Liturgy and Creed of Rome, were clearly comprehended and laid to heart, there would be no reason to fear lest some of us should suppose "Esoteric Buddhism" to be in opposition to "Esoteric Christianity."—I am, sir, yours,

ANNA K., F.T.S.

September 1st.

TRANSITION OF MR. CROMWELL VARLEY.—It is with regret that we have to announce the unexpected transition of Mr. Varley, on Sunday last, at his residence, Cromwell House, Bexley Heath. Mr. Varley was so well known amongst those interested in psychological research as a keen observer and an uncompromising advocate of the facts of Spiritualism, that there is no need to specially revert to them in this place. Writing in 1880, he said:—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." The *Times* thus summarises Mr. Varley's public career:—"Mr. Varley will be remembered as the electrician of the Electric and International Telegraph Company, who were the first to successfully lay a cable across the Atlantic. Two unsuccessful attempts had been made to connect the American Continent with the British Islands in 1857-8, the first of which failed through the breaking of the cable, and the second through a violent storm, when a third voyage proved more successful. The two countries were joined in August, 1858, but the insulation of the wire was faulty, and gradually becoming more and more so, the power of transmitting intelligence utterly ceased in September. For the next few years scientific men were making improvements in the form of the cable and in the apparatus for submerging it, and a new company having been formed and the necessary capital raised, the Telegraph Construction and Maintenance Company made an entirely new cable, much thicker and more costly than the former one. The cable, weighing more than 4,000 tons, being 2,300 miles in length, it was resolved to employ the Great Eastern steamship to carry it out and lay it. On July 15th, 1865, the Leviathan, with the cable in her three enormous tanks, sailed from the Thames for Valentia Island, Mr. Varley, with Professor William Thomson, superintending the paying out of the cable. The voyage prospered until August 2nd, when the cable snapped by over-straining, and the end sank to the bottom in 2,000 fathoms of water at a distance of 1,064 miles from Ireland. For nine days the cable was grappled for under the directions of the eminent scientific men on board the vessel, but their efforts were attended by a series of disasters, the breaking of swivels and the loss of grapnels and ropes, and at last the Great Eastern had to return to England. New capital and new commercial arrangements altogether were needful for a renewal of the attempt, and these were provided by the reconstitution of the company as the Anglo-American Telegraph Company. Another cable was made slightly different from the former, and enough being manufactured to span the Atlantic, with allowance for slack, while a sufficient addition of the 1865 cable was provided to remedy the disaster of that year. As is well known, the new operations proved of a successful as well as remarkable and interesting kind, and the Great Eastern safely entered the harbour of Heart's Content, Newfoundland, on July 27th, 1866. After this operations commenced for recovering the end of the 1865 cable and completing the submersion, and the squadron at length succeeded in laying a second line of cable from Ireland to America. In addition to his connection with the laying of the Atlantic cable Mr. Varley was an exceedingly accomplished scientific man, and had patented or introduced many useful inventions, one of these being a musical telephone, which he produced in 1870, and which was played on at the Queen's Theatre, Long-acre, and at Covent Garden early in 1877."

NOW READY, "M.A. (OXON.)'S" NEW WORK, SPIRIT TEACHINGS.

PRICE TEN SHILLINGS AND SIXPENCE.

SYLLABUS OF SOME OF THE SECTIONS:

PREFACE

Introduction.—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be fradicated—The self-abnegation of Jesus Christ—A perfect character, eostered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-Platonic philosophy—Souffism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Section IX.—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence, and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

Section XVIII.—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

Section XIX.—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

Etc., Etc., Etc. There are XXXIII. Sections in this Book. Full prospectus on application.

The Psychological Press Association: Temporary Offices, 38, Great Russell-street, Bloomsbury, W.C. (Entrance in Woburn-street.)

No. 3.—NOW READY.—PRICE ONE SHILLING.—POST FREE, 1s. 3d.

A DICTIONARY OF COMMON WANTS:

WHERE TO BUY, WHAT TO BUY, WHAT TO PAY, "FROM A NEEDLE TO AN ANCHOR."

THE "QUEEN" says:—"A Dictionary of Common Wants" is a new thing under the sun. . . . It is an excellent thing, and would be useful in households as well as to those who are engaged in business. We think ladies in particular will be able to turn it to good account, as it includes almost everything they are likely to need in the house or for personal use."

By consulting this invaluable work of reference a large saving may be effected on all purchases.

ORDER THROUGH ALL NEWSAGENTS or RAILWAY BOOKSTALLS, or DIRECT FROM the PUBLISHERS

London: The Ross Publishing Company, 4, Wine Office-court, Fleet-street, E.C. Dublin: 23, Bachelor's-walk.

CENTRAL ASSOCIATION OF SPIRITUALISTS,

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

38, GREAT RUSSELL STREET, 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 inquirers 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 10 a.m. to 5 p.m. On Sundays the Rooms are closed. Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to inquirers on all questions affecting Spiritualism. 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. Soirees, at which all friends are welcome are held at intervals during the season. An admission fee is charged, including refreshments.

TERMS OF MEMBERSHIP

Per annum.	£ s. d.	Per annum.	£ s. d.
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.

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 inquiries should be addressed to the Hon. Secretary, *pro tem.*, Mr. THOS. BLYTON, 6, Truro-villas, Station-road, Church End, Finchley, N., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

PRESIDENT.
E. Dawson Rogers, Esq.

VICE-PRESIDENTS.
Mrs. Fitzgerald.

Desmond G. Fitzgerald, Esq., M.S.Tel. E.
Morell Theobald, Esq., F.C.A.

AUDITORS.

Rd. Pearce, Esq. Sandys Britton, Esq.

HON. TREASURER.
Morell Theobald, Esq., F.C.A.

HON. SECRETARY, pro tem.,
Mr. Thos. Blyton, 6, Truro-villas, Station-road,
Church End, Finchley, N.

COUNCIL.

- Adshad, W. P., Derby House, Belper, Derbyshire.
 - Allan, G. P., 184, St. George's-street, E.
 - Arundale, Miss F., 77, Elgin-terrace, Notting Hill, W.
 - Barrett, F., Hawthornden, Leacroft, Staines.
 - Bennett, F. T., 8, The Green, Richmond.
 - Bowman, J., 65, Jamaica-street, Glasgow.
 - Britton, Sandys (of Metropolitan Spiritual Lyceum), 73, St. Paul's-road, Highbury, N.
 - *Burton, Henry (of Gate-head Society), 3, Clifford-street, Byker, Newcastle-on-Tyne.
 - Coffin, Walter H., F.L.S., F.C.S., Junior Athenæum Club, Piccadilly.
 - Damiani, Signor G., 29, Colville-road, Notting Hill, W.
 - *Dunn, James (of the South Durham District Association), 69, Simpson-street, New Shildon.
 - Edmunds, T. H., care of Rev. H. F. Limpus, The Vicarage, Twickenham.
 - Farmer, John S., 34, Great Russell-street, W.C.
 - Fitzgerald, Mrs., 19, Cambridge-street, Hyde Park-square, W.
 - Fitzgerald, Desmond G., M.S.Tel. E., 6, Akerman-road, Brixton, S.W.
 - Fitzgerald, Mrs. Desmond G., 6, Akerman-road, Brixton, S.W.
 - Green, G. F., 16, Vicarage Park, Plumstead, Kent.
 - *Greenwell, J. N. (of Dalston Association), 53, Sigdon-road, Dalston, E.
 - Houghton, Miss, 20, Delamere-terrace, Westbourne-square, W.
 - Isham, Sir Charles, Bart., Lamport Hall, Northampton.
 - Lamont, J. 45, Prescott-street, Liverpool.
 - *Larrad, E. (of the Leicester Society), 10, Edwyn-street, Leicester.
 - Meugens, J. G., The Manor House, Peuge, S.E., and 3, Church-lane, Calcutta.
 - *Miles, J. G. (of Cardiff Society), Preston House, Wyndham-terrace, Cardiff.
 - Morse, J. J., 53, Sigdon-road, Dalston, E.
 - Newton, W., 11, Mitre-court Chambers, Temple, E.C.
 - Pearce, R., Lanarth House, Holder's Hill, Hendon, N.W.
 - Pearson, Cornelius, 15, Harpur-st., Bloomsbury, W.C.
 - Pickersgill, W. C., 3, Blandford-square, N.W.
 - Potts, G. H., 55, Caversham-road, N.W.
 - *Robertson, James (of Glasgow Association), 36, Gertark-street, Govanhill, Glasgow.
 - Rogers, E. Dawson, Rose Villa, Church End, Finchley, N.
 - Rondi, Signor Enrico, 22, Montagu-place, Russell-square, W.C.
 - *Sloman, J. Bowring, Plympton, Devon.
 - Theobald, Morell, F.C.A., 62, Granville Park, Blackheath, S.E.
 - Williams, Mrs. Mary L.S., 87, Highbury New-park, N.
 - Withall, H., 6, Angell Park-gardens, Brixton, S.W.
 - *Wortley, Rd. (of Central London Spiritual Evidence Society), Summerland Villa, Barking-road, Plaistow, E.
- * Representatives of Allied Societies who are also *ex officio* members of the Council.

HONORARY OR CORRESPONDING MEMBERS.

Continued.

- The Baron Von Vay, President of the Spiritual Society at Pesth.
- The Baroness Adelm von Vay, Gonolitz, bei Pöschach, Styria, via Gratz, Austria.
- The Barones Galdenstübbe, 29, Rue de Trévise, Paris.
- Colonel Don Santiago Bassols y Folguera, Madrid.
- El Visconde de Torres-Solano, Madrid.
- The Hon. Alexander Aksakof, Russian Imperial Councillor, Nersky Prospect, 6, St. Petersburg.
- Signor Sebastiano Fenzi, Firenze, Italy.
- Herr Constantin Delhez, Wien, Austria.
- M. Peebles, Esq., Hammonon, Atlantic Co., New Jersey, U.S.A.
- Mrs. Cora L. V. Richmond, Chicago, U.S.A.
- Miss Anna Blackwell, La Tréorerie, Wimille, Boulogne-sur-Mer.
- Bahoo Peary Chaud Mittra, Metcalfe Hall, Calcutta.
- James Mlyne, Esq., Beluca, East Indian Railway, Bengal.
- Mrs. Emma Harding-Britton, The Limes, Humphrey-street, Chesham Hill, Manchester.
- A. J. Riko, Esq., Noordeinde, 198, The Hague, Holland.
- Dr. Maximilian Perly, Professor of Natural Science, Berne, Switzerland.
- Dr. Franz Hoffmann, Professor of Philosophy, Würzburg University, Germany.
- Gregor C. Wittig, Esq., Körnerstrasse, 2a, Leipzig, Germany.
- W. H. Terry, Esq., 84, Russell-street, Melbourne, Victoria, Australia.
- M. Luyman, 5, Rue Neuve des Petits Champs, Palais Royal, Paris.
- H. T. Child, Esq., M.D., 634, Race-street, Philadelphia, U.S.A.
- E. Crowell, Esq., M.D., 193, Clinton-avenue, Brooklyn, New York, U.S.A.
- G. L. Ditson, Esq., M.D., Malden, Massachusetts, U.S.A.
- J. Murray Spear, Esq., 2, 210, Mount Vernon-street, Philadelphia.
- Mrs. J. M. Spear, 2, 210, Mount Vernon-street, Philadelphia.
- J. H. Glod-stanes, Esq., Morignac, Gironde, France.
- North Chumery, Esq.
- Rev. Samuel Watson, Memphis, Tennessee, U.S.A.
- Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.
- M. de Bassompierre, 235, Chaussée St. Pierre, Etterbeck, Brussels.
- M. A. Anthelme Fritz.
- Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.
- Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York.
- Comte de Bulet, Hotel de l'Athenée, Rue Scribe, Paris.
- J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, London, N.W.
- Captain R. F. Burton, F.R.G.S., H.M. Consul, Trieste, Austria.
- A. R. Wallace, Esq., F.R.G.S., Nutwood Cottage, Frith Hill, Gollalming.
- Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.
- Mille, Huet, 173, Rue St. Honoré, Paris.
- W. S. Goulbe, Esq., Salt Lake City, Utah, U.S.A.
- Dr. Grunhut, Waitzner Boulevard, 57, Buda-Pesth, Hungary.
- J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.
- Mrs. Frances V. Hallock, 83, Wood-lane, Shepherd's Bush, W.
- Signor Damiani, 20, Colville-road, Notting Hill, W.
- Dr. Puel, 73, Boulevard Beaumarchais, Paris.
- Merr J. H. Stratil, Molling, 18, Brühler-strasse, near Vienna.
- M. Cochet, Rue Tangier, Algiers.
- Berks T. Hutchinson, Esq., L.D.S., R.O.S.I., 2, New street, Cape Town, South Africa.
- Miss Lizzie Doten, The Pavilion, Tremont-street, Boston.

HONORARY OR CORRESPONDING MEMBERS.

Continued.

- H. J. Newton, Esq., 123, West 43rd-street, New York.
 - Dr. Robert Freise.
 - M. C. de Rappard, 41, Rue de Trévise, Paris.
 - Charles Blackburn, Esq., Blackburn Park, Didsbury, near Manchester.
 - Thos. Blyton, 6, Truro-villas, Station-road, Church End, Finchley, N.
- ALLIED SOCIETIES.**
- Home.**
- Dalston Association of Inquirers into Spiritualism. Hon. Sec. and Representative.—Mr. J. N. Greenwell, 53, Sigdon-road, Dalston, E.
 - Brixton Psychological Society. Hon. Sec.—Mr. H. E. Frances, 22, Cowley-road, Brixton, S.W.
 - Liverpool Psychological Society. Hon. Sec.—Mr. John Answorth, 33, Earle-road, Tunnel-road, Edge Hill, Liverpool.
 - Cardiff Spiritual Society. Representative.—Mr. J. G. Miles, Preston House, Wyndham-terrace, Cardiff.
 - The Great Yarmouth Association of Investigators into Spiritualism. Hon. Sec.—Mr. R. Dale, 3, Water Park-terrace, Southtown-road, Great Yarmouth.
 - Glasgow Association of Spiritualists. Hon. Sec.—Mr. John Mc G. Monroe, 33, Daisy-street, Govanhill Glasgow. Representative.—Mr. J. Robertson.
 - South Durham District Association of Spiritualists. Hon. Sec. and Representative.—Mr. James Dunn, 8, Co-operative-st., Old Shildon, Durham.
 - Gate-head Society for the Investigation of Spiritualism. Hon. Sec.—Mr. T. Dawson, 2, Hut-street, Gatehead. Representative.—Mr. H. Burton.
 - Leicester Spiritual Society. Hon. Sec.—Mr. B. Wrightman, Mostyn-street, Hinckley-road, Leicester. Representative.—Mr. E. Larrad.
 - North Shields Spiritual Investigation Society. Hon. Sec.—Mr. Thomas N. Miller, 22, Saville-street, North Shields.
 - Central London Spiritual Evidence Society.—Hon. Sec.—Mr. L. W. Lishman, 135, Leighton-rd., Camden Town, N.W. Representative.—Mr. R. Wortley.
 - Plymouth Free Spiritual Society. Hon. Sec.—Mr. R. S. Clarke, 4, Atheneum-terrace, Plymouth. Representative.—Mr. J. Bowring Sloman.
 - Metropolitan Spiritual Lyceum. Hon. Secretary.—Mrs. Williams, 87, Highbury New Park, N., Representative.—Mr. Sandys Britton.

Foreign.

- The Spiritor-Forscher Society, Buda-Pesth, Sec.—M. Anton Prochazka, Josefstadt Erzherzog Alexander-gass, 23, Buda-Pesth, Hungary.
- Sociedad Espirita Española, Cervantes, 34, 28, Madrid, President.—El Visconde de Torres-Solano.
- Sociedad Espirita Central de la Republica Mexicana. President.—Señor Rufogio T. Gonzalez, 7, Calle de Alameda, Mexico.
- Sociedad Espirita de Bogota, Colombia, S.A. President.—Señor Manuel Jose Angarita.
- L'Union Spirite et Magnétique. Secretary.—M. Charles Fritz, 121, Rue de Louvain, Brussels.
- South African Spiritual Evidence Society. Hon. Sec.—A. Teague, Esq., 5, Orange-street, Cape Town, South Africa.
- Société Scientifique d'Etudes Psychologiques, of Paris. Secretary.—M. Leymarie, 5, Rue des Petits-Champs, Paris.

THOMAS BLYTON, Hon. Secretary, *pro tem.*

D. YOUNGER,
PROFESSOR OF MESMERISM AND MEDICAL RUBBER,

Strongly recommended by many eminent physicians for his scientific and successful treatment of diseases.

At Home Daily from One to Five or Visits Patients at their Homes.

ADDRESS—

23, LEDEBURY ROAD, BAYSWATER, LONDON, W.

Price One Halfpenny.

SPIRITUALISM and **MATERIALISM.** The convincing and overpowering power of Spiritualism as exemplified in the experiences of a Sceptic.—A Discourse by C. J. HUNT. Details in a clear and intelligent manner how a sceptic gained a knowledge of immortality through the phenomena of Spiritualism. Supplied at 3s. 6d. per hundred copies for distribution. Office of "LIGHT," 38, Great Russell-street, W.C. (Entrance in Woburn-street.)

THE HARBINGER OF LIGHT.

A MONTHLY JOURNAL devoted to Zoistic Science, Free Thought, Spiritualism, and the Harmonical Philosophy. Published W.H. TERRY, 84, Russell-street, Melbourne, Australia. Price 7s. per year, Post Free.—To be had at the Office of this Paper.