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SATURDAY, JANUARY 8, 1881.

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The Spiritualist, while rendering willingly all honour and homage to the great works accomplished by his brother, the Physicist, declines to accept them as final. Not for him is it to concede that Matter is all in all. Conscious of a mute yearning for an inner and higher condition to which all the great discoveries of his brother irresistibly point, he sets himself, as an absolute necessity of his being, to feel his way, step by step, into the recesses of this mysterious region, where, something whispers to him, there are conquests, if not honours, for him also; and where a New World, with almost virgin soil and much gold, is, he is well convinced, awaiting to yield up to him her secrets and accept him as her lord.

The phenomena which have been manifesting themselves uninterruptedly in every quarter of the globe for the last 30 years—confirming and consolidating the traditions of ages—have established to the Spiritualist, beyond the possibility of a "perhaps," a firm basis for Hope in this direction, and an incentive to courage in pursuing it. Nevertheless, the phenomena and philosophy of Spiritualism, though—as it seems to the Spiritualist—proven beyond question, and important almost beyond conception, have, as yet, received at the hands of the Press of this country—the Priesthood of an Intellectual Age—no adequate, or even respectful, recognition or treatment. In saying this we have no desire ungenerously to ignore the services rendered to the cause of Truth in this direction by existing or pre-existing organs of opinion which have devoted themselves especially to the subject. They have all responded, in so far as circumstances have permitted,—always with earnestness, often with wisdom,—to the requirements of the times

to which they have addressed themselves. If we think that a period has now arrived in which are arising classes of thinkers and classes of subjects of thought, growing out of the developments, phenomenal and otherwise, of Spiritualism, requiring to be addressed and dealt with on lines somewhat different from those hitherto pursued by our predecessors and contemporaries, it is with no desire to undervalue or disparage that we say so. The field is wide and widening; the topics arising from day to day on the subject are ever deepening; and their underlying connection with all the problems of life—all its arts, all its philosophy—are becoming more and more apparent, and of more and more infinite variety. There is room abundant for the harmonious co-operation of all. Such harmony it will be our desire to maintain. Differences of opinion there have been and must for long—and, perhaps, always—continue to be, as to the best methods of promoting the progress of those truths which we are all seeking to advance. The early stages of knowledge of new things lead necessarily to disintegration; but the end of knowledge is to unite. To this end, as an aim, we shall steadfastly address ourselves.

Referring to our advertisement in another column as indicating the nature generally of the proposed contents of "LIGHT," we would desire to say that it will be our purpose not alone to address ourselves to avowed Spiritualists, to those acquainted with the facts and accustomed to the phraseology of Spiritualism, but to seek to engage the attention and acquire the confidence of that daily increasing section of the public, lovers of truth, who are inclined to admit themselves more or less interested in the subject, but are unwilling, as yet, to stand committed to any positive dogma of belief in relation to it. To enquirers of this order, and to all who may find themselves embarrassed with the many perplexities which are at seasons found to beset every stage of the investigations of even the most advanced Spiritualist, the knowledge and experience on the subject which have been kindly placed at our disposal, will, we hope, enable us in many directions to afford useful counsel and information. All communications of sincere and candid seekers after truth will be treated by us with honourable confidence.

It will thus be earnestly sought to render "LIGHT" not only useful to the Spiritualist, but to make it such a publication as may be by him safely placed in the hands of enquirers. To this end, and, indeed, on higher grounds, the puerilities and personalities which have sometimes painfully impressed the readers of current Spiritualistic literature, and debarred them from making that use of it in the interest of others for which it would otherwise have been so valuable, will in this journal be scrupulously avoided. It will be sought to present our facts, suggest our theories, or comment upon topics of the passing hour with the temper and impartiality which the dignity of the subject demands—seeking thus to emulate, if we may so say, the qualities of that newest form of illumination which has been found capable of affording—*Light without Heat*.

An illustrious writer and critic observed once to a friend that there were two things which he thought he could do well. The one was to describe in a preface what a work ought to be, and the other thereupon to demonstrate how impossible it was that the work should adequately fulfil these conditions. Advancing no pretensions to the possession of these valuable powers, and believing that experienced readers have no very deep faith in prefatory plans and promises, we will now with confidence leave our paper to speak for itself.

REMARKABLE INSTANCES OF SECOND-SIGHT.

From the unpublished manuscripts of
the late William Howitt.

In Pepys' "Correspondence"—making the fifth volume of "Diary and Correspondence"—there is a very full and interesting account of second-sight, in which Lord Tarbot, Lord Reay, Dr. Hicks, and the second Lord Clarendon furnish the facts. In the second volume of my "History of the Supernatural" (p. 441), I have given an account of a curious volume called the "Secret Commonwealth," by the Rev. Robert Kirk, Minister of Aberfoil in 1691, containing copious evidences of second-sight, and to which is added a "Treatise by Theophilus Insulanus," also containing many remarkable cases of this faculty, and especially a letter from Lord Tarbot to the Hon. Robert Boyle, stating his own personal experience. My space only allowed me very briefly to refer to those documents. It will be, therefore, interesting to notice more at large here, the facts related by some of the same authorities.

These letters open with one from Lord Reay, dated from his house at Durness, in Scotland, October 24th, 1699. It appears from this that, at the request of Mr. Pepys, Lord Reay had applied to Lord Tarbot for a copy of his letter to Robert Boyle, the philosopher; and in this letter Lord Reay gives some additional facts sent by Lord Tarbot, as well as sending Lord Tarbot's letter to Boyle.

This Lord Tarbot was a Sir John Mackenzie. During the exile of Charles II. he was employed by him to raise forces in the Highlands in order to promote his return. It was when on this service, that he saw the cases of second-sight which he records. At the Restoration of the Stuarts, Sir John Mackenzie, for these services, was, as a man of great learning and well versed in the law, created successively Senator of the College of Justice, Clerk Register, Member of the Privy Council, and Justice General, and, by James II., Lord Tarbot, in 1685. In the reign of Queen Anne he was not only confirmed in these honours, but was made Secretary of State, and created Earl of Cromartie, his descendants continuing that title for several generations. Well may Lord Reay say that the statements of such a man as Lord Tarbot "are the most satisfactory for proving second-sight of any I have heard;" and he adds that "the people are so persuaded of the truth of it in the Highlands and Isles, that one would be more laughed at for not believing it there, than for offering it elsewhere. For my own part I do not question it, and I dare affirm that had you the same reasons I have, you would be of my opinion."

In Lord Tarbot's letter to Lord Reay, he says:—

"A footman of your great grandfather's was mightily concerned to see a dagger in Lord Reay's breast. He informed his master of the sight, who laughed at it. The coat then worn by Lord Reay was given to a servant, who wore it about a year, and then gave it to this footman, the seer, who was stabbed when he had this doublet on. Thus he foresaw the event, but not that he himself was the victim."

Lord Reay's Testimony.

Lord Reay adds that on enquiry he found this story literally true. Lord Reay goes on:—

"I have the following account from a friend of unexceptional honesty, to whose father the things happened, and who himself witnessed it all. John Macky, of Dibril, having put on a new suit of clothes, was told by a seer that he did see the gallows upon his coat, which he never noticed; but some time after gave his coat to his servant, William Forbes, against whose honesty there could be nothing said at the time; but he was shortly after hanged for theft, with the same coat on him, my informant being an eye-witness of his execution, and knowing what the seer had before said."

"There was a servant woman in Mindo Aubrey's house, in Langdale on Strathnaver, Sutherland, who told her mistress that she saw the gallows about her brother's neck, who had the repute of an honest man; at which her mistress was so offended that she put her out of the house. Her brother, nevertheless, stole some goods, and was sentenced to be hanged in August, 1698, but was through influence reprieved, contrary to the custom of our law. On this Lieutenant Alex. Macky taunted the woman with being deceived. She replied, 'He is not yet dead, but shall certainly be hanged,' which actually took place on the 14th of February, 1699, in consequence of a fresh theft."

"I was hunting in my forest this year, when a boy well-known to possess the second-sight told me he saw a man, whom he named, break my forester's servant's head. All laughed at this, the man named living thirty miles off, and he and the servant in question being good friends. Nevertheless it proved true."

So far Lord Reay. Lord Tarbot, amongst other things in his letter to Robert Boyle, says that, though the seers are gene-

rally most correct in what they see, both as to persons and places, they cannot tell so exactly the time which will intervene betwixt the vision and its fulfilment, though some, by long experience, arrive at some degree of certainty as to the time too. He says that as there were more seers in the Isles of Harris, Lewis, and Uist than in any other place, he enquired of Sir James Macdonald, Sir Normode Macleod, and others, and found the characteristics of these visions agreeing entirely with what he learned from other quarters. He was desirous, however, of seeing for himself, and, being in the Highlands,—no doubt prosecuting his commission from the banished Charles II.—he met with various instances of this strange faculty, which I give in his own words:—

Evidence of Lord Tarbot.

"I was once travelling in the Highlands, and a good number of servants with me, as is usual there, and one of them, going a little before me to enter into a house where I was to stay all night, and going hastily to the door, he suddenly started back with a screech, and fell by a stone, against which he dashed his foot. I asked what the matter was, for he seemed to me to be very much frightened. He told me very seriously that I should not lodge in that house, because shortly a coffin would be carried out of it, for many were carrying it when he was heard to cry. I neglecting his words and staying there, he said to others of the servants that he was very sorry for it, and that what he saw would surely come to pass; and though no sick person was then there, yet the landlord, a healthy Highlander, died of an apoplectic fit before I left the house.

"In the year 1653, Alexander Monro (afterwards lieutenant to the Earl of Dumbarton's regiment) and I were walking in a place called Ullabill, by Loch Broom, in a little plain at the foot of a rugged hill. There was a servant working with a spade in the walk before us, his back to us, and his face to the hill. He took no notice of us, though we passed by near to him, which made us look at him; and perceiving that he stared I conjectured he was a seer: wherefore, I called to him, at which he started and smiled. 'What are you doing?' said I. He answered, 'I have seen a very strange thing—an army of Englishmen leading horses, coming down that hill; and a number of them are come down to the plain, and eating the barley which is growing in the field near the hill.'

"This was on the 14th of May, for I noticed the day, and it was four or five days before the barley was sown in the field he spoke of. Alexander Monro asked him how he knew they were Englishmen; he answered, because they were leading horses, and had on hats and boots, which he knew no Scotchman would have on there. We took little notice of the whole story as other than a foolish vision, but wished that an English party were there, we being then at war with them, and the place almost inaccessible to horsemen. But the beginning of August thereafter, the Earl of Middleton, then lieutenant for the King in the Highlands, having occasion to march a party of his towards the South Islands, sent his foot through a place called Inverlacwell, and the fore part, which was down the hill, did fall to eating the barley which was on the little plain under it. Monro, calling to mind what the seer told us in May preceding, wrote of it, and sent an express to me to Lochalme, in Ross, where I then was, with it.

"I had occasion to be in a company where a young lady was—excuse my not naming of persons—and I was told that there was a notable seer in the company, and I called to him to speak with me, as I did ordinarily when I found any of them; and after he had answered several questions, I asked him if he saw any person to be in love with that lady. He said he did, but knew not the person; for during the two days he had been in her company, he perceived one standing near her, with his head leaning upon her shoulder, which, he said, did foretell that the man should marry her, and die before her, according to his observation. This was in the year 1665. I desired him to describe the person, which he did; so I could conjecture that it was one of that lady's acquaintance, of whom there was no thought of their inter-marriage till two years afterwards. And having occasion in 1657 to find this seer, who was an islander, in company with the other person whom I conjectured to have been described by him, I called him aside, and asked him if that was the person he saw beside the lady near two years then past. He said it was indeed; for he had seen that lady just then standing by him hand in hand. This was some few months before their marriage, and the man is since dead, and the lady still alive.

"I shall trouble you but with one more, which I thought the most remarkable of all that occurred to me. In January, 1682, the above-named Captain Monro and I happened to be in the house of William Macleod, of Feirinbed, in the county of Ross. He, the landlord and I, sitting on two or three chairs which were by the fire; and in the corner of the great chimney there were two islanders, who were, that very night, come to the house, and were related to the landlord. While one of them was talking with Monro, I perceived the other to look oddly towards me, and from his looks and his being an islander, I conjectured he was a seer, and asked him why he stared. He answered by desiring me to rise from that chair, for it was an

unlucky one. I asked, 'Why?' He answered, 'Because there was a dead man in the chair next to it.' 'Well,' said I, 'if it be but in the next, I may safely sit here; but what is the likeness of the man?' He said it was a tall man in a long, grey coat, booted, and one of his legs hanging over the chair, and his head hanging down on the other side, and his arm backward, as if it were broken.

"There were then some English troops quartered near the place, and there being at that time a great frost after a thaw, the country was wholly covered over with ice. Four or five Englishmen riding by this house, but two hours after the vision, when we were sitting by the fire, we heard a great noise, which proved to be these troopers, with the help of other servants, carrying in one of their number who had got a very mischievous fall, and had his arm broke, and falling frequently into swooning fits. They brought him into the hall, and set him in the very chair and in the very posture which the seer had described: but the man did not die, though he revived with great difficulty.

"Among the accounts which Sir Normode Macleod gave me, was one worthy of special notice, namely:—There was a gentleman in the Isle of Harris who was always seen by the seers with an arrow in his thigh. Those in the Isle who thought these prognostics infallible, did not doubt but that he would be shot in the thigh before he died. Sir Normode told me that he heard it the subject of discourse for many years, when that gentleman was present. At last he died without any accident. Sir Normode was at his burial at St. Clement's Church in the Isle of Harris. At the same time the corpse of another gentleman was brought to be buried in the very same church. The friends on either side came to debate who should first enter the church, and in a trice, from words they came to blows. One of the number, who was armed with a bow and arrow, let fly among them. Now, every family in that Isle have their burying place in the church in stone chests, and the bodies are carried on open biers to the place of burial. Sir Normode having appeased the tumult, one of the arrows was found shot in the dead man's thigh. To this Sir Normode himself was a witness."

Lord Tarbot asserts the perfect authenticity of these cases, which he himself did not see. He refers to Aristotle's *Metaphysics*, 4th part, and also to common opinion, that infants see apparitions, but lose that faculty in after years; and notes the fact that Highlanders and Islesmen, who are seers at home, lose that power also when they go abroad, as has been known in many instances in those who went to America and the West Indies. The condition is lost by change of atmosphere.

Lord Reay, in another letter to Pepys, gives this case:—

"A gentleman who was married to a cousin of Drynie's, living in the county of Ross, coming on a visit to him, on entering the house was so frightened that he fainted, and on recovering would on no account stay there, but went with his wife to a farmer's hard by. There he told his wife that he knew that Drynie would die that night, for he saw him with his winding-sheet about him when he came to the door. And he did die that night, though he went to bed perfectly well, and had had no sickness before."

Lord Reay says he had the account from Drynie's son, the farmer, his servant, and the seer himself.

Dr. Hicks and Lord Clarendon.

Dr. Hicks, a celebrated clergyman and antiquarian of that day, author of "*Thesaurus Grammatico-Criticus et Archæologicus Linguarum veterum Septentrionalium*," writing to Mr. Pepys from London a very long letter on these subjects, says:—"When I was in Scotland I never met with any learned men, either amongst the divines or lawyers, who doubted of this thing." He heard Lord Tarbot tell the story of the march of Lord Middleton's troops down the hill (as given by him in the letter to Mr. Boyle) to the Duke of Lauderdale, High Commissioner of Scotland; and the Duke of Lauderdale told Dr. Hicks a very tragic story of the kind, which happened in the family of Sir John Dalrymple, Lord Stairs. Dr. Hicks relates also a remarkable story of a young girl in Glasgow who had the faculty, and whom he questioned very strictly whether it came from a good or evil source, and asked her if she could say the Lord's Prayer with him, on her knees, which she most willingly did. He goes into detail regarding the same opinions held in Sweden and Norway, respecting their *Lias Alfar*, or Spirits of Light, and *Suart Alfar*, or Spirits of Darkness. He adds that the Lord Seaforth of that day was a seer, and saved a number of his friends from wreck by warning them of a storm of which there were then no visible symptoms. The famous Lord Advocate, Sir George Mackenzie, was a firm believer in second-sight, and talked of writing an account of Janet Douglas, the girl whom Dr. Hicks saw and heard so much of in Glasgow, but was prevented by his press of occupations.

The second Lord Clarendon relates this story to Pepys:—

"One day, in February, 1661-2, the old Earl of Newburgh (Livingston) came to dine with my father at Worcester House,

and another Scotch gentleman with him, whose name I cannot call to mind. After dinner, as we were standing and talking together in the room, says my Lord Newburgh to the other Scotch gentleman, who was looking steadfastly upon my wife, 'What is the matter, that thou hast had thine eyes fixed on my Lady Cornbury since she came into the room? Is she not a fine woman? Why dost thou not speak?' 'She is a handsome lady,' said the gentleman; 'but I see her in blood.' Whereupon my Lord Newburgh laughed at him, and, all the company going out of the room, we parted; and I believe none of us thought any more of the matter—I am sure I did not. My wife was at that time perfectly well in health, and looked as well as ever she did in her life. In the beginning of the next month she fell ill of the small-pox, in the course of the disease took to bleeding at the nose, and died, almost weltering in her blood."

These are certainly as strong proofs of the reality of second-sight as could well be adduced; but it is scarcely to be imagined, to use the words of Coleridge, that they will be able to disarm the minds of clever people of our time "of those feelings which preclude conviction by *contempt*, and, as it were, fling the door in the face of reasoning by a *presumption* of its absurdity."

OUT OF THE ARK.

The Bird of Promise from my Heart is flown,
And the deep waters all around are spread;
Albeit I murmur not, and make no moan,
For well I know in blessing she hath sped
From out the window of my Ark! Alone,
With all the Passions which do occupy
That narrow house, but are no friends for me,
I patient wait awhile, if I may see
The blessed Bird returning by-and-bye.
I know that whether she do go or stay,
For blessing only doth she stay or go;—
I know her name is Comfort every way,
And if she seem to tempt me, even so;—
So is she as the seas that ever ebb and flow.

A. A. W.

LOWE v. FITZGERALD.

This case, which was an action for libel—consequent on some expressions used in a letter contributed by the defendant to *Spiritual Notes*—was heard on November 30th, before Mr. Justice Williams at Westminster. At the conclusion of the evidence for the plaintiff, plaintiff's counsel, Mr. W. G. Harrison, sought a conference with the counsel for the defendant, Mr. E. Clarke, at the close of which Mr. Clarke said that he was glad to announce that the Court would not be further troubled with the hearing. When Mr. FitzGerald wrote the letter complained of, he had no intention of making the smallest imputation upon Mrs. Lowe's character in any way; and he was now authorised by Mr. FitzGerald to say that he regretted having been led into the use of expressions in that letter which appeared to some to have a meaning which they were never intended to bear.

Mr. W. G. Harrison, in accepting the explanation, stated that Mr. Clarke, in the conduct of the case on behalf of the defendant, had treated Mrs. Lowe so kindly and considerately that he (Mr. Harrison), on the part of his client, had been able to submit to the terms which had just been agreed to; and he desired, moreover, to say that if in Mr. FitzGerald's mind any soreness remained, in consequence of a rather strong expression which had been used by Mrs. Lowe, she was desirous that that feeling should be dismissed.

Mr. Justice Williams expressed his gratification at this termination of the case, as, in his opinion, Mr. FitzGerald seemed to have acted handsomely and generously. After reading all the documents, which he had done before coming into court, and which dealt with matters of a very peculiar and a very subtle character, he very much doubted whether, in regard to this letter which was the subject of the action, Mrs. Lowe had not been a little too sensitive in imagining that there ever really was any imputation upon her. Certainly, he did not so read it.

MR. T. BLYTON has assumed his new duties as Resident Secretary of the B.N.A.S. His services to the cause in London have been neither few nor alight.

MISS C. A. BURKE is to be tendered a complimentary soirée at the Dilettante Rooms, Argyle-street, on Monday evening next, when no doubt a large number of her friends will assemble to do her honour.

MR. J. J. MORSE is about to remove to 53, Sigdon-road, Dalston, E., at the desire of the Dalston Association of Enquirers into Spiritualism. The Association will resume its regular sessions in the first week in February.

MR. E. W. WALLIS, whose labours as a trance speaker are widely known, contemplates a lecturing tour through the United States during the present year. American societies will no doubt accord him a hearty welcome.

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 sésances.

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.

All communications should be addressed, "Editor of 'LIGHT,' 13, Whitefriars-street, London, E.C."

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NOTES BY THE WAY.

The society calling itself "The Guild of the Holy Spirit," which began its regular sittings on the first day of last November, re-commenced, after a week's suspension, on Monday, January 3rd. The proceedings of the society are quite private, but it is known that the objects pursued are the study and practice of Christian mysticism. Although the attainment of startling phenomena was not contemplated, yet some satisfactory results even of this class have been arrived at during the two months' sittings. Further particulars, so far as consistent with the rules of the society, may be obtained by addressing the Founder of the G.H.S., under cover to the editor of this journal.

For some time past we have deeply regretted to hear that Mr. Epes Sargent has been in an extremely precarious condition of health, suffering intense agony from facial neuralgia, and having other symptoms which indicated that the system could not long support so severe a strain. In a recent letter received from him, relief seemed so distant that he had made up his mind that the great change was near at hand. We are inexpressibly gratified to find, from a letter just to hand, that he has obtained a measure of relief, and that there is hope of his recovery.

It is very noteworthy, at the present moment, when science confesses its own impotence to tell us of man's origin and destiny, and when those who claim revelation are squabbling about vestments and Church government, that some of the most powerful thinkers of the day are, perhaps unconsciously, approaching the Spiritual philosophy as the only solvent of their difficulties. In a very remarkable chapter of his work on "The Unity of Nature," contributed to the current number of the *Contemporary Review*, the Duke of Argyll, after pointing out how science is constantly compelled to fall back upon the language of supernaturalism (so-called) and anthropomorphism, uses these weighty words at the conclusion of his most exhaustive article: "There are . . . some remarkable features connected with our consciousness of limitation, pointing to the conclusion that we have faculties enabling us to recognise certain truths when they are presented to us, which we should never have discovered for ourselves. The sense of mystery which is sometimes so oppressive to us, and which is never more oppressive than when we try to fathom and understand some of the commonest questions affecting our own life and nature, suggests and confirms this representation of the facts. For this sense of oppression can only arise from some organs of mental vision watching for a light which they have been formed to see, but from which our own investigations cannot lift the veil. If that veil is to be lifted at all, the evidence is that it must be lifted for us. Physical science does not even tend to solve any one of the ultimate questions which it concerns us most to know, and which it interests us most to ask." The details of Spiritual philosophy are no secrets to the Duke. His Grace at one time had a long correspondence with the late Professor Gregory on one branch of that philosophy. Is he so sure that "our own investigations cannot lift the veil?"

An article in the December number of *Scribner's Magazine* bears a title which reminds one strongly of Edgar Allan Poe. It is called "A Story of Apparent Death," and gives several stories—one with a quaint dash of humour in it—about the voluntary simulation of death by Indian Fakirs. Such stories are familiar enough, but the author of the article, who is evidently a student

of occult science, though not altogether an adept, goes on to give the processes by which the Hindu mystic attains his end, and also adds his own *rationale* of those processes. Having gone through certain dietetic preliminaries, the Fakir proceeds to other exercises, which are described as partly gymnastic and partly emotional. These are detailed at length by the writer of the article, who goes on to say that, "having perfected himself in these minor exercises, the disciple must submit to 24 incisions of the ligatures of the tongue—one every week. Immediately after these incisions the tongue is stroked and pulled, and carefully rubbed with astringents. The object of this cutting and manipulation is to lengthen the tongue, and render it pliable." By-and-bye he is able to roll the tongue back, so as to close the throat with its point. Then, after the preliminary processes before mentioned, he seats himself in his subterranean cell, repeats the mystic syllable *Om* a due number of times, and quietly "waits for the final *nirvāna*, or absorption into the universe." The author of the article, who writes in a singular spirit of fairness and modesty, without assuming that he has exhausted the knowledge of nature, connects these exercises with mesmeric action, clairvoyance, and somnambulism, and adds that, "with what is known of the results of 'morbid' culture in any given direction—*witness*," he says, "*the phenomena of Spiritualism*—it would be wholly unsafe to prescribe the limits of morbid function to which the Hindu mystic may attain." Some further information on this interesting topic may be gathered from Dr. Wyld's excellent work on Theosophy, especially that chapter in which he speaks of anæsthetics as demonstrating the existence of the soul. Dr. Wyld, of course, approaches the subject from another and more advantageous position than the writer in *Scribner*; but it is something to find an ordinary magazine writer conceding that the phenomena of Spiritualism exist, even though he calls them "morbid."

Mr. Washington Irving Bishop has contributed to the current number of the *Leisure Hour* a paper on Spiritualism, for which he deserves the thanks of all Spiritualists, just as Mr. Stuart Charles Cumberland—if that be his latest appellation—did for his *exposé* of the same subject at the Steinway Hall. Nothing does any system so much good as plenty of weak opposition; and the paper of Mr. Washington Irving Bishop shews how little can be said, just as the attempts of Mr. Stuart Charles Cumberland proved how little could be done, to explain away such a fact as Spiritualism. That some of the manifestations can be simulated, nobody doubts for one moment, but it would not be after the manner suggested by Mr. Washington Irving Bishop, any more than it would be according to the *modus operandi* of Mr. Stuart Charles Cumberland. Indeed, as we have said, we can imagine no better service to the cause they wish to injure, than that which has been performed by these two gentlemen. Postulating a circle of idiots, it is just within the sphere of possibility that they may be taken in by such methods as Mr. Washington Irving Bishop describes; and Mr. Stuart Charles Cumberland did well to select an audience—if so we may term it—of deaf mutes for his latest *exposé*. Possibly Mr. Washington Irving Bishop intends his lucubrations for the benefit of a Blind Asylum. In that case we should think he might speculate on some success. What we should like to ask is this: If the editor of the *Leisure Hour* is really anxious to give a fair exposition on the subject, would he admit a paper on the other side by such a scientific man, say, as Mr. Alfred Russel Wallace? We do not mean to say that Mr. Wallace would write the paper, because we know he has other work to do more important than replying to the strictures of Mr. Washington Irving Bishop. But we know at present no one organ of the Press which will open its columns even to the most able rejoinder, whilst they are perfectly prepared to print such an *ad captandum* piece of silliness as this new *exposé* of Spiritualism.

The Christmas issue of the *Spectator* contains a review of two works on Spiritualism, Massey's "Zöllner," and "Psychic Facts," respecting which we are thankful to note, as a predominant characteristic, a courtesy and seriousness of tone happily removed from the flippancy and arrogant assumption of superior knowledge on *a priori* grounds which too often mark such utterances. Premising that the observers who give their testimony to the facts recorded in these volumes, are "trained scientific observers;" "considerable—in some cases, very eminent—scientific men," the Reviewer adds, "we are bound to treat such evidence with courtesy and respect. There can be no doubt that these men

believe that they saw what they say they saw. By long practice they have been trained to exclude the possibility of error in experiments, and we must assume that they took the usual precautions, as they say they did . . . We have to deal with the phenomena—not at present with any theories about them, and only premise that we are not justified in treating them otherwise than as appearances which have the full testimony of experienced and competent observers." This is fair and courteous treatment, and if it be pursued, we have little doubt that the old bad method of stabbing a new and possibly unwelcome subject with a sneer, or burking it by angry declamation, will soon be numbered with the methods of the past, unfit for modern use. There have been various indications of late that Spiritualism, weighted as it is in so many ways, is mastering prejudice by sheer force of its facts. A happy augury for the New Year!

It is hardly accurate to speak of these volumes as presenting "the case of Modern Spiritualism." They present the evidence of certain eminent men of science for the reality of certain of "the phenomena called Spiritual," as Mr. Crookes described them in one of his papers. They do not even cover the area occupied by these, and they do not pretend to touch the other branches of the subject, which come more specially within the domain of the Psychologist, nor indeed any of the facts and phenomena which throw a flood of light on the causes that underlie the results herein recorded. "The case of Spiritualism" must rest on a far broader foundation. What is presented here is a case for one of the branches of investigation, as testified to by certain eminent observers. And we are happy to find that the Reviewer admits that it is a strong case. If he pursues his quest, he will find the evidence just as strong in other quarters, and this, in spite of the patent necessity for discounting enthusiasm, eliminating trickery, and getting rid of imperfect and insufficient testimony. These are all inseparable, so long as man is what he is, from such a subject as Spiritualism, treated as it is by most enquirers. But under it all the pyramid of fact grows apace, and every one of its blocks of truth has to be reckoned with and accounted for.

We need not summarise evidence familiar to our readers. The Reviewer makes little of Prof. Zöllner's theory of a Fourth Dimension. Like most other people, he cannot understand it; but he frankly admits the cogency of the facts with which he has been dealing. "Here are certain extraordinary matters, the reality of which is vouched for by scientifically trained observers. It would certainly look, at first sight, as if the supposition of trickery is excluded: and if so, it would appear to follow that the existence of some forces, hitherto unknown to science, has been established." A cautious but fair statement of truth.

We ask our readers' attention to the announcement, in our advertising columns, of the Eclectic Publishing Company, which was established for the primary purpose of starting and sustaining this journal. If our friends appreciate our work and desire to help it, we would respectfully suggest to them that they should take shares in the Company. Forms of Application may be obtained from the Secretary, Mr. E. T. Bennett, The Mansion, Richmond Hill.

L'ENVOI.

Peace! even peace with honour be our cry,
As, venturing our bark 'mid seas unknown,
We carry LIGHT where darkness still is prone,
Nor heed the wildering cry of Anarchy,
Which late has wrapt us, as in icy breath,
Chilling advance and progress in that realm
Where Discord dies: for Love must hold the helm,
Would we attain the bright encircled wreath
Of Spirit life, and probe the depths beneath.

Light, more Light, stream down with beacon ray,
Come, hide all shadows in thy glorious day;
Spirits unite and aid our boldest strife,
Ere long to find the missing link of life:
And in the glory of the mighty guest
Bid discord cease: e'en as in God we rest.

M. T.

THE SAFE PATH.

By John Page Hopps.

Spiritualists are paying at a costly rate for a lesson they sorely need to learn. They have got hold of the rudiments of an unspeakably great truth—are engaged in experimenting in a field which will probably turn out to be more fruitful of results than all other fields of investigation put together; and yet they are always in difficulties, always being balked, discredited, persecuted as impostors, or derided as fools. How is it? The admission may be made frankly; it will do spiritualists no harm, for it reveals nothing fresh; and it will do their enemies no good beyond adding a little to their mirth or their conceit.

Many suggestions of a practically useful character could be made by any outspoken onlooker of ordinary intelligence; but there is one that would go to the root of the whole matter. Speaking to spiritualists generally, we can imagine such an onlooker saying: "If you are right at all about your facts, you have in hand the most amazing piece of work now being done on the whole face of the earth—nay, if the very simplest of your 'phenomena' are genuine, you have, in these, more than enough to absorb the interest, the enthusiasm, and the hope of millions instead of hundreds. And yet what are you doing? Not content with establishing the reality of these elementary phenomena, and getting something like absolute control over them by means of a clear comprehension of the conditions and laws by which they are produced, you are hungry for new things; you are liable to feverish competitions in new and bigger wonders; you rush into philosophical and theological system-building; you not only cultivate 'communion' with unseen persons and powers, but are apt to take their word for almost everything. Hence, conflicting schools and parties; hysterical eagerness for the reproduction of the latest fashions in 'phenomena'; perilous giving-in to the anonymous 'messages' from behind the veil; hasty forming of theories, reception of assertions, and acceptance of appearances; all leading up to disappointments, delusions, exposures, frauds, or betrayal into courses involving actions perilously like fraud, personal complications, social disruptions, and the like. And all this the product of over-haste, of not sticking to the one thing needful in making the great elementary facts certain, indisputable, familiar. You have been acting like the layers of a cable who, instead of turning their attention to the one supreme fact of establishing and maintaining communications, enter into endless speculations about the subject-matter of messages, and the manners and customs of the people at the least-known end of the wire. What you need is an elementary school—and you have made a rush for accomplishments. You ought to have asked for daily bread—and you have lived on confectionery; you should have worked at the keel—and you have busied yourselves with figure-heads and flags."

The onlooker who should talk like this would be anything but an agreeable person, and there would probably be not a little that might be fairly called exaggerated and one-sided in his criticism; but no one who has observed with any care the drift of the movement during the last five years would deny that there would be substantial truth in such a statement. What is now wanted is that inquirers should resolutely restrain their very natural longing to be put in communication with particular individuals; that when they appear to be in communication with them, they should steadily refuse assent to every communication that had nothing to commend it beyond the presentation of a name—in other words, that they should be steadfast in resisting every piece of advice or word of command that did not entirely commend itself to the receiver's good sense and moral feelings. And something else is wanted;—kind but firm treatment of mediums as such. If they are genuine, they are what their name implies: they are *mediums* through whom unseen beings or forces act. All that is done, then, should be observed, received, and dealt with in a scientific (and that is really a receptive but non-committal) spirit. "Exposures" mainly come of forming theories about the "phenomena," on the one hand, or giving-in to "messages," on the other. The cure is to take what comes—good, bad, or indifferent—and to make the best of it all, as material for investigation, however contradictory, upsetting, or bewildering it may be.

The probability is that the only things we can be sure of are first, that, under certain conditions, extraordinary "phenomena" occur without the connivance of mediums and investigators; and, secondly, that intelligence appears to be behind these "phenomena." More than this we do not know; and more than this

leads to evil every day. In entering into communication with a "spirit," if that is possible, we are entering into communication with a being of unknown resources and capacities—a being, too, behind a screen, and a being of a kind we have no certain knowledge of. That being says, "I am your mother," or "I am John Milton," and, for all we know, he may be the last dead jester, or an old spiteful foe. It is not an exhilarating conclusion to come to, but we are here, not to be exhilarated, but to seek the truth; and perhaps to carry that truth for a time as a burden, or shiver under it as a cloud, before we can treasure it as a pearl, or wear it as a garland. What we do know is, that if there is a life beyond the grave for all souls, that life must be unspeakably varied in its character, seeing that we daily send into it from this planet a steady flowing wave of fools, liars, brutes, and babes, as well as sages, truthseekers, saints, and seers. What ought we to expect from such a grave fact as that? Spiritualists open their doors, but they do not know who enters in; and, do what they will, they cannot test the unseen or even the seen visitors. In modern days, as in days of old, serious consequences come from the too ready credence which is given to every "message," however absurd. What is the remedy? ask anxious spiritualists. Let your reason "seek," and "ye shall find"; let conscience "knock," and "it shall be opened unto you."

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While meetings are held and lectures given weekly in many towns, and books and periodicals are written to teach men that when they die that is the end of them, we are having an accumulation of facts which prove that the spirit of man survives the death of the body. One fact is of more value than all the arguments of all the materialists in the world. The book entitled "The Scientific Basis of Spiritualism," by Epes Sargent, Esq., is full of such facts with clearly drawn deductions.

I agree with Mr. Sargent that there are no better proofs of spirit existence than direct writings by our spirit friends. A sceptic may contend that a spirit form or a spirit voice may be an illusion of the senses, but the handwriting of a departed friend, which we know as well as we know our own, is no illusion. The written word remains. I have a message written with a bit of slate pencil, between two slates firmly fastened together, and held by my hand so that I heard and felt the writing as it was done, which I know to be the peculiar and characteristic handwriting of my friend, as well as I know this I am now writing to be mine. Can I doubt that he is alive? There is the writing—it was not done by anyone living our present life. Why should I doubt the words and signature of my friend?

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"Ladies and Gentlemen,—As you are, of course, painfully aware, Mr. Fletcher and myself are the subjects of a very serious charge. Permit me to say that we are extremely anxious that the interests of your Association should not be prejudiced by our connection with it while this accusation is hanging over us; and I shall, therefore, be obliged if you will remove our names from your list of members till our innocence has been completely established, as I have the fullest confidence that it will be.

"Yours very truly,

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The Barker Gate Christian Spiritualists held their Christmas tea meeting on Christmas Day. There was a good attendance of friends, and during the evening several excellent addresses were given, both normal and trance. Their trance-medium, Mrs. Barnes, is an old and valued worker in the cause.

The Nottingham Association of Spiritualists met on Sunday, December 26th, when Mr. E. W. Wallis occupied the platform both morning and evening. The morning subject was "Mediumship." In the evening the audience selected the following subjects: "The best proofs of the immortality of the soul."—"Has man had an individual existence prior to his birth into this world?"—"Predestination—is it true?"—An impromptu poem on "The Close of the Year." The whole of the subjects were very ably treated. The usual Christmas tea meeting of the

Association was held on Tuesday, December 28th, and a very happy social evening was spent. A. S. Bradshaw, Esq., presided, and songs, readings, recitations, and pianoforte solos were given by several friends. The meetings of the Association are held in the Spiritualists' Meeting House, Shakespeare-street, on Sundays, at 10.45 and 6.30. All seats are free, and hymn-books are provided.

QUESTIONS AND ANSWERS.

The announcement in our prospectus, that we should be prepared to receive questions, to be answered in succeeding issues of LIGHT, has brought us the following enquiries. We shall be glad if our readers will supply answers in time for our next number. They should reach us by Tuesday morning, and should be as brief as possible.

Questions.

1. "PUZZLED."—I have been present at séances where we have had the manifestation which is usually known amongst Spiritualists as "the passage of matter through matter." But I have always been puzzled to understand every explanation which has been given of this phenomenon. I have just been reading Zollner's book, and the theory of "a fourth dimension of space," by which he attempts to account for it, puzzles me more than ever. Can any of your readers explain Zollner's explanation in such simple terms as will make it plain to people of moderate capacity?

2. "R. E. D."—Is there really any truth in astrology? I ask the question because I have occasionally met with very shrewd and intelligent men, even amongst Spiritualists, who seem to believe in it, and I should like the opinion of someone who has fairly looked into the subject and on whose judgment you can rely. By-the-by, I have been told that one of the leaders of the Reformation was an astrologer! Can that be a fact?

3. "A CHURCHMAN."—We have a few clergymen amongst us, but what is the real reason that as a body they take so little interest in the proof which Spiritualism offers them of the fact of an after life? And what is the best book on the subject to put into the hands of ministers of religion?

4. "W. W. C."—I am a Swedenborgian and a reader of a Swedenborgian paper called *Morning Light*, which has occasionally a disparaging reference to Spiritualism—just enough to excite my curiosity. I shall be glad to know whether it is impossible that a man should be a Spiritualist and an orthodox Swedenborgian too.

[We have received from a very intelligent Swedenborgian, a short series of articles, entitled "Six Months with the Spirits," the first of which will appear in our next issue. Perhaps these will form the best answer which could be given to "W. W. C." Ed. of "LIGHT."]

TO CORRESPONDENTS.

A. J. R.—We cordially appreciate your kind wishes, but we have had so many congratulations on the starting of "LIGHT" that it is impossible to publish them. Your other communication is a valuable one, and shall appear in due course. You will be pleased to learn that we have promises of literary assistance from the pens of some of the ablest men in the ranks of Spiritualism.

VINDEX.—Your letter is inadmissible, because it is unauthenticated, and because it deals with questions which we have resolved to avoid. Read the statement of "Our Principles and Purposes," on our first page. If the corrections are made in the proper place they will be reported in due course.

G. S.—It is unnecessary to fill our pages with reports of the proceedings in the charge against Mrs. Fletcher, seeing that they are fully and fairly reported in the public Press. Nor can we make any comments on the case at present,—that is, while it is still *sub judice*.

ANON.—We had heard of the attempt to form a rival society. This, of course, is greatly to be deplored, as is also the use of your name and the names of others without permission. But, after very anxious deliberation, we have firmly resolved not to get into personal conflict with the gentleman to whom you refer.

Agents for the sale of "Light."

LONDON.

THOS. WILKS, 299, New North-road.
J. M. DALE, 50, Crawford-street, Bryanston-square.
R. COCKER, 74, Dalston-lane, E.

PROVINCIAL.

J. HEIWOOD, Manchester.
S. BILLOWS, Printer, High-street, Keighley.
E. J. BLAKE, 40, Grainger-street, Newcastle-on-Tyne.
J. BENT, 1, Town Hall, Leicester.
W. YATES, 39, Lower Talbot-street, Nottingham.
W. COOPER, 14, Double-row, New Delaval.

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The Hyson Green Christian Spiritualists held their annual tea meeting on Monday, December 20th last. The hall is a neat little place capable of seating about a hundred people. It was opened twelve months ago, since when Divine service has been regularly held twice every Sabbath day, and one night during the week. Mrs. Dutton is the medium, through whom highly interesting and instructive addresses are delivered.

The Barker Gate Christian Spiritualists held their Christmas tea meeting on Christmas Day. There was a good attendance of friends, and during the evening several excellent addresses were given, both normal and trance. Their trance-medium, Mrs. Barnes, is an old and valued worker in the cause.

The Nottingham Association of Spiritualists met on Sunday, December 26th, when Mr. E. W. Wallis occupied the platform both morning and evening. The morning subject was "Mediumship." In the evening the audience selected the following subjects: "The best proofs of the immortality of the soul."—"Has man had an individual existence prior to his birth into this world?"—"Predestination—is it true?"—An impromptu poem on "The Close of the Year." The whole of the subjects were very ably treated. The usual Christmas tea meeting of the

Association was held on Tuesday, December 28th, and a very happy social evening was spent. A. S. Bradshaw, Esq., presided, and songs, readings, recitations, and pianoforte solos were given by several friends. The meetings of the Association are held in the Spiritualists' Meeting House, Shakespeare-street, on Sundays, at 10.45 and 6.30. All seats are free, and hymn-books are provided.

QUESTIONS AND ANSWERS.

The announcement in our prospectus, that we should be prepared to receive questions, to be answered in succeeding issues of LIGHT, has brought us the following enquiries. We shall be glad if our readers will supply answers in time for our next number. They should reach us by Tuesday morning, and should be as brief as possible.

Questions.

1. "PUZZLED."—I have been present at séances where we have had the manifestation which is usually known amongst Spiritualists as "the passage of matter through matter." But I have always been puzzled to understand every explanation which has been given of this phenomenon. I have just been reading Zollner's book, and the theory of "a fourth dimension of space," by which he attempts to account for it, puzzles me more than ever. Can any of your readers explain Zollner's explanation in such simple terms as will make it plain to people of moderate capacity?

2. "R. E. D."—Is there really any truth in astrology? I ask the question because I have occasionally met with very shrewd and intelligent men, even amongst Spiritualists, who seem to believe in it, and I should like the opinion of someone who has fairly looked into the subject and on whose judgment you can rely. By-the-bye, I have been told that one of the leaders of the Reformation was an astrologer! Can that be a fact?

3. "A CHURCHMAN."—We have a few clergymen amongst us, but what is the real reason that as a body they take so little interest in the proof which Spiritualism offers them of the fact of an after life? And what is the best book on the subject to put into the hands of ministers of religion?

4. "W. W. C."—I am a Swedenborgian and a reader of a Swedenborgian paper called *Morning Light*, which has occasionally a disparaging reference to Spiritualism—just enough to excite my curiosity. I shall be glad to know whether it is impossible that a man should be a Spiritualist and an orthodox Swedenborgian too.

[We have received from a very intelligent Swedenborgian, a short series of articles, entitled "Six Months with the Spirits," the first of which will appear in our next issue. Perhaps these will form the best answer which could be given to "W. W. C." Ed. of "LIGHT."]

TO CORRESPONDENTS.

A. J. R.—We cordially appreciate your kind wishes, but we have had so many congratulations on the starting of "LIGHT" that it is impossible to publish them. Your other communication is a valuable one, and shall appear in due course. You will be pleased to learn that we have promises of literary assistance from the pens of some of the ablest men in the ranks of Spiritualism.

VINDEX.—Your letter is inadmissible, because it is unauthenticated, and because it deals with questions which we have resolved to avoid. Read the statement of "Our Principles and Purposes," on our first page. If the corrections are made in the proper place they will be reported in due course.

G. S.—It is unnecessary to fill our pages with reports of the proceedings in the charge against Mrs. Fletcher, seeing that they are fully and fairly reported in the public Press. Nor can we make any comments on the case at present,—that is, while it is still *sub judice*.

ANON.—We had heard of the attempt to form a rival society. This, of course, is greatly to be deplored, as is also the use of your name and the names of others without permission. But, after very anxious deliberation, we have firmly resolved not to get into personal conflict with the gentleman to whom you refer.

Agents for the sale of "Light."

LONDON.

THOS. WILKS, 299, New North-road.
J. M. DALE, 50, Crawford-street, Bryanston-square.
R. COCKER, 74, Dalston-lane, E.

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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 sésances.

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.

All communications should be addressed, "Editor of 'LIGHT,' 13, Whitefriars-street, London, E.C."

SUBSCRIPTION RATES.

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

NOTES BY THE WAY.

The society calling itself "The Guild of the Holy Spirit," which began its regular sittings on the first day of last November, re-commenced, after a week's suspension, on Monday, January 3rd. The proceedings of the society are quite private, but it is known that the objects pursued are the study and practice of Christian mysticism. Although the attainment of startling phenomena was not contemplated, yet some satisfactory results even of this class have been arrived at during the two months' sittings. Further particulars, so far as consistent with the rules of the society, may be obtained by addressing the Founder of the G.H.S., under cover to the editor of this journal.

For some time past we have deeply regretted to hear that Mr. Epes Sargent has been in an extremely precarious condition of health, suffering intense agony from facial neuralgia, and having other symptoms which indicated that the system could not long support so severe a strain. In a recent letter received from him, relief seemed so distant that he had made up his mind that the great change was near at hand. We are inexpressibly gratified to find, from a letter just to hand, that he has obtained a measure of relief, and that there is hope of his recovery.

It is very noteworthy, at the present moment, when science confesses its own impotence to tell us of man's origin and destiny, and when those who claim revelation are squabbling about vestments and Church government, that some of the most powerful thinkers of the day are, perhaps unconsciously, approaching the Spiritual philosophy as the only solvent of their difficulties. In a very remarkable chapter of his work on "The Unity of Nature," contributed to the current number of the *Contemporary Review*, the Duke of Argyll, after pointing out how science is constantly compelled to fall back upon the language of supernaturalism (so-called) and anthropomorphism, uses those weighty words at the conclusion of his most exhaustive article: "There are . . . some remarkable features connected with our consciousness of limitation, pointing to the conclusion that we have faculties enabling us to recognise certain truths when they are presented to us, which we should never have discovered for ourselves. The sense of mystery which is sometimes so oppressive to us, and which is never more oppressive than when we try to fathom and understand some of the commonest questions affecting our own life and nature, suggests and confirms this representation of the facts. For this sense of oppression can only arise from some organs of mental vision watching for a light which they have been formed to see, but from which our own investigations cannot lift the veil. If that veil is to be lifted at all, the evidence is that it must be lifted for us. Physical science does not even tend to solve any one of the ultimate questions which it concerns us most to know, and which it interests us most to ask." The details of Spiritual philosophy are no secrets to the Duke. His Grace at one time had a long correspondence with the late Professor Gregory on one branch of that philosophy. Is he so sure that "our own investigations cannot lift the veil?"

An article in the December number of *Scribner's Magazine* bears a title which reminds one strongly of Edgar Allan Poe. It is called "A Story of Apparent Death," and gives several stories—one with a quaint dash of humour in it—about the voluntary simulation of death by Indian Fakirs. Such stories are familiar enough, but the author of the article, who is evidently a student

of occult science, though not altogether an adept, goes on to give the processes by which the Hindu mystic attains his end, and also adds his own *rationale* of those processes. Having gone through certain dietetic preliminaries, the Fakir proceeds to other exercises, which are described as partly gymnastic and partly emotional. These are detailed at length by the writer of the article, who goes on to say that, "having perfected himself in these minor exercises, the disciple must submit to 24 incisions of the ligatures of the tongue—one every week. Immediately after these incisions the tongue is stroked and pulled, and carefully rubbed with astringents. The object of this cutting and manipulation is to lengthen the tongue, and render it pliable." By-and-bye he is able to roll the tongue back, so as to close the throat with its point. Then, after the preliminary processes before mentioned, he seats himself in his subterranean cell, repeats the mystic syllable *Om* a due number of times, and quietly "waits for the final *nirvāna*, or absorption into the universe." The author of the article, who writes in a singular spirit of fairness and modesty, without assuming that he has exhausted the knowledge of nature, connects these exercises with mesmeric action, clairvoyance, and somnambulism, and adds that, "with what is known of the results of 'morbid' culture in any given direction—*witness*," he says, "*the phenomena of Spiritualism*—it would be wholly unsafe to prescribe the limits of morbid function to which the Hindu mystic may attain." Some further information on this interesting topic may be gathered from Dr. Wyld's excellent work on Theosophy, especially that chapter in which he speaks of anæsthetics as demonstrating the existence of the soul. Dr. Wyld, of course, approaches the subject from another and more advantageous position than the writer in *Scribner*; but it is something to find an ordinary magazine writer conceding that the phenomena of Spiritualism exist, even though he calls them "morbid."

Mr. Washington Irving Bishop has contributed to the current number of the *Leisure Hour* a paper on Spiritualism, for which he deserves the thanks of all Spiritualists, just as Mr. Stuart Charles Cumberland—if that be his latest appellation—did for his *exposé* of the same subject at the Steinway Hall. Nothing does any system so much good as plenty of weak opposition; and the paper of Mr. Washington Irving Bishop shews how little can be said, just as the attempts of Mr. Stuart Charles Cumberland proved how little could be done, to explain away such a fact as Spiritualism. That some of the manifestations can be simulated, nobody doubts for one moment, but it would not be after the manner suggested by Mr. Washington Irving Bishop, any more than it would be according to the *modus operandi* of Mr. Stuart Charles Cumberland. Indeed, as we have said, we can imagine no better service to the cause they wish to injure, than that which has been performed by these two gentlemen. Postulating a circle of idiots, it is just within the sphere of possibility that they may be taken in by such methods as Mr. Washington Irving Bishop describes; and Mr. Stuart Charles Cumberland did well to select an audience—if so we may term it—of deaf mutes for his latest *exposé*. Possibly Mr. Washington Irving Bishop intends his lucubrations for the benefit of a Blind Asylum. In that case we should think he might speculate on some success. What we should like to ask is this: If the editor of the *Leisure Hour* is really anxious to give a fair exposition on the subject, would he admit a paper on the other side by such a scientific man, say, as Mr. Alfred Russel Wallace? We do not mean to say that Mr. Wallace would write the paper, because we know he has other work to do more important than replying to the strictures of Mr. Washington Irving Bishop. But we know at present no one organ of the Press which will open its columns even to the most able rejoinder, whilst they are perfectly prepared to print such an *ad captandum* piece of silliness as this new *exposé* of Spiritualism.

The Christmas issue of the *Spectator* contains a review of two works on Spiritualism, Massey's "Zöllner," and "Psychic Facts," respecting which we are thankful to note, as a predominant characteristic, a courtesy and seriousness of tone happily removed from the flippancy and arrogant assumption of superior knowledge on *a priori* grounds which too often mark such utterances. Premising that the observers who give their testimony to the facts recorded in these volumes, are "trained scientific observers;" "considerable—in some cases, very eminent—scientific men," the Reviewer adds, "we are bound to treat such evidence with courtesy and respect. There can be no doubt that these men

believe that they saw what they say they saw. By long practice they have been trained to exclude the possibility of error in experiments, and we must assume that they took the usual precautions, as they say they did We have to deal with the phenomena—not at present with any theories about them, and only premise that we are not justified in treating them otherwise than as appearances which have the full testimony of experienced and competent observers." This is fair and courteous treatment, and if it be pursued, we have little doubt that the old bad method of stabbing a new and possibly unwelcome subject with a sneer, or burking it by angry declamation, will soon be numbered with the methods of the past, unfit for modern use. There have been various indications of late that Spiritualism, weighted as it is in so many ways, is mastering prejudice by sheer force of its facts. A happy augury for the New Year!

It is hardly accurate to speak of these volumes as presenting "the case of Modern Spiritualism." They present the evidence of certain eminent men of science for the reality of certain of "the phenomena called Spiritual," as Mr. Crookes described them in one of his papers. They do not even cover the area occupied by these, and they do not pretend to touch the other branches of the subject, which come more specially within the domain of the Psychologist, nor indeed any of the facts and phenomena which throw a flood of light on the causes that underlie the results herein recorded. "The case of Spiritualism" must rest on a far broader foundation. What is presented here is a case for one of the branches of investigation, as testified to by certain eminent observers. And we are happy to find that the Reviewer admits that it is a strong case. If he pursues his quest, he will find the evidence just as strong in other quarters, and this, in spite of the patent necessity for discounting enthusiasm, eliminating trickery, and getting rid of imperfect and insufficient testimony. These are all inseparable, so long as man is what he is, from such a subject as Spiritualism, treated as it is by most enquirers. But under it all the pyramid of fact grows apace, and every one of its blocks of truth has to be reckoned with and accounted for.

We need not summarise evidence familiar to our readers. The Reviewer makes little of Prof. Zollner's theory of a Fourth Dimension. Like most other people, he cannot understand it; but he frankly admits the cogency of the facts with which he has been dealing. "Here are certain extraordinary matters, the reality of which is vouched for by scientifically trained observers. It would certainly look, at first sight, as if the supposition of trickery is excluded: and if so, it would appear to follow that the existence of some forces, hitherto unknown to science, has been established." A cautious but fair statement of truth.

We ask our readers' attention to the announcement, in our advertising columns, of the Eclectic Publishing Company, which was established for the primary purpose of starting and sustaining this journal. If our friends appreciate our work and desire to help it, we would respectfully suggest to them that they should take shares in the Company. Forms of Application may be obtained from the Secretary, Mr. E. T. Bennett, The Mansion, Richmond Hill.

L'ENVOI.

Peace! even peace with honour be our cry,
As, venturing our bark 'mid seas unknown,
We carry LIGHT where darkness still is prone,
Nor heed the wildering cry of Anarchy,
Which late has wrapt us, as in icy breath,
Chilling advance and progress in that realm
Where Discord dies: for Love must hold the helm,
Would we attain the bright encircled wreath
Of Spirit life, and probe the depths beneath.

Light, more Light, stream down with beacon ray,
Come, hide all shadows in thy glorious day;
Spirits unite and aid our boldest strife,
Ere long to find the missing link of life:
And in the glory of the mighty guest
Bid discord cease: e'en as in God we rest.

M. T.

THE SAFE PATH.

By John Page Hopps.

Spiritualists are paying at a costly rate for a lesson they sorely need to learn. They have got hold of the rudiments of an unspeakably great truth—are engaged in experimenting in a field which will probably turn out to be more fruitful of results than all other fields of investigation put together; and yet they are always in difficulties, always being balked, discredited, persecuted as impostors, or derided as fools. How is it? The admission may be made frankly; it will do spiritualists no harm, for it reveals nothing fresh; and it will do their enemies no good beyond adding a little to their mirth or their conceit.

Many suggestions of a practically useful character could be made by any outspoken onlooker of ordinary intelligence; but there is one that would go to the root of the whole matter. Speaking to spiritualists generally, we can imagine such an onlooker saying: "If you are right at all about your facts, you have in hand the most amazing piece of work now being done on the whole face of the earth—nay, if the very simplest of your 'phenomena' are genuine, you have, in these, more than enough to absorb the interest, the enthusiasm, and the hope of millions instead of hundreds. And yet what are you doing? Not content with establishing the reality of these elementary phenomena, and getting something like absolute control over them by means of a clear comprehension of the conditions and laws by which they are produced, you are hungry for new things; you are liable to feverish competitions in new and bigger wonders; you rush into philosophical and theological system-building; you not only cultivate 'communion' with unseen persons and powers, but are apt to take their word for almost everything. Hence, conflicting schools and parties; hysterical eagerness for the reproduction of the latest fashions in 'phenomena'; perilous giving-in to the anonymous 'messages' from behind the veil; hasty forming of theories, reception of assertions, and acceptance of appearances; all leading up to disappointments, delusions, exposures, frauds, or betrayal into courses involving actions perilously like fraud, personal complications, social disruptions, and the like. And all this the product of over-haste, of not sticking to the one thing needful in making the great elementary facts certain, indisputable, familiar. You have been acting like the layers of a cable who, instead of turning their attention to the one supreme fact of establishing and maintaining communications, enter into endless speculations about the subject-matter of messages, and the manners and customs of the people at the least-known end of the wire. What you need is an elementary school—and you have made a rush for accomplishments. You ought to have asked for daily bread—and you have lived on confectionery; you should have worked at the keel—and you have busied yourselves with figure-heads and flags."

The onlooker who should talk like this would be anything but an agreeable person, and there would probably be not a little that might be fairly called exaggerated and one-sided in his criticism; but no one who has observed with any care the drift of the movement during the last five years would deny that there would be substantial truth in such a statement. What is now wanted is that inquirers should resolutely restrain their very natural longing to be put in communication with particular individuals; that when they appear to be in communication with them, they should steadily refuse assent to every communication that had nothing to commend it beyond the presentation of a name—in other words, that they should be steadfast in resisting every piece of advice or word of command that did not entirely commend itself to the receiver's good sense and moral feelings. And something else is wanted;—kind but firm treatment of mediums as such. If they are genuine, they are what their name implies: they are *mediums* through whom unseen beings or forces act. All that is done, then, should be observed, received, and dealt with in a scientific (and that is really a receptive but non-committal) spirit. "Exposures" mainly come of forming theories about the "phenomena," on the one hand, or giving-in to "messages," on the other. The cure is to take what comes—good, bad, or indifferent—and to make the best of it all, as material for investigation, however contradictory, upsetting, or bewildering it may be.

The probability is that the only things we can be sure of are first, that, under certain conditions, extraordinary "phenomena" occur without the connivance of mediums and investigators; and, secondly, that intelligence appears to be behind these "phenomena." More than this we do not know; and more than this

leads to evil every day. In entering into communication with a "spirit," if that is possible, we are entering into communication with a being of unknown resources and capacities—a being, too, behind a screen, and a being of a kind we have no certain knowledge of. That being says, "I am your mother," or "I am John Milton," and, for all we know, he may be the last dead jester, or an old spiteful foe. It is not an exhilarating conclusion to come to, but we are here, not to be exhilarated, but to seek the truth; and perhaps to carry that truth for a time as a burden, or shiver under it as a cloud, before we can treasure it as a pearl, or wear it as a garland. What we do know is, that if there is a life beyond the grave for all souls, that life must be unspeakably varied in its character, seeing that we daily send into it from this planet a steady flowing wave of fools, liars, brutes, and babes, as well as sages, truthseekers, saints, and seers. What ought we to expect from such a grave fact as that? Spiritualists open their doors, but they do not know who enters in; and, do what they will, they cannot test the unseen or even the seen visitors. In modern days, as in days of old, serious consequences come from the too ready credence which is given to every "message," however absurd. What is the remedy? ask anxious spiritualists. Let your reason "seek," and "ye shall find"; let conscience "knock," and "it shall be opened unto you."

PROOFS OF IMMORTALITY.

By T. L. Nichols, M.D.

While meetings are held and lectures given weekly in many towns, and books and periodicals are written to teach men that when they die that is the end of them, we are having an accumulation of facts which prove that the spirit of man survives the death of the body. One fact is of more value than all the arguments of all the materialists in the world. The book entitled "The Scientific Basis of Spiritualism," by Epes Sargent, Esq., is full of such facts with clearly drawn deductions.

I agree with Mr. Sargent that there are no better proofs of spirit existence than direct writings by our spirit friends. A sceptic may contend that a spirit form or a spirit voice may be an illusion of the senses, but the handwriting of a departed friend, which we know as well as we know our own, is no illusion. The written word remains. I have a message written with a bit of slate pencil, between two slates firmly fastened together, and held by my hand so that I heard and felt the writing as it was done, which I know to be the peculiar and characteristic handwriting of my friend, as well as I know this I am now writing to be mine. Can I doubt that he is alive? There is the writing—it was not done by anyone living our present life. Why should I doubt the words and signature of my friend?

I have a considerable collection of writings and drawings done in my presence under absolute test conditions. Some were done on marked paper in perfect darkness. I heard the sound of the writing and drawing, and know that the work of an hour or more, of living writer or artist, was done within two minutes. In one instance I enclosed a blank card and bit of lead broken from a pencil between two slates, which I then held in the light at arm's length, possibly half a minute. I would not undertake to copy the drawing and writing done under these conditions in half an hour.

The latest experiments in direct writing I have witnessed were done under what seem to us more difficult conditions than writing in darkness or between two slates. Let me state the facts as clearly as I can. I examined a blank card about 3 by 4 inches in size, and put a torn off corner in my pocket, for identification. It was laid in the centre of a thick octavo volume, and with it a very minute bit of lead pencil, a broken off point. The book was shut, and my hands and the hands of two other persons were strongly pressed upon the book as it lay in the full light upon the table for half a minute. The pressure on the card in the volume was probably 10 or 12 pounds. On opening the book we found 18 closely written lines in a very neat handwriting, with regular margin, and the message not completed. We laid a fresh card into the book, closed, and pressed it down as before. In about the same time a full page of the second card was written over, but the last words and signature very faintly. As no atom of the bit of lead could be found in the book we could not doubt that it had been entirely expended.

In a subsequent *séance* at which a Swedish lady was present,

she got a message written under the same conditions—but it was not written in Swedish, as she expected, nor in French or English, which she could have read, but in very beautiful German manuscript, which no one (visibly) present could either write or read, so that she was obliged to take it to a friend to be translated.

The medium in these experiments was Mr. W. Eglinton, in whose presence I have seen direct writings in seven different languages, and under test conditions as perfect as human ingenuity could contrive. With such facts as we have on record, observed by men of science like Prof. Hare, Pro. Mapes, Mr. Epes Sargent and others, in America; and by Mr. Crookes, Mr. Wallace, Prof. Zöllner, &c., in Europe, is it not time that mere theorising materialists should stop talking and writing and begin to observe?

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The Council of this Association met at 38, Great Russell-street, on the 14th ult., under the presidency of Alex. Calder, Esq. The other members present were Mr. M. Theobald, Mr. E. Dawson Rogers, Mrs. Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Major-General Maclean, Colonel Evans, Mr. W. H. Coffin, Mr. C. Pearson, Rev. W. Miall, Mr. E. T. Bennett, Miss Houghton, Miss Withall, Mr. H. Withall, Rev. W. Stainton-Moses, Mr. E. A. Tietkens, Mr. C. Reimers, Mr. F. Podmore, and Mr. R. Pearce.

The minutes of the preceding meeting having been read, Mr. Stainton-Moses called attention to the omission of a resolution which, he said, the members would all recollect having been passed at the previous meeting, empowering the General Purposes Committee to make arrangements for the future secretaryship, and the letting of the vacant rooms. The omission was due to the fact that the secretary was not in the room when the resolution was adopted. He moved that the resolution be now entered on the minutes.—The motion was unanimously agreed to.

The Secretary reported the resignation of Madame de Steiger, on the ground that she was too busy to give attention to the business of the Council. The resignation was accepted.

The following letter was read from Mrs. Fletcher:—

"To the Council of the B.N.A.S.

"Ladies and Gentlemen,—As you are, of course, painfully aware, Mr. Fletcher and myself are the subjects of a very serious charge. Permit me to say that we are extremely anxious that the interests of your Association should not be prejudiced by our connection with it while this accusation is hanging over us; and I shall, therefore, be obliged if you will remove our names from your list of members till our innocence has been completely established, as I have the fullest confidence that it will be.

"Yours very truly,

"SUSIE WILLIS FLETCHER."

"22, Gordon-street, Gordon-square,
"Dec. 13th, 1880."

The resignations of Mr. and Mrs. Fletcher were accordingly accepted—as were also resignations of membership by Major Carpenter, Mr. A. Lister, and Mrs. Henry Cook.

Mr. J. R. Worcester, Mr. E. Cortes, and Mr. S. Stephens were elected members of the Association.

A letter was read from the Eclectic Publishing Company, Limited, offering terms for the publication of the list of Council, honorary members, and other advertisements of the Association, weekly, in their new paper, "LIGHT," the offer not to include reports of the proceedings of the Association, nor the supply of copies of the paper.—It was agreed to accept the offer for six months.

The General Purposes Committee reported an offer which they had received from Mr. Thomas Blyton, to give his services as secretary in the evening, in exchange for residential privileges, and to provide a suitable assistant in the afternoon at his own expense. They recommended that this offer be accepted on the basis of an agreement which had been drawn up, and which was now submitted to the Council.—The recommendation was unanimously agreed to.

Mr. Dawson Rogers said that as this was the last meeting which Miss Burke would attend as secretary, he thought the Council should take the opportunity of expressing the great respect which they had for her, and their earnest wishes for her future success in life; and he would move a resolution to that effect. He was exceedingly sorry that there had been an attempt to instil into Miss Burke's mind the notion that she had enemies on the Council who had been anxious to displace her. As far as he had ever heard there was not the slightest ground for such a supposition, and he did not believe that there was a single member who did not entertain for her the very highest respect.

Mr. Stainton-Moses seconded the motion. There had, he said, been very much ill-feeling manifested of late in certain quarters; but he would refrain from any animadversion on the subject for the sake of peace. As to Miss Burke, he had great pleasure in stating that he had always worked with her in the most agreeable and harmonious manner; and to him, personally,

it was a matter of deep regret that, for purely economical reasons, their connection had to be necessarily severed.

The motion having been unanimously adopted,

Miss Burke said: I am exceedingly obliged to you for this expression of your esteem and good wishes. I, too, regret our separation. From the first I myself have regarded the reason for my leaving you as a purely financial one. Of course, I cannot help what some of my friends may choose to think on the subject—that is my misfortune as well as yours.

CAVENDISH ROOMS.

A complimentary soirée was held in these rooms on Wednesday evening, January 5th, for the purpose of aiding Mr. J. Burns in his work in connection with Spiritualism. An excellent concert, closing with dancing, comprised the proceedings. No speeches were made. Mr. Louis Freeman is deserving of much credit for his earnest and disinterested efforts in arranging and conducting the soirée. The vocal and instrumental portions of the programme were efficiently rendered by the Misses A. Everitt, E. Frances, Freeman, and Felton, and Messrs. L. Freeman, F. Everitt, Ming, and Presley, who all gave their services gratuitously.

MARYLEBONE SOCIETY.

This Society held a New Year's meeting on Sunday last for the purpose of inaugurating their work for the present year. Tea was provided at seven o'clock; the chair was taken by Mr. Iver Macdonald, and an interesting evening was spent, speeches being made by the chairman and Messrs. Hunt, Whitley, F. W. Wilson, J. Ashman, and Hocker. Mr. J. J. Morse addressed the meeting in an acceptable manner, his remarks being heartily endorsed. He also delivered an inspirational discourse during the evening. A presentation was made to Mr. J. M. Dale for his unwearied devotion to the interests of the Association, which is the oldest of the kind in the Metropolis.

NEWCASTLE-ON-TYNE.

On Monday, December 27th, the members of the S. E. S. of this town held their annual soirée at Wiers Court. The hall presented a remarkably attractive appearance, from the re-arrangement and tasteful decoration it has undergone under the direction of the lady members. The tea, which was presented and presided over by Mesdames Hayes, Sedgely, Pickup, Wilson, and Robson, gave abundant satisfaction to the 130 visitors. The proceeds, together with donations presented by several gentlemen, will assist considerably in lessening the debt under which the present committee is struggling. The concert was equally successful with the tea, the performers acquitting themselves admirably. Mr. Fred. Young, with his fine deep voice, so full of pathos, and his able execution, secured merited applause. Mr. Bristol rendered two solos on the violin exceptionally well. Mr. Seed gave a taste of his abilities as a reader as well as a singer, and elicited the applause of the audience by a recital of "Tam O'Shanter." His rendering of the dialect was literally perfect. The piano was most efficiently presided over by Mr. Stephenson, organist of the Unitarian Church. After the usual votes of thanks to the ladies for the tea, and the performers for their services, the entertainment, which was under the management of Mr. J. Mould, President of the N. S. E. S., was brought to a pleasant and agreeable conclusion.

On New Year's Eve, a large company assembled at Wiers Court over a coffee supper, the proceeds of which were devoted to the same object as the above. During the evening a concert was held, John Mould, Esq., officiating as chairman, and Mr. Stephenson as pianist. Several songs and recitations were admirably rendered by a number of ladies and gentlemen, members of the Society. The meeting was prolonged till over midnight, and as the dying breath of the old year expired, eighteen hundred and eighty was relegated to the cloud-land of recollection, and the company ushered in the new year with strains of harmony and pleasant greetings.

NORTHUMBRIA.

NOTTINGHAM.

The Hyson Green Christian Spiritualists held their annual tea meeting on Monday, December 20th last. The hall is a neat little place capable of seating about a hundred people. It was opened twelve months ago, since when Divine service has been regularly held twice every Sabbath day, and one night during the week. Mrs. Dutton is the medium, through whom highly interesting and instructive addresses are delivered.

The Barker Gate Christian Spiritualists held their Christmas tea meeting on Christmas Day. There was a good attendance of friends, and during the evening several excellent addresses were given, both normal and trance. Their trance-medium, Mrs. Barnes, is an old and valued worker in the cause.

The Nottingham Association of Spiritualists met on Sunday, December 26th, when Mr. E. W. Wallis occupied the platform both morning and evening. The morning subject was "Mediumship." In the evening the audience selected the following subjects: "The best proofs of the immortality of the soul."—"Has man had an individual existence prior to his birth into this world?"—"Predestination—is it true?"—An impromptu poem on "The Close of the Year." The whole of the subjects were very ably treated. The usual Christmas tea meeting of the

Association was held on Tuesday, December 28th, and a very happy social evening was spent. A. S. Bradshaw, Esq., presided, and songs, readings, recitations, and pianoforte solos were given by several friends. The meetings of the Association are held in the Spiritualists' Meeting House, Shakespeare-street, on Sundays, at 10.45 and 6.30. All seats are free, and hymn-books are provided.

QUESTIONS AND ANSWERS.

The announcement in our prospectus, that we should be prepared to receive questions, to be answered in succeeding issues of LIGHT, has brought us the following enquiries. We shall be glad if our readers will supply answers in time for our next number. They should reach us by Tuesday morning, and should be as brief as possible.

Questions.

1. "PUZZLED."—I have been present at séances where we have had the manifestation which is usually known amongst Spiritualists as "the passage of matter through matter." But I have always been puzzled to understand every explanation which has been given of this phenomenon. I have just been reading Zollner's book, and the theory of "a fourth dimension of space," by which he attempts to account for it, puzzles me more than ever. Can any of your readers explain Zollner's explanation in such simple terms as will make it plain to people of moderate capacity?

2. "R. E. D."—Is there really any truth in astrology? I ask the question because I have occasionally met with very shrewd and intelligent men, even amongst Spiritualists, who seem to believe in it, and I should like the opinion of someone who has fairly looked into the subject and on whose judgment you can rely. By-the-bye, I have been told that one of the leaders of the Reformation was an astrologer! Can that be a fact?

3. "A CHURCHMAN."—We have a few clergymen amongst us, but what is the real reason that as a body they take so little interest in the proof which Spiritualism offers them of the fact of an after life? And what is the best book on the subject to put into the hands of ministers of religion?

4. "W. W. C."—I am a Swedenborgian and a reader of a Swedenborgian paper called *Morning Light*, which has occasionally a disparaging reference to Spiritualism—just enough to excite my curiosity. I shall be glad to know whether it is impossible that a man should be a Spiritualist and an orthodox Swedenborgian too.

[We have received from a very intelligent Swedenborgian, a short series of articles, entitled "Six Months with the Spirits," the first of which will appear in our next issue. Perhaps these will form the best answer which could be given to "W. W. C." Ed. of "LIGHT."]

TO CORRESPONDENTS.

A. J. R.—We cordially appreciate your kind wishes, but we have had so many congratulations on the starting of "LIGHT" that it is impossible to publish them. Your other communication is a valuable one, and shall appear in due course. You will be pleased to learn that we have promises of literary assistance from the pens of some of the ablest men in the ranks of Spiritualism.

VINDEX.—Your letter is inadmissible, because it is unauthenticated, and because it deals with questions which we have resolved to avoid. Read the statement of "Our Principles and Purposes," on our first page. If the corrections are made in the proper place they will be reported in due course.

G. S.—It is unnecessary to fill our pages with reports of the proceedings in the charge against Mrs. Fletcher, seeing that they are fully and fairly reported in the public Press. Nor can we make any comments on the case at present,—that is, while it is still *sub judice*.

ANON.—We had heard of the attempt to form a rival society. This, of course, is greatly to be deplored, as is also the use of your name and the names of others without permission. But, after very anxious deliberation, we have firmly resolved not to get into personal conflict with the gentleman to whom you refer.

Agents for the sale of "Light."

LONDON.

THOS. WILKS, 299, New North-road.
J. M. DALE, 50, Crawford-street, Bryanston-square.
R. COCKER, 74, Dalston-lane, E.

PROVINCIAL.

J. HEYWOOD, Manchester.
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E. J. BLAKE, 49, Grainger-street, Newcastle-on-Tyne.
J. BENT, 1, Town Hall, Leicester.
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W. COOPER, 14, Double-row, New Delaval.

SPIRITUALISM AMONGST THE POETS.

BALLADS AND OTHER POEMS. By Alfred Tennyson. (C. Kegan Paul and Co., Paternoster-square, 1880.)

It can scarcely be said that the progress of Spiritualism, in its external form, has been greatly indebted to the popular poets of the age. With the exception of Gerald Massey, in his wonderful "Tale of Eternity," we can recall no poet of established reputation, now alive, who in any sustained poetical production has avowedly given to the solemn facts of the new manifestations of life beyond the grave the countenance of his open belief. Nevertheless, every poet who produces a volume touches upon or treats of, more or less, consciously or unconsciously, the supernatural and the spiritual. The realm of the poets being that of the imagination, which is spiritual, they, unconsciously obeying its laws, as poets, speak the language of the spirit, and, spite of themselves, write as Spiritualists. Thus the Laureate in his new volume, "being high priest" in the present instance, "prophecies"—unconsciously, it may be.

The following passages from his very remarkable and beautiful volume will have an interest for our readers:—

"Rizpah. 17.—" An aged woman dying, in her so-called "delirious wanderings," tells her life's tragedy to a pious lady, who has come to pray with her at the last. Her only son, "her Willy," "lived with a lot of wild mates," who led him into evil courses.

"They swore that he dare not rob the mail, and he swore that he would ;
And he took no life, but he took one purse, and when all was done,
He flung it among his fellows—I'll none of it, said my son."

He is taken, tried, and condemned "to be hanged for a thief." The unhappy mother, at her last interview with her son, declared that, the jailor having forced her away after their parting and fastened the door of his cell upon him, she heard her son's voice still crying to her—"O mother!" And she says:—

"I couldn't get back tho' I tried ; he had something further to say,
And now I never shall know it. The jailor forced me away.
Then since I couldn't but hear that cry of my boy that was dead,
They seized me and shut me up : they fasten'd me down on my bed.
'Mother, O mother!' he called in the dark to me year after year—
They beat me for that, they beat me—you know that I couldn't but hear ;
And then at the last they found I had grown so stupid and still
They let me abroad again—but the creatures had worked their will."

The modern Rizpah escaped from the mad-house—watched the bleaching bones of her dead, not only "from the beginning of harvest until water dropped upon them out of heaven,"—but through many seasons in the depth of the black midnight, led to the foot of the gibbet by "the creak of the chain ;" and as bone after bone fell in the wind and storms, she picked them up and numbered them. She says:—

Do you think I was scared by the bones? I kissed 'em ; I buried 'em all—
I can't dig deep, I am old—in the night by the churchyard wall.
My Willy 'll rise up whole when the trumpet of Judgment 'll sound,
But I charge you never to say that I laid him in holy ground.
They would scratch him up—they would hang him again on the cursed tree."

She will hear no suggestion from the pious lady that her son's soul is lost, nor does she care, she says, for the saving of her own soul, if her boy "be gone to the fire." She cries:—

"I have been with God in the dark—go, go ; you may leave me alone,
You never have borne a child—you are just as hard as a stone.
Madam, I beg your pardon ! I think you mean to be kind ;
But I cannot hear what you say for my Willy's voice in the wind.
The snow and the sky so bright—he used but to call in the dark,
And he calls me now from the church, and not from the gibbet—for hark !

Nay ! You can hear it yourself—it is coming—shaking the walls—
Willy—the moon's in a cloud—Good night : I am going, he calls."

In "The Sisters," we have a tragic story of the "cross love-mesmerisms" of three young hearts—two sisters, beautiful and high-born, twins, loving and beloved of the same lover. He, misdoubting whether his affection has been declared to the one most truly beloved, unwittingly causes the self-sacrifice of the one sister to the other, and ultimately, by the intensity of that mystery of love existing between twins, causes the death of both. Many years later, relating their tragic fate to the young suitor of one of his two beautiful daughters, he exclaims:—

"My God, I would not live,
Save that I think this gross, hard-seeming world
Is our mis-shaping vision of the powers
Behind the world, that make our griefs our gain."

He closes his recital with a heavenly glimpse of the re-union of tragically severed hearts, awaiting the world-weary in God's due time, within "the better land," or heavenly condition:—

"Now in the quiet of declining life,
Thro' dreams by night, and trances of the day,
The sisters glide about me hand in hand,
Both beautiful alike, nor can I tell
One from the other, no, nor care to tell
One from the other—only know they come.
They smile upon me, till, remembering all
The love they both have borne me, and the love
I bore them both—divided as I am
From either by the stillness of the grave—
I know not which of these I love the best."

The poem entitled "In the Children's Hospital," brings the reader face to face—with that consummate art which is the full fruitage of the sympathetic nature of the poet—with the opposing spirits of the age—MATERIALISM and FAITH.

The Materialism of modern science appears in the form of a doctor called in for consultation in some cases of peculiar danger.

"Fresh from the surgery schools of France and of other lands—
Harsh, red hair, big voice, big chest, big, merciless hands !
Wonderful cures he had done ; O yes ; but they said too of him
He was happier using the knife than in trying to save a limb."

Faith in Prayer comes in the person of the gentle nursing-sister, and in little "Emmie," "the darling" of the hospital, "sick unto death," whose touching story is narrated by the nurse. But first let us tell of the "new doctor."

"There was a boy in the ward, every bone seem'd out of its place—
Caught in a mill and crush'd—it was all but a hopeless case :
And he handled him gently enough ; but his voice and his face
were not kind.
And it was but a hopeless case, he had seen it and made up his mind,
And he said to me roughly, 'The lad will need little more of your care.'
'All the more need,' I told him, 'to seek the Lord Jesus in prayer ;
They are all His children here, and I pray for them all as His own.'
But he turn'd to me, 'Ay, good woman, can prayer set a broken bone ?'
Then he muttered half to himself, but I know that I heard him say,
'All very well—but the good Lord Jesus has had his day.'
Had ? has it come ? It has only dawn'd. It will come by-and-by.
O how could I serve in the wards if the hope of the world were a lie ?
How could I bear with the sights and the loathsome smells of disease
But that He said, 'Ye do it to Me when ye do it to these' ?"

* * * * *

In the ward where lie the youngest sufferers, lies, "with a flower in one hand, and her thin hands crossed over her breast," little Emmie, the orphan, "the darling" of all. They believing her asleep, the kindly old hospital doctor says:—

"Nurse, I must do it to-morrow—she'll never live through it, I fear."

But the child is not asleep:—

"Never since I was nurse, had I been so grieved and so vext !
Emmie had heard him. Softly she called from her cot to the next,
'He says I shall never live thro' it. O Annie, what shall I do ?'
Annie consider'd. 'If I,' said the wise little Annie, 'was you,
I should cry to the dear Lord Jesus to help me, for, Emmie, you see,
It's all in the picture there : 'Little children should come to Me.'
(Meaning the print that you gave us. I find that it always can please
Our children, the dear Lord Jesus with children about His knees.)
'Yes, and I will,' said Emmie ; 'but then if I call to the Lord,
How should He know that it's me?—such a lot of beds in the ward !'
That was a puzzle for Annie. Again she consider'd and said :
'Emmie, you put out your arms, and you leave 'em outside on the bed ;
The Lord has so much to see to ; but, Emmie, you tell it Him plain,
It's the little girl with her arms lying out on the counterpane.'"

That night, before the morning so momentous for little Emmie, is a dreadful one to the nurse. She has watched for three nights ; now she must sleep. But she is beset with terrible fears for "delicate little Emmie," who "scarce would escape with her life." She has troubled dreams:—

"Then in the gray of the morning, it seem'd she stood by me and smiled,
And the doctor came at his hour, and we went to see the child.
He had brought his ghastly tools : we believed her asleep again—
Her dear long, lean, little arms lying out on the counterpane.
Say that His day is done ! Ah, why should we care what they say ?
The Lord of the children had heard her, and Emmie had past away."

WHO ARE THESE SPIRITUALISTS ?

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

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

The late Abraham Lincoln, President U.S.A.; the late W. Lloyd Garrison; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Professor Mapes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U.S.A.

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

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

Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," &c., whose recent researches in this subject have attained a world-wide fame; Gustave T. Fechner, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; I. H. von Fichte, Professor of Philosophy at Leipzig; Professors Wagner and Butleroff, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Berne; Dr. Franz Hoffman, Professor of Philosophy, Würzburg; Dr. Robert Friesé, of Breslau; Mons. Camille Flammarion, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, science, and art, and in the ranks of social life, whose names we are not at liberty to mention.

Is it Conjuring ?

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

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

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

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

Spiritualist Societies.

Secretaries and Presidents of Societies will oblige by informing the Editor of LIGHT of any alterations that may from time to time be necessary in the following list:—

METROPOLITAN.

British National Association of Spiritualists. 38, Great Russell Street, Bloomsbury, London, W.O. Mr. Thos. Blyton, Secretary.
Brixton Psychological Society. 6, Akerman Road, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary, 22, Cowley Road, Brixton, S.W.
Dalston Association of Enquirers into Spiritualism. 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E. Mr. J. Morse, President.
Goswell Hall Spiritualist Committee. 29, Goswell Road, E.C. Secretary, Mr. W. Towns, 1, Albert Terrace, Barnsbury Road, N.
Hackney Spiritual Evidence Society. 7, Ellinfort Road, Mare Street, Hackney, London, E. Mr. C. Rhys Williams, Manager.
Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 25, Great Quebec-street, London, W. Mr. J. M. Dale, Hon. Secretary.
South London Spiritual Society. Mr. J. G. Robson, Secretary, 8, Bournemouth Road, Rye Lane, Peckham, S.E.
Spiritual Institution and Progressive Library. 15, Southampton Row, Holborn, London, W.O. Mr. James Burns, Proprietor and Manager.

PROVINCIAL.

Ashington Spiritual Society. Mr. G. Soott, Secretary, Ashington Colliery, Northumberland.
Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.
Birmingham Society of Spiritualists. Mr. J. Kennedy, Secretary, Oozells Street Board School, Birmingham.
Birmingham Christian Spiritualist Society. 312, Bridge Street West. Mr. John Colley, Hon. Secretary.
Bolton Spiritualist Association. Mr. D. Cordingley, Secretary, Bath Street, Bolton.
Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.
Cardiff Free Library and Meeting Room. 157, Bute Road, Cardiff. Mr. George Saddle, Manager.
Cardiff Spiritual Society. 3, Angel Street, Cardiff. Mr. W. Paynter, Hon. Secretary, 10, Bute Street.
Darlington. Mr. J. Hodge's Rooms, High Northgate.
Durham District Association. Mr. James Dunn, Secretary, 68, Simpson Street, New Shildon.
Excelsior Society of Spiritualists. Sootland Gate, near Morpeth. Secretary, Mr. G. Hall, Choppington Colliery.
Gateshead Spiritual Society. Temperance Hall, High Street.
Glasgow Association of Spiritualists. 164, Trongate Street. Mr. John Mc G. Munro, Secretary, 33, Daisy Street, Govanhill, Glasgow.
Great Yarmouth Association of Investigators into Spiritualism. 3, Waterpark Terrace, Southdown Road. Mr. R. R. Dale, Secretary.
Halifax Spiritual Institution, Peacock Yard, Union Street, Halifax. Mr. C. Appleyard, Secretary.
Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers. 2, Caroline Street, Hull.
Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. J. Tillotson, Secretary.
Lancashire District Committee of Spiritualists. Mr. Charles Parsons, Secretary, Hume Street, Mill, Rochdale. Mr. Johnson, Secretary, 153, Mottram Road, Hyde, near Manchester.
Leicester Spiritualist Society. Secretary, Mr. R. Wightman, 53, Cranbourne Street, Leicester.
Leigh Spiritualists' Association, Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
Liverpool Psychological Society. Mr. J. Chapman, Hon. Secretary, 10, Dunkeld Street, Liverpool.
Lowestoft Spiritual Society. T. Downs, Secretary.
Macclesfield Society of Spiritualists. Mr. S. Hayes, Hon. Secretary, 12, Bond Street West, Macclesfield.
Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street, Hulme, Manchester. Mr. Braham, Secretary, 323, Stretford Road, Manchester.
Midland District Spiritualists' Committee. Hon. Secretary, Mr. E. W. Wallis, 338, St. Ann's Well Road, Nottingham.
Millom Society of Spiritualists. Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
Newcastle-on-Tyne Spiritual Evidence Society. Weirs Court, Newgate Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Ealington Terrace, Newcastle-on-Tyne.
Nottingham Association of Spiritualists. Secretary, Mr. W. Yates, 39, Lower Talbot Street.
Oldham Society of Spiritualists. Psychological Meeting Room, 186, Union Street. Mr. T. Kerhaw, Secretary, 8, High Street.
Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station. Mr. C. Hallgath, Secretary.
Rochdale Spiritualist Society. Mr. L. Firth, Secretary, 16, Equitable Street.
Salford Spiritualists' Society. 268, Chapel Street, Salford. Mr. J. Campion, Secretary, 33, Downing Street, Manchester.
Sowerby Bridge Spiritualist Progressive Lyceum. Mr. W. Walker, Secretary, Lyceum Buildings, Hollins Lane, Sowerby Bridge.
Yorkshire District Committee of Spiritualists. Hon. Secretary, Mr. C. Poole, 28, Park Street, Barker End Road, Bradford.
Walsall Spiritual Society. 18, George Street, Walsall. Mr. Thos. Blinkhorn, Secretary.

Dalston Association of Enquirers into Spiritualism.

ROOMS:—53, Sigdon Road, Dalston Lane, Hackney Downs, London, E.

SEANCES every Thursday Evening throughout the year. Special engagements of noted Mediums on the last Thursday evening in each month. Fortnightly Monday evening Discussion Meetings during the winter months. Standard works on Spiritualism and kindred subjects can be borrowed from the Library, containing over 200 volumes.

Terms of Membership:—3s. per Quarter, or 10s. per annum.
Copies of the Prospectus, Constitution and Rules, Séance Regulations, and Library Catalogue for the current year, to be obtained on application at the Association's Rooms.

J. J. MORSE, President.

Meetings suspended until first Thursday in February.

GLASGOW ASSOCIATION OF SPIRITUALISTS, 164, Trongate.

President: MR. JAMES WALKER. Hon. Sec.: MR. JOHN MCG. MUNRO, 33, Daisy Street, Govanhill, Glasgow. Meetings are held every Sunday at 11.30 a.m., and at 6.30 p.m. Terms for Membership, 1s. per Quarter, with use of Library. Particulars of Weekly Séances can be had on application to the Secretary.

RELIGIO-PHILOSOPHICAL JOURNAL.

This JOURNAL is a fearless and independent newspaper, and aims to be entirely free from all Sectarian bias. It is neutral in nothing, but expresses clear and decided views upon all questions germane to Spiritualism. The JOURNAL is the warm advocate of honest truth-loving Media, and in their interest, full as much as in the interest of Science, insists that the phenomena shall be manifested under such conditions as to render accuracy of observation possible, and declines credence to phenomena which cannot stand the test of careful scrutiny.

TERMS—15s. IN ADVANCE. Address Jno. C. Bundy, Editor, Chicago, Illinois, U.S.A. Mr. J. J. Morse, 53, Sigdon Road, Dalston, E., is Agent for England, and will receive subscriptions.

British National Association of Spiritualists.

(ESTABLISHED 1873.)

38, GREAT RUSSELL ST., LONDON, W.C.

COUNCIL.

Adshead, W. P., Derby House, Belper, Derbyshire.
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Business for the Ensuing Week.

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