

Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

No. 20. [Registered for
Transmission Abroad.]

SATURDAY, MAY 21, 1881.

PRICE TWOPENCE.
By Post 10s. 10d. per annum.

THE ECLECTIC PUBLISHING COMPANY, LIMITED.

Incorporated under the Companies Acts, 1862 to 1880.

CAPITAL, £2,000 in 2,000 Shares of £1 each.
(WITH POWER TO INCREASE.)

Payable as follows:—Five Shillings on Application; Five Shillings on Allotment; the Balance as required at intervals of not less than Three Months. No call to exceed Two and Sixpence per Share. Twenty-eight days' notice to be given of each Call.

FIRST ISSUE OF ONE THOUSAND SHARES.

Directors:

S. Templeman Speer, M.D., Douglas House, 13, Alexandra-road, South Hampstead, N.W.
Desmond G. Fitzgerald, M.S. Tel. E., 6, Akerman-road, Brixton, S.W.
Richard Pearce, Lanarth House, Holder's Hill, Hendon, N.W.
W. P. Adashead, Derby House, Belper.
James Bowman, 65, Jamaica Street, Glasgow.

Bankers:

London and County Banking Company, Limited, Richmond, London.

Auditor:

Morell Theobald, F.C.A., 62, Granville-park, Blackheath, S.E.

Secretary:

Edward T. Bennett, The Mansion, Richmond, London.

This Company is established with the immediate object of starting and sustaining a Weekly Journal entitled "LIGHT"; devoted primarily to the collecting and recording of the facts and phenomena of Spiritualism, and the exposition of the Philosophy of Life and Mind; and secondarily to the discussion of such allied topics as are now occupying the attention of men of advanced thought.

The Directors are gratified with the promises of support which have already been given them, and are prepared to receive applications for the remaining Shares of the first issue.

Forms of Application for Shares may be obtained from the Secretary, Mr. E. T. Bennett, The Mansion, Richmond, London, of whom also Copies of the Memorandum and Articles of Association may be had.

Second Edition. 2½ pp., price 2d., by post 2½d.,

RATIONALE OF SPIRITUALISM,

By F. F. COOK (of Chicago).

"'Spiritualism,' as Mr. F. F. Cook points out in his very able paper, 'is Revolution, not simply Reform.' There is very little conservative about it; little that is orderly, any more than there was in the Great Revolution that left us Christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake."—M. A. (Oxon.) in "Higher Aspects of Spiritualism."

"This 'paper' is full of indications of fresh free thought. Its writer has the genuine spirit of a seeker after truth, and there is something most refreshing in his treatment of a subject which too often calls forth the drivel of denying bigots or the hysterics of affirming fanatics."—Rev. John Page Hopps's "Truthseeker," for April, 1880.

LONDON: { E. W. ALLEN, 11, AVE MARIA LANE.
 { J. J. MORSE, 53, SIGDON ROAD, DALSTON, E.

THE MANSION,

RICHMOND HILL, NEAR LONDON.

A first-class Residence for Families, Ladies and Gentlemen.

TERMS BY THE WEEK.

Address—EDWARD T. BENNETT, Manager.

JOHN HAMPDEN,

COMMONWEALTH TEA AND COFFEE STORES,

17, LIVERPOOL STREET, LONDON, E.C.,

(Opposite Great Eastern Railway Terminus.)

COCOA—TEA—COFFEE.

India and China Tea skilfully Blended, Prices from 1s. 8d. to 3s. per lb. The celebrated Commonwealth Coffee whole or ground, One Shilling per lb. Parcels to the value of £2 carriage free. Terms Cash. P.O.O. on London, F.C. Price Lists Free.

"**NO EFFORT**, however small, put forth for the right cause, fails of its effect. No voice, however feeble, lifted up for truth, ever dies amidst confused noises of time. Through discords of sin, sorrow, pain, and wrong, it raises a deathless melody, whose notes of wailing are hereafter to be changed to those of triumph, as they blend with the great Harmony of the Reconciled Universe."

With each bottle of ENO'S FRUIT SALT is given a large Illustrated Sheet, shewing how to stamp out disease and premature death by natural means.

IN the race of this life ENO'S FRUIT SALT is an imperative hygienic need, or necessary adjunct; it keeps the blood pure, prevents fevers and acute inflammatory diseases, and removes the injurious effects arising from stimulants and narcotics, such as alcohol, tobacco, tea, and coffee. By natural means it thus restores the nervous system to its normal condition, by preventing the great danger of poisoned blood and over cerebral activity, nervousness, irritability, worry, &c.

TO ALL LEAVING HOME FOR A CHANGE.—Bilious Attacks and Sea Sickness.—"I can seldom go to sea without being sick, and I can safely say ENO'S FRUIT SALT is the only thing that ever gave me relief, and I shall ever recommend it to all who suffer from sea sickness.—I am, yours truly, W. Boyce, Signalman, H.M.S. Industry, May 21, 1880."

HOW TO AVOID THE INJURIOUS EFFECTS OF STIMULANTS.—The present system of living, partaking of too rich foods, as pastry, saccharine and fatty substances, alcoholic drinks, and an insufficient amount of exercise, frequently derange the liver. I would advise all bilious people, unless they are careful to keep the liver acting freely, to exercise great care in the use of alcoholic drinks, avoid sugar, and always dilute largely with water. Experience shews that porter, mild ales, port wine, dark sherries, sweet champagne, liqueurs, and brandies are all very apt to disagree; while light white wines, and gin or old whisky largely diluted with soda water, will be found the least objectionable.

PALPITATION OF THE HEART, caused by liver derangement and indigestion, frequently called (or mistaken for) heart disease.—"On the 14th April I purchased a bottle of your FRUIT SALT, not feeling very well at the time, and it had an effect that I never anticipated when I bought it. I have suffered more or less since the year 1841 from palpitation of the heart but very badly during the last few years. The least thing would produce it during the day and at night my sleep was very much disturbed. Strange to say, after the first dose of Fruit Salt, palpitation suddenly ceased and has not since returned. Out of gratitude for the benefit which I have received, I have recommended it to all my friends, both in London and Yarmouth; at the same time, I feel it a duty to state the above facts, of which you can make whatever use you please.—I am, dear Sir, yours respectfully, Truth."

ENO'S FRUIT SALT is peculiarly adapted for any constitutional weakness of the liver. It possesses the power of reparation when digestion has been disturbed or lost, and places the invalid on the right track to health. A world of woes is avoided by those who keep and use ENO'S Fruit Salt; therefore no family should ever be without it.

AMERICA, INDIA, EGYPT, and on the CONTINENT.—IM-PORTANT to all TRAVELLERS.—"Please send me half-a-dozen bottles of ENO'S FRUIT SALT. I have tried ENO'S FRUIT SALT in America, India, Egypt, and on the Continent, for almost every complaint, fever included, with the most satisfactory results. I can strongly recommend it to all travellers; in fact, I am never without it.—Yours faithfully, an Anglo-Indian Official."

NEW GUINEA.—"How I wish I had a dozen bottles of ENO'S FRUIT SALT. It is the best medicine I have ever had, and the most refreshing drink I have yet tried."—Explorations by Rev. J. Chalmers, London Missionary Society.

ST. LEONARD'S, Exeter, 22, 6, '80.—Dear Sir,—Gratitude for benefits derived has suggested the following tribute to the merits of your saline:—I'm offered more physic, fresh powders, new pills, from north and from south, west, and east; I take only one, whatever my ills, For ENO'S as good as a feast.—I am, Sir, yours gratefully, a Constant User.

DRAWING AN OVERDRAFT ON THE BANK OF LIFE.—Late hours, fagged, unnatural excitement, breathing impure air, too rich food, alcoholic drink, gouty, rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pimples on the face, want of appetite, sourness of stomach, &c.

"Yes; when I suffer from a brain o'erwrought—
Excited, feverish, worn from laboured thought—
Harassed by anxious care or sudden grief,
I run to 'Eno' and obtain relief."

A Barrister-at-Law, whose years now number above fourscore.

USE ENO'S FRUIT SALT.

IT is pleasant, cooling, health-giving, refreshing, and invigorating. You cannot overstate its great value in keeping the blood pure and free from disease.

ANY EMERGENCY.

IT ought to be kept in every house and in every travelling trunk, in readiness for any emergency; for under any circumstances its use is beneficial, and never can do harm.

SUCCESS IN LIFE.—"A new invention is brought before the public and commands success. A score of abominable imitations are immediately introduced by the unscrupulous, who, in copying the original closely enough to deceive the public, and yet not so exactly as to infringe upon the legal rights, exercise an ingenuity that, employed in an original channel, could not fail to secure reputation and profit."—Adams.

CAUTION.—Examine each bottle, and see the Capsule is marked ENO'S FRUIT SALT.

WITHOUT it you have been imposed upon by a worthless imitation.

SOLD by all CHEMISTS. Price 2s. 9d. and 4s. 6d.

PREPARED at ENO'S FRUIT SALT WORKS, Hatcham, London, S.E., by

J. C. ENO'S PATENT.

Registered.



Patented in America.

THE UNITED SUIT

From its Utility, Comfort, and Appearance should be worn by all, and no gentleman should leave London without calling on

MR. JAMES MALTBY,
THE INVENTOR,

8, HANOVER PLACE, REGENT'S PARK,
Three minutes' walk from Baker-street Station.

THIRD AND CHEAPER EDITION!

Just Published, 592 pp., demy 8vo. Price 6s. Free by Post, 7s.

HAFED PRINCE OF PERSIA:

HIS EXPERIENCES IN EARTH LIFE AND SPIRIT LIFE.

Communicated through the Mediumship of

Mr. DAVID DUGUID, the Glasgow Trance-Painting Medium.

LONDON.—E. W. Allen, 11, Ave Maria-lane; J. Burns, 15, Southampton-row, W.C.; J. J. Morse, 53, Sigdon-road, Dalston, E.; and of E. W. Wallis, 13, Lake-street, The Forest, Nottingham; Hay Nisbet and Co., 38, Stockwell-street, Glasgow; J. Bowman, 65, Jamaica-street, Glasgow; D. Duguid, 535, Eglinton-street, Glasgow; and all Booksellers.

"BOB AND I.

OR,

FORGET - ME - NOTS FROM GOD'S GARDEN,"

By F. J. THEOBALD. Price 1s. 6d.

JAMES CLARKE, Fleet Street, London.

"... Much after the fashion of 'Gates Ajar.' ... it is a beautiful story too, and one to interest grown persons as well as children."—*Paddington Times*.

TEA ! TEA !! TEA !!!

COMMONWEALTH TEA STORES.

PROVINCIAL AGENT: E. W. WALLIS,
THE COMMONWEALTH TEA, BLACK, 2s. 8d. PER LB.
Superior Quality at 3s. 4d. per lb.
Address—E. W. WALLIS, Commonwealth Tea Stores, 13, Lake Street, The Forest, Nottingham. P.O.O. Nottingham.
Terms Cash.

MESMERISM.

D. YOUNGER,
CURATIVE MESMERIST AND MEDICAL RUBBER,
23, LEDBURY ROAD, BAYSWATER.

AT HOME DAILY, from 2 to 5, or attend Patients at their own homes, either for curative purposes or to give his very amusing and instructive Drawing-room Entertainment in Electro-Biology. He has a number of mesmeric sensitives with whom he produces marvellous phenomena. He also teaches the art of putting pupils through several courses of practical experiments guaranteeing proficiency, or gives written instructions. Terms moderate.

WRITING, SPEAKING MEDIUM—CAROLINE PAWLEY.
Free of charge. Appointments made by letter only, with directed stamped envelope.—43, Earl's Court-road, Kensington.

MISS GODFREY, Curative Mesmerist and Rubber, has REMOVED to 51, George-street, Euston-road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapsus speedily cured without medicine. Terms moderate.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane. Current Accounts opened according to the usual practice of other Bankers, and Interest allowed on the minimum monthly balances when not drawn below £25. No commission charged for keeping Accounts.

The Bank also receives money on Deposit at Three per cent. Interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks and Shares.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars, on application.

FRANCIS RAVENSCROFT, Manager.

31st March, 1880.

The Birkbeck Building Society's Annual Receipts exceed Four Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession and no Rent to pay. Apply at the Office of the BIRKBECK BUILDING SOCIETY.

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate possession, either for Building or Gardening purposes. Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY.

A Pamphlet, with full particulars, on application.

FRANCIS RAVENSCROFT, Manager.

Southampton Buildings, Chancery Lane.

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. 33, Great Russell Street, Bloomsbury, London, W.C. 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 Inquirers into Spiritualism. 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E. Mr. J. J. Morse, President. Mr. J. Taft, Secretary.
Goswell Hall Spiritualist Committee. 290, Goswell Road, E.C. Secretary, Mr. W. Towns, 161, Manor Place, Walworth Road, S.E.
Hackney Primitive Christian Mission. 7, Ellingford Road, Mare Street, Hackney, E. Mr. C. Rhys Williams, Manager.
Islington Home Circle. 70, High Street, Islington. Mr. Hugh Hutchinson, President.
Ladbroke Hall, Notting Hill, London, W. Mr. F. O. Matthews, Manager, 126, Kensington Park Road, Notting Hill, W.
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.C. Mr. James Burns, Proprietor and Manager.

PROVINCIAL.

Ashington Spiritual Society. Mr. G. Scott, Secretary, Ashington Colliery, Northumberland.
Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.
Birmingham Society of Spiritualists. Ossells Street Board School. Mr. E. Groom, 200, St. Vincent Street, 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 Progressive Library of Scientific and Spiritual Literature. 157, Bute Road, Cardiff. Mr. George Sadder, Proprietor.
Cardiff Spiritualist Society. 3, Angel Street, Cardiff. Mr. W. Paynter, Hon. Secretary, 10, Bute Crescent.
Darlington. The Lyceum of Psychology. Mr. A. C. Clark, President. Hodge's Rooms, High Northgate.
Durham District Association. Hon. Sec., Mr. Joshua Gill, 6, Cottage Row, Old Shildon.
Execlior Society of Spiritualists. Sootland Gate, near Morpeth. Secretary, Mr. G. Hall, Choppington Colliery.
Gateshead Spiritual Society. Temperance Hall, High Street. Secretary, Mrs. Brewis, 27, Greensfield Terrace.
Glasgow Association of Spiritualists. 164, Trongate Street. Mr. John Mc G. Monro, 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, 6, Albert Street, Gibbet Street.
Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers. 2, Caroline Street, Hull.
Keighley Lyceum. 51, Worth Terrace, Keighley. Secretary, Mr. A. Morrell, Albert Street.
Leicester Spiritualist Society. President, Mr. E. Larrad, 10, Edwyn Street. Hon. Secretary, Mr. R. Wightman, 56, Cranbourne Street, Leicester.
Leigh Spiritualists' Association. Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
Liverpool Psychological Society. Hon. Secretary, Mr. H. Morris, 35, Cobden-street, Everton, Liverpool.
Lowestoft Spiritual Society. T. Dowsing, 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, 13, Lake Street, The Forest, 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. Hon. Secretary, Mr. W. C. Robson, 8, Branding Place, Newcastle-on-Tyne.
Nottingham Association of Spiritualists. Secretary, Mr. W. Yates, 39, Beaminck Road, The Forest.
Oldham Society of Spiritualists. Psychological Meeting Room, 196, Union Street. Secretary, Mr. A. Farrar, 7, Dawson Street, Lees.
Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station. Mr. C. Hallgath, Secretary.
Plymouth Free Spiritual Society. Secretary, Rev. C. Ware, 12, Stanley Terrace, Albert Road.
Rochdale Spiritualist Society. Mr. L. Firth, Secretary, 53, Hare Street.
Salford Spiritualists' Society. 268, Chapel Street, Salford. Mr. J. Champion, 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. Hon. Secretary, Mr. J. Tibbits, Junction Street.

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. It 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. P.O.O. on London, E.C.

THE NEWCASTLE EXAMINER.

Edited by Aaron Watson.

The EXAMINER is the most attractive Family Newspaper in the North of England. It contains articles on Political, Literary, and Social Topics; Notes of the Week; Gossip on Current Events; Descriptive Sketches; Chat with Children; Sketches of Prominent Statesmen, and a full summary of the News of the Week.

Every Friday. PRICE ONE PENNY. Quarterly Subscription by Post, 1s. 7d.

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 20.

SATURDAY, MAY 21, 1881.

PRICE TWOPENCE.

CONTENTS.

The Sages Playing at Blind-Man's Buff.....	153	Mr. A. P. Sinnett on "The Occult World".....	156
Health in Relation to Mediumship.....	153	Rash Assumptions—"C. C. M." and Mr. Newton Crosland.....	157
Unpopularity of Spiritualism.....	155	Facts in Personal Experience.....	158
Notes by the Way.....	156	Thoughts about "Sister Dora".....	158
"The Woman and the Age"—Curious Arguments against Visitation.....	156	Our Contemporaries.....	159
		London and Provincial Societies.....	160

THE SAGES PLAYING AT "BLIND-MAN'S-BUFF!"

It is not a little funny to note what a stir the performances of Mr. Bishop have made in the scientific camp. That which was to science a matter of scornful contempt, when evidence from unimpeachable sources was offered, has of a sudden become a matter that must be investigated when this American appears on the scene under the august patronage of Carpenter and Huxley. He is "a perfectly disinterested person" we learn from the *Daily News*! There having been lately "painful instances of folly and crime," "it is refreshing to find a claimant to novel modes of discovering truth who is above this kind of suspicion!" It is thus that History is written. So we remember when Mr. Crookes equipped himself for the serious investigation of these matters—and not for a mere game of psychic blind-man's buff—he was hailed with acclamations of delight. They brought their Balaam unto the high places, and metaphorically set him to view, from the heights of science, the hosts of darkness encamped on the plains of Ignorance and Superstition that lay below. They waited for his curse. But when he opened his mouth and blessed, they would have none of him, and Balaam came near being cursed himself. As he caustically remarked, they did not want truth, but only confirmation of their own preconceived ideas. Their astonishment was only equalled by their disgust when they found that facts were against them.

Since then events have moved rapidly. Messrs. Lankester and Donkin ran amuck against Slade, with the beneficent result of bringing into prominent notice a vast amount of testimony to the reality of the phenomena called Spiritual. The same gentlemen, we see, assisted at Mr. Bishop's little game, and one at least is reported to have expressed his belief in the reality of what he saw, though he would probably disclaim any other than a physiological, as opposed to a Spiritual, interpretation of it. Events, we say, have moved rapidly, and in the direction of acceptance of the phenomena, though by no means of acquiescence in the explanations put forward to account for them. Indeed, since these hypothetical explanations are in many cases mutually destructive, it is not to be desired that all should find tolerance, nor has the time come when a final selection may profitably be made. But no one can read the comments made on what is roughly called Spiritualism without noticing a considerable and very striking change in the method of treatment adopted by the public Press. There is a tendency to discriminate between the thing itself and spurious imitations of it; between Spiritualism, and impositions flourishing under its name; between the facts testified to by a constantly increasing body of witnesses, and the crude explanations of them which are current, and the foolish superstitions that have been built upon them.

This, we believe, is due in no slight degree to the constantly recurrent nature of the phenomena. No sooner is the mischievous thing crushed out in one place, than it springs up in another form in a different place altogether. Ridicule does not hurt it. It survives exposure after exposure of damaging folly and imposture. It is explained by such men as Dr. Carpenter, and accounted for on purely physiological principles, when lo! it crops out in some unexpected form that defies the previous explanation. This, we believe, has the effect of forcing on the least friendly minds the conviction that there is in it a something that needs explanation, on lines other than those attempted by the

pure scientist who ignores the action of Spirit. Each mind will, no doubt, frame its own explanation, and that explanation will be consistent with and evolved from the previous methods of thought favoured by the particular individual. We have no sort of objection. Truth is many-sided; and no single explanation covers all the facts.

We are so entirely convinced of the absolute reality of the phenomena which are in evidence that we welcome any and every method of testing and probing them. Nothing but good can come from the direction of trained and scientifically educated minds to this subject. Their various theories will be promulgated, and we anticipate some pleasant hours as we smile over the revived Babel of scientific explanation. Theories will be evolved and will evaporate, leaving behind them the residuum of truth with which they may be respectively charged. But, in proportion as they are sifted, the facts will be found solid, and no attempt to explain them away will meet with any success. They must be faced, and, by degrees, men will arise who will deal with them, fit them into their places, classify and arrange them.

Modern science, if we do not greatly err, is losing its crude Materialism, and is working its way to a platform of knowledge when it will be prepared to deal with psychic facts more hopefully than in the past. The new generation of scientists comes more or less imbued with a belief in these truths and the onerous duty of dealing with them. After a long period of superficial scorn, obloquy, and contempt, partly deserved by our own ill-considered course of action, but in the main unmerited and little creditable to those who have pursued it, we are coming to the light of truth, when it will be seen that our contentions as to facts are based on accurate observation.

The weak things of the world are said to be Divinely "chosen to confound the mighty." Perhaps the best illustration of this ancient aphorism was given when Washington Irving Bishop played his little game with Lankester, Donkin, Tuke, Galton, and the rest, and—won! But it will take a stronger man than he to command permanent success.

HEALTH IN RELATION TO MEDIUMSHIP.

Paper read by Mr. J. J. Morse, before the British National Association of Spiritualists, on Monday, May 16th, 1881.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,

In accepting the invitation to read a paper at one of these discussion meetings, extended to me by our esteemed friend, the late Chairman of the General Purposes Committee of our Association, my desire in selecting a topic was to enter into a subject which might prove not interesting merely, but of good practical utility.

With this object in view the subject announced as the title of my paper was decided upon as one of importance to Spiritualists generally, and to those of us who are mediums in particular. It may not be out of place to remark here, that in my opinion this matter forms a fit question for consideration at the meetings of this, a representative, Association; for here it is that all questions pertaining to mediumship ought to be discussed. Confessing to a feeling of pardonable pride at the question of the evening being in my hands, yet, remembering the ability of previous essayists who have occupied your attention here, let me crave your indulgence for myself, since my greatest claim upon your kindness is an earnest desire to arrive at the truth upon this and kindred topics.

The pursuit of mediumship is so often seriously hampered by trials at home and abroad that some need of honour is certainly deserved by those who, braving all difficulties, persevere unto the end. Too often branded publicly as impostors, the charge, which is first received with indignation and repelled with scorn, is, ultimately, in many instances,

listened to with indifference, or borne with a philosophic equanimity, as the victim may, or may not, be tortured into callousness. In the one case the state of mind which comes of repeated trials ends in apathy; in the other it results in the heroism that suffers, yet smiles. Yet neither state can be justified in the light of reason or common sense, which ever forbids the torture of such as exhibit powers, strange to us, it may be, but which are by no means evidence of wickedness in their possessors.

For the sensitive in private life the pursuit of mediumship is often hampered by the opinion that it is injurious to health, and consequently must be discontinued; parents and friends alike joining in the cry until the sensitive relinquishes the development, often when success is in full view. The medical profession speak of "hysteria," nervous disorders, bodily derangements, and the dangers attending all such abnormal exercises—lunacy being the result predicted. Fortified by such opinions, parents forbid their children to sit at Spirit circles; and roundly assert that mediumship is injurious to health. They talk vaguely of "the strain upon the nerves," the "excitement of the mind," the "exhaustion of vital power," and freely employ other phrases "signifying nothing," borrowed from conversations with medical advisers, who, in most instances, are concerning mediumship profoundly ignorant. And when clerical influence is added to medical advice, fearful fathers and anxious mothers look askance when Spiritualism is mentioned, and declare that their children's healths shall never be impaired by having to do with so deadly a thing as mediumship! But late hours, heated ball-rooms, fashionable follies in dress, diet, and amusement, claim their victims by the score, and neither Satan nor Esculapius are invoked to condemn or check!

Mediumship is considered by many as an "abnormal" circumstance in our career; yet one has a right to ask how can any fact in nature be rightly called abnormal? A fact outside of nature is impossible, and would truly be abnormal if discoverable. We cannot conceive of facts outside of some rule, or principle governing them, though we may encounter facts with the governing rules or principles of which we are at present not acquainted. Even then, such facts would only be "abnormal" in a sense relative to our present knowledge of the normal, and to condemn them as abnormal, and therefore injurious, is but to confess ignorance and exhibit prejudice. Mediumship is a fact in the experience of very many persons to-day; the possibility of it *must* exist in their lives, and, inevitably, the admission must therefore be made, that mediumship is a fact in nature needing only proper conditions for its development. Clearly, to my mind, the inference is in favour of the idea that mediumship is a normal condition in the nature of things. Whether mediumship, when developed, can be actively engaged in side by side with the daily avocations of life, is one of the points which I propose to raise for your consideration.

To enable you to arrive at the ideas embodied in this paper it has been divided into three sections, embracing first a few selections from the opinions of one or two known writers; secondly, a communication of personal experiences that have reached me from others, with some few of my own added; and, thirdly, certain opinions and conclusions, personally entertained and expressed, as a result of my observations and experience.

As the two prime issues are "Health" and "Mediumship," those topics must be disposed of first, health taking precedence. Some one has remarked that "we are as much responsible for the health of our body as we are for the salvation of our soul." Health is, indeed, not merely a blessing to its individual possessor, but an absolute necessity to the race. Truly does Colonel Ingersoll, in his celebrated lecture upon "What must I do to be saved?" remark: "I believe the time will come when the public thought will be so good and grand that it will be looked upon as infamous to perpetuate diseases." Alas, through our past and present ignorance of psychological functions, we have not only perpetuated, but intensified mental disorders, which, through not understanding the true nature of mediumship, have grown up, and continue to exist, in our midst. Good health, in the full sense of the words, depends upon perfect harmony of action and function, in body, mind, and spirit. According to Andrew Jackson Davis, "Perfect health is perfect harmony . . . it is not enough that digestion is good; that the muscles be elastic; that the bones be unbroken; health is a state of perfect harmony." Most physicians and physiologists will agree that health and disease are conditions of the body resulting as either health laws are obeyed, or violated. Mental healthiness is of equal importance, and, to an extent, is determined by bodily conditions, which largely react upon the mind; while health of soul is best indicated in the lives of those who manifest health of body, soundness of mind, and nobleness of character; so that to Davis's remark that "perfect health is perfect harmony," may be added perfect harmony "in every department of our being," or as our friend Dr. T. L. Nichols puts it, "Health is a condition of perfect development—the wholeness of the harmonious growth and adaptation of part to part."

Has this perfect health room enough within its sphere for the existence of mediumship? Will the cultivation, or the spontaneous development of mediumship, destroy that perfect health which all good authorities assert is an indispensable attribute of a good and useful life? The athlete develops a muscular activity and strength marvellous to the untrained;

the musician develops a manual dexterity which surprises and perplexes the beholder; the artificer in metal, stone, or wood displays a skill that demands years of work to attain, and patient training of muscle and nerves to accomplish. And yet this very result of training and development might seem as abnormal to any who exercise it now, could they have been enabled occasionally to see and comprehend it in their cradles, as does the development and training of mediumship to such as are unacquainted with the wonders and mysteries of man's psychical nature. Yet the baby in the cradle, humorously described recently in a London daily as "a limp bundle done up open at the ends like a postal book packet," contains in its soft muscles, untrained fingers, eyes, and nerves, the possibilities of athlete, musician, or artisan, though had such powers been developed with the rarity of mediumship, they might have been as reasonably denounced as abnormal and unhealthy. The unnatural strain in use or the unwise development, at the expense of other departments, of any of the faculties or functions of our nature, ever results in disease. Use means health, abuse means disease.

Mediumship as a fact in nature is as much a possibility of individual life as is skill in the use of hand, eye, or voice. On what does mediumship depend? Is it of itself a disease, as some assert? Or does it create disease, as others claim? That, in itself, it is a disease no one with any practical knowledge of the subject would allow for a moment, but that diseases may arise from it is likely enough if the body's health be unduly strained. Undue strain usually results in breakdown, and we condemn the unwisdom of the overwork rather than the object upon which we have been employed.

Mediumship is in some respects as mysterious now as when it first appeared in modern Spiritualism. Davis, in his work called "The Present Age and Inner Life," mentions 24 separate varieties of mediums, classing them in three orders, "Inward," "Outward," and "Onward," and he bases mediumship upon the "sensitiveness" of body and nerves, and the emission of certain "magnetisms," which fit such persons, so natured, for the positions of mediums. Hudson Tuttle, in his "Arcana of Spiritualism," says: "Mediumship both for physical manifestations, as well as that of a psychological character, is purely constitutional. . . . What is the peculiarity of organization, and how acquired? It would be difficult to tell. It is often, and usually possessed at birth; or may be slowly or suddenly acquired. The spirit seems to have less hold of the body, and to be more sensitive for that reason." In a little work called "The Gaderenes," by J. M. Peebles, the constitutional origin of mediumship is again insisted upon; while the sensitiveness of body and nerves is stated as needful for the reception of spirit influx. Constitutional mediumship certainly seems to be, in some cases, hereditary. Emma Harding claims at least one person in seven as mediumistic. Tuttle and Davis says that all of us are mediums, but only some of us have been developed—that is, comparatively few become active mediums, private or public. In cases where mediumship is latent, narcotics, drugs, mesmerism, or sitting in Spirit circles, can be used to develop its manifestation, but, even then, the subject of the experiment must necessarily possess the inherent possibility of such mediumship, else it could not be developed.

Roughly speaking, mediumship may be described as a series of peculiarities, consisting of extreme sensitiveness of body, nerves, and mind, which enable Spirits to use such agencies for the purpose of communicating by their aid. They are physical and mental conditions and states—of themselves natural, and not diseases, or the result of diseases—constant, or varying in duration, so that the condition of mediumship which exists to-day, does not imply its continuance to-morrow; though to my mind, the life-long continuance of mediumship is neither impossible, nor unnatural, nor exceptional.

Admitting that mediumship depends for its operations upon the "extreme sensitiveness" adverted to, can its exercise, or its cultivation be, with propriety, recommended? Is its exercise injurious to health, and incompatible with the avocations of daily life? Those whose names, as mediums, have become household words in our ranks have in the main devoted their time entirely to mediumship, making it their sole avocation. The exigencies of the case have compelled them to do so, to the exclusion of all other pursuits. As a class, my opinion is, they possess good average health, take life easily, and have a robust appetite for its enjoyments, and a keen appreciation of its good things. Judged by their experiences, one might fairly conclude, from such conspicuous examples, that if the pursuit of mediumship is carried on at the expense of ordinary daily avocations, at least there is no necessary result of injury to bodily well-being. Let me, however, reserve a more complete consideration of this branch until later on. Passing, then, to the question of personal experiences, let me say first a word or two concerning some mediums known to me, but whose testimony has not come to me personally. While in America, one of the most remarkable men in that country where all the men, and women too, are remarkable with whom it was my good fortune to meet, was Charles H. Foster. Stout, strong, hearty, puffing "a fragrant weed," this really wonderful medium was a picture of rude health, showing at once that the many years he had acted as a medium had had no evil effects upon him. He enjoyed life and he meant to. If the Spirits didn't like it, as he never asked them

to come, they could leave! Mr. Allan, commonly known as "the Allan boy," was another specimen of health and robustness. J. Frank Baxter, a remarkable test medium, looked as strong as a horse; while, without exception, all the female trance speakers who came under my notice, manifested health and spirits of such high character as to at once dispel any idea of mediumship injuring their health. Particularly was this the case, too, with my esteemed friend Mrs. Emma Hardinge-Britten.

Coming nearer home, let me say that with a view to the collection of useful information to help me in this paper, an effort was made to obtain answers to a series of questions given upon a prepared form, and sent to some 40 mediums. Out of 30 or so replies, which were received in return, 90 per cent. stated that their health of body and mind has been benefited, and that mediumship has done them good, rather than injured them. In one case the reply was, "not affected either way." But from the answers obtained to my query as to the parents of mediums being mediumistic, it seems, in many cases, that they gave no symptoms of such being the case so far as my informants could state, though often brothers and sisters were mediumistic. It may be added that 75 per cent. of the answers to the question "Have you been mesmerised?" were in the negative, some, stating that operators had tried, but failed, while two said that success was only achieved when their controls withdrew all opposition. Fifty per cent. of replies as to loss or gain of weight were in favour of gain. In one case weight had been lost, and in the remaining papers the space allotted to the query was left unfilled. The testimony as to health of body and mind is, as far as one can judge, decidedly favourable, but a more complete analysis must be reserved until fuller returns are obtainable. Certainly, at some future date, the materials in my possession now, added to others yet to be obtained, will enable me to place before those interested, facts that others, more capable than myself, will be able to use to advantage for purposes of classification. Permit me a word upon myself. It is now nearly 13 years since my mediumship first developed. At that time my health was indifferent—chest weak—vital action low—and my person was noted for that slowness of figure which may be genteel, but certainly does not indicate an abundance of strength. To-day, after about 10 years hard itinerancy, my health is sound in all respects—mentally, as well as bodily.

What conclusions can be formed from the necessarily fragmentary statement which is here presented? It has been shewn that mediumship depends upon sensitiveness—susceptibility to impressions—and in the testimony adduced we have seen that health of body, and of mind, do exist connected with that sensitiveness or susceptibility. Health, we are assured, is in harmony of function, "perfect harmony;" and as mediumship was claimed as a fact in nature is it not fair to assume that within the limits of use and fitness mediumship can be developed and practised without injury to health? If the lessons of personal experiences teach me anything they teach me that so long as mediumship is kept within due bounds, health remains unimpaired, but if exercised beyond such bounds injury to health, sooner or later, is the certain result.

Upon the question of developing mediumship by the use of drugs, &c., my opinion is decidedly against such a course, as being certain to result in some form of nervous or mental disorder; while it is my confident opinion that all mediumship so developed is largely unreliable. Persons who accustom themselves to such aids to sensitiveness may exhibit startling phenomena, but such exhibitions are more curious than useful, more injurious than beneficial to health of body or mind. The use of mesmerism as an aid to the development of mediumship is also, it seems to me, fraught with more or less peril to health, while mediumship so developed results from a sort of over stimulation that is in some cases dangerous to a degree.

The best, the safest, and the way in which the least injury to health is experienced, is that development which occurs through sitting in the family Spirit circle. It is there if anywhere that the latent sensitiveness becomes active. It is there that the sustaining elements to assist the developing medium can be found. Under such conditions mediumship can be developed with safety, and exercised with profit to all concerned. The records of Spiritualism contain but few, if any, cases in which injury to health, transient or permanent, can be traced to mediumship *per se*. But what system can withstand the constant drafts upon its vitality by the continual "sitting" in which some mediums indulge? Almost hourly sitting for phenomena of some kind, constantly required to gratify the curiosity of the inquisitive, the unfortunate medium slowly and surely undermines health, in such instances, and mediumship, rather than the abuse of it, receives the blame. As previously insisted, disease is the natural result of such unwise procedure.

Already it has been remarked that our professional mediums, by the circumstances of their case, are prevented from pursuing any of the ordinary avocations, nor does it seem to me that they could be expected to engage in other pursuits. But the matter of mediumship in private life is different. In the period of its development some pain of body or of mind—or both—is sure to be experienced, as is the case in all transition states. Careful attention to diet, exercise, bathing, and a not too frequent resort to circle sitting, would largely reduce the discomforts of development, and when that period is past, there is, to my mind, no

reason why the duties of daily life should not be done, or why they should be interfered with by the exercise of whatever mediumship has been developed.

The opinions upon the matter at present in my mind are, that a natural cultivation of any faculty is unattended by danger to the individual, always providing, of course, that the said faculty is not diseased. Accepting the opinion that what is called mediumship is constitutional and not abnormal, there is to my mind no valid objection to its exercise or development—certainly no reason to suppose it injurious to health when confined within the limits suggested. But to be constantly sitting in circles, always on the stretch for the marvellous, attributing every pain, thought, or impulse to some outside agency, will undermine the strength of body, vigour of mind and sweetness of soul of the most robust. No thoughtful Spirits would countenance it, no sensible person would indulge in it. It stands as a species of psychological dram drinking, destructive alike of health, will, and morals.

Mediumship is not a special "gift of God," any more than dramatic instinct, musical ability, manual dexterity, or any other faculty which we exercise in our lives. To me, *all* my powers are "gifts of God," each to be used according to its nature, none to be abused. It cannot be that we possess powers, the right use of which are injurious; it is monstrous to so suppose. But, if insensate and perverse, we abuse eye, hand, ear, or mind, we must accept the punitive consequences, and the verdict, dislike it as we may, will be "it serves you right!" My full opinion is that this mediumship is natural to us, and that there ought to be no superstition about it. Its possessor is not a holy one set apart to be honoured, but a worker called to work in the midst of humanity, that the glad tidings of life hereafter may be brought home to us. It is possible to conceive the time when we all shall be our own mediums, having open vision of things spiritual and hearing things spiritual with our own ears. That time will realise for us all the knowledge of spiritual verities now best known to the few.

To realise the advantages of mediumship and avoid risking health, my advice is "temperance in all things; follow no fantastic leading, mortal or spiritual; unless your health is fairly good, avoid it; and if under it your health is suffering, abandon it."

Conscious of the imperfections of my paper, claiming your indulgence for them, and apologising for trespassing so much upon your patience, let me close. My subject has been treated from a purely practical point of view. There is another side at which a glance in passing may be permitted. We may look upon the medium as standing between earth and Spirit-life; a wire between two worlds, through which vibrate signals that we anxiously watch and nervously record; signals that make intelligible messages to us from those gone before. To those of us in doubt of that life—and many are—the medium is an object of hope, and when that hope is fulfilled he too often becomes an object of reverence. Servants of the Spirit-world, mediums have done noble service for us, borne bitter persecution, worked with indomitable courage, and sustained a warfare against the scepticism of the past 33 years which has raged around them. Spirits know how much their mediums suffer in the public work, and we at least can bear a frank and cheerful tribute to the services they have rendered us. Pursued under proper conditions, developed in legitimate ways, by-and-by ceasing to be peculiar, as it becomes more generally possessed, mediumship will be a blessing and a benefit. Each newly-developed faculty of body, mind, or soul that is unfolded, adds to the world's happiness, and the individual's power. Finally, greatly useful as mediumship is, my opinion remains that, as an abstract principle, its development and exercise at the expense of health of body or of mind, are wrong. It need not be so developed, for in itself it is natural to us, and therefore not injurious. The judicious exercise of it need never destroy that beautiful embodiment of a true life which is expressed in the words, "A sound mind in a sound body," and which is perfectly compatible with the exercise of mediumship. May my closing remark be: Health first, mediumship next. Let us not be more anxious to be mediums than we are to be healthy, for that which lowers the health of humanity tends to destroy our usefulness and happiness.

UNPOPULARITY OF SPIRITUALISM.

To the Editor of "LIGHT."

SIR,—Week after week letters have appeared in your journal deprecating the present status of Spiritual investigation, and pointing out how this might be remedied. In no instance, I think, has this been better done than in the article by "A Truth Seeker" on "The Unpopularity of Spiritualism," in a recent issue. Can you inform us who are generally interested in this matter; whether any such steps as those proposed are being taken; and also in your position as the editor of one of the first journals devoted to these subjects, could you not exercise your influence to bring this much-needed reform about?—I remain, yours faithfully,

KETHER.

[The matter has not escaped attention, and we hope to give definite information on the subject shortly.—ED. "LIGHT."]

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 seances.

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

SUBSCRIPTION RATES.

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

ADVERTISEMENT CHARGES.

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

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

NOTICE TO THE PUBLIC.

"LIGHT" may be obtained of E. W. ALLEN, Ave Maria-lane, London, and of all Booksellers.

Subscribers whose subscriptions have expired will receive the last copy due to them in a coloured wrapper, after which the paper will be discontinued unless the subscription is renewed.

NOTES BY THE WAY.

The question of Spirit Identity to which more than one correspondent draws attention is, unquestionably, one of the most important that can engage attention. It is one that has the chief interest for most Spiritualists, because it is concerned with their affections. The vast majority of Spiritualists are not attracted by a desire for scientific or philosophical investigation. They are, almost certainly, unqualified for any such attempt. But almost all of them have lost some near friend, and are stirred by that loss to a search which, in many cases, is fruitless, but which, in a considerable proportion, is crowned with apparent success. This is usually attained in the family circle. For as the motive-spring in the inquirer is love, so it is love that brings the Spirit back, and causes it to seek in the old familiar scenes for the friend left behind. Promiscuous circles do not usually provide an atmosphere wherein such Spirits can give evidence of identity, though some striking cases have come from those sources. The best and completest cases must, almost necessarily, be from private circles.

It is desirable that cases of identity should be placed on record systematically. It is only by multiplying evidence that we can hope to have material for forming a judgment. The evidence should be drawn from as wide an area as possible, and it should be minute and complete in its details. To establish a fact so tremendous nothing short of the best procurable evidence should be demanded. There must be no feeble link in the chain to which so weighty an issue is entrusted. In philosophical inquiry there is room for infinite speculation. In the religious teachings of Spiritualism it is true frequently that "the letter killeth, the spirit giveth life." But this question of identity is a question of evidence, which should be given with literal exactness, and allowed to accumulate until an induction from a sufficient number of instances can be obtained.

Our columns are open for the record of such cases, and for their critical discussion. It is necessary that recorded cases should be authenticated to us for our own satisfaction; but names need not be published unless it is desired. The narratives should be brief, concise, and free from all unnecessary details or emotional comments, while containing precise and full record of facts necessary to establish the alleged identity. In the nature of things cases fully made out must be rare. But a strict adherence to these lines of narration will, we have little doubt, bring out a number of cases in which a strong presumption is established, and these are only second in value to those rare cases where it would seem that there is no loophole for escape from proof. There must be various cases, again, which are established in the minds of personal friends by subtle touches that cannot be put in print, by evidence that appeals to the heart and not to the head. There must be failures. But whatever is recorded should be submitted to fair sifting, and the literature of Spiritualism will be so much the gainer for the results.

Truth is much disposed to lift a corner of the veil that hides the doings of eminent Spiritualists. In its last issue it tells us how that "Mrs. Milner-Gibson, as charming and kindly a lady as one might wish to meet, chanced to be a medium. Mr. Home

was an honoured guest in her house, where he once rose to the height of the ceiling. Mr. Milner-Gibson is not a Spiritualist, but he had no objection to the exaltation of Mr. Home. What he disliked were the dances performed by favourite tables and arm-chairs. 'I do beseech you to leave that table alone,' he was once heard to exclaim, looking ruefully at a cherished piece of furniture. The observation was presumably addressed to the denizens of another sphere." Many will remember the pleasant evenings with the best Spiritualists spent at the house of Mr. Milner-Gibson. But, unless everybody is very wrong, what follows is wide of the mark. "The Queen has very decided opinions on the subject of Spiritualism and its professors. For this, and other reasons, her Majesty was careful to extend no civilities to the wife of the Minister, though the Minister himself naturally received his periodical invitations." Though we do not know what the other reasons may be, we have little doubt that this is an error, as little as we have that the dragging in of august names is in bad taste.

Our correspondent, "C.C.M.," raises in his letter a point which might profitably be discussed at greater length. The mysterious sympathies of Nature may be susceptible of elucidation by reference to natural causes. Recent research has thrown much light on the subtle ether that permeates space, and which may possibly serve as the medium through which such impulses as those referred to by Mr. Crosland are conveyed. We can conceive that such an opinion may be supported by considerable force of argument; and we should not be sorry to find that such is the case. We deprecate, as much as our correspondent, the savage method of unnecessary recourse to Spirits, as to a *Deus ex machina*, for the purpose of solving every new problem. We are conscious that the scientific mind is apt to be shocked and driven into an attitude of antagonism thereby; and we would willingly exhaust the possibilities of our present science before we import into the argument any other explanation. We shall be glad to recur to the matter after further discussion.

We learn with much pleasure that Mr. A. P. Sinnett is about to publish an account of some of his researches in connection with the occult science of the East, under the title of "The Occult World." Mr. Sinnett has had exceptional means of satisfying himself of the existence of those adepts in Occultism of whom we have heard so much from Colonel Olcott, and have read such remarkable accounts in H. B. Blavatsky's "Isis Unveiled." It is claimed by these authorities that there are in existence secret brotherhoods of adepts who have inherited from fraternities of great antiquity a knowledge of the laws of Nature, and of the mysteries of spirit, that Western nations have no idea of. All attempts to open relations between European Spiritualists and these secluded beings has hitherto failed, so far as we know, though it may well be that success would not be published to the world. If Mr. Sinnett has been successful, and has anything that he can reveal, he will find a large and interested audience. Be this as it may, the narratives and reflections of one whose powers and opportunities are both so great, cannot fail to interest English Spiritualists.

"The Woman and the Age" is the title of a letter addressed to the Prime Minister by certain members of the Association for the Total Suppression of Vivisection. Whatever may be our own opinion as to the cruelties practised under the name of vivisection, especially in foreign countries, we should not have considered it within our special province to animadvert upon them, except, perhaps, in the way of general reprobation; but this letter deals with the subject from a point of view that is intimately connected with our position as Spiritualists, and demands from us a word of notice.

The argument, which is very elaborate and refined in tone, bearing internal marks of having proceeded from a sensitive, cultured, and feminine type of mind, starts with the contention that all attempts to wrest truth by methods of cruelty from nature are as futile as was the endeavour in the days of the Inquisition to extract it by methods of judicial torture. "Like the witness stretched upon the rack, Nature, put to the question by Torture, answers by a lie." "Nature is no mere mechanism, inanimate, and insensible to defiance and outrage. Like her own children, she is a soul, having a body; a very woman, whose real law is sympathy. She reflects to each one who approaches her precisely the image he presents to her." And so to the man who seeks with blood-stained hand to rifle her secrets by torture, she replies with a lie that is misleading and fallacious.

Another curious argument is drawn from the assumption that "animals may, no less than men and women, represent humanity in the making, and also in the marring, seeing that evolution has its necessary complement and supplement in degradation." "That which for the ancient world constituted the foundation of all religion, and which our own sacred books in a measure recognise, though long-forgotten, or remembered only to be derided, may yet prove the key to all the problems, to find the solution of which the Age is ruining the World—the *Transmigration of Souls*." Hence it may be (a highly uncomfortable thought!) that in "the troughs of their laboratories, vivisectioners are torturing the unborn men and women of the generations to come, and depraving in advance the souls of their own and our posterity, to the incalculable detriment of the mankind of the future." To those who consider that we all enter this world in different planes of progression, and that the antecedent experience of each new-born spirit, various as it must have been, is hidden from its backward gaze, it is a serious and startling question how much truth there may be in this by no means novel speculation. Where was the training got? By what processes of development? Is there truth in spiritual as in physical evolution? Is spirit externalised in animal forms before, at Incarnation in a human body, it receives the particle of Divinity, and becomes accountable as a Living Soul? Whatever opinion may be held on these and kindred points, no Spiritualist will deny that they possess for the student of the higher spiritual philosophy a keen speculative interest.

RASH ASSUMPTIONS.

To the Editor of "LIGHT."

SIR,—In your Editorial Notes this week on Mr. Newton Crosland's new book, reference is made to a very interesting and significant fact recorded by the author from his own experience. It seems that one day, being about to cross Great Tower Street, intent upon business, "he was seized with panic, conceiving a horrible notion that he might be attacked by a tiger. So strong was the idea that he set off running, and did not stop till he was safe in the Custom House." Next morning, he read in the *Times* that "at that precise hour a tiger had escaped as it was being conveyed to the Docks, and had injured two children in a street at Wapping, about a mile from where Mr. Crosland was." Mr. Crosland supposes that a guardian Spirit had impressed him in order to remove him "from a possible place of danger." And you say, "It is hard to see what other interpretation the fact will bear. And so it is, and will be, so long as Spiritualists resolutely turn away from the study of those mysterious sympathies and communications in nature which have no more to do with the intervention of Spirits than with the steam-engine. Imagine danger to a man in Great Tower Street from a loose tiger a mile off at Wapping! If Mr. Crosland has never been in greater danger than on that occasion, his "guardian" must have had an easy time of it. Now, sir, I ask with all respect, if Spiritualism is likely to be recommended to the public by such logic as this? The conception of Spirits is easy; *ergo*, whatever mental impression we cannot trace must be put down to their suggestion, with an impossible motive assigned. Two or three years ago I made a rough collection of cases more or less similar to the above, intended to shew how much there is in the records of "Spiritualism" with which Spirits have probably nothing whatever to do. One case, which to most minds will be more inexplicable than the above, because referring to a future event having no sort of connection with the safety, interests, or special sympathies of the individual experiencing the impression, I have already published in the *Spiritualist*. It was that of a friend of my own, a lady living in the country, who, about a year ago, had one day a strong impression that she should see a paragraph in the *Echo* newspaper containing news that the Queen was ill. She took in the *Times* and *Daily News* as well as the *Echo*, but this last was the paper impressed on her mind. She mentioned the impression almost daily to a number of persons for about a week, when sure enough the expected paragraph appeared, and it was in the *Echo* that my friend first saw it. At the time of the impression there was not the least apprehension about the Queen's health, nor had the Royal Family been at all present to the lady's mind. She was in no way connected with the Court, and there was no more apparent reason or motive for any occult information being conveyed to this particular lady about Her Majesty than to any other subject of the latter. I have on more than one occasion criticised in a similar sense remarkable and most significant

records in the *Spiritualist*, in which it has been assumed, as a matter of course, that Spirit agency was concerned, and usually that some particular Spirit friend was at work. But such remarks have simply, to use an expressive vulgarism, "run like water off a duck's back." Spiritualists will hear of nothing but Spirits. And yet if they would pay due heed to such cases as the above (which are very numerous), and recognise their true, or, at least, possible significance in other directions, how greatly might their ideas of occult nature be enlarged! So again the question of Spirit identity. The wisest and most experienced occultists of all ages have told us that, except when brought down by the deepest importunity of love or grief, none but the earth-bound communicate externally with man. To the deepest religious minds this compulsion has always been a selfish indulgence to be avoided. "Oh, wise Bhārata!" says one of the Vedic books, "grieve not for the departed. He is no longer an object for grief, and too many tears may bring him down from the heaven to which he is gone." Manifest, too, are the agencies of which occult learning treats, accounting for nearly all the "tests of identity" which satisfy the modern phenomenalist. Iamblichos, in the "Treatise on the Mysteries," has a list of them; and Indian philosophy has given us a conception of the embodiment of our own thoughts, whose reactions easily assume the semblance of external communications. Yet the mention of all or any of these things encounters a supercilious incredulity as self-confident as if no one had known anything of "Spiritualism" before the Rochester rappings! Despise authority and you will misinterpret experience. Explain! it is said impatiently, give us your "proofs." We are reminded of the demand which M. Cousin made of Hegel for a "succinct" statement of the latter's philosophy. "Monsieur," was the reply, "ces choses ne se disent pas succinctement, surtout en Français!" Occultism is a large subject, requiring, too, a little knowledge of religion, another large subject. Spiritualists might be recommended, in reply, to examine critically their own evidences, in which case they will tend more and more to limit their faith to that cautious and exact scientific definition (formulated, I believe, by M. A., Oxon,) of "a force unknown to science, [i.e., recognised, modern science] governed by an intelligence outside of a human body."

Your obedient servant,

C. C. M.

To the Editor of "LIGHT."

SIR,—In your last number you make some comments upon an incident narrated in my book, "Pith," and you suggest that possibly I may have influenced my friend at a distance by the exercise of will-power, rather than by prayer inviting the co-operation of a guardian-angel. I will give you my reasons very briefly for differing from your view. I have never been able to trace any results to will-power, unless I was in personal contact with the object to be influenced; but when I have prayed for a certain thing to be done, and I have at the time had the advantage of the watchful assistance of a clairvoyant, she has described to me an angel sent on the special purpose which I desired might be accomplished. I mention this fact somewhere in my book as my reason for believing in the office of guardian-angels.

Now that I am writing to you, will you permit me to make a remark on another subject which I see noticed in your columns. I mean the astronomical topic.

In my Essay on the "Astronomy of the Future" I have ventured to maintain the theory that the sun is *not* a luminous body, and that it does *not* emit light and heat as such.

I have endeavoured to prove that the sun is simply a battery emitting a magnetic force which becomes light and heat when this force enters our atmosphere; and that there is not the least reason for supposing that the sun or any other heavenly body is undergoing waste or likely to suffer cosmic decay or death.

My arguments and illustrations to support this view are of course too consecutive and elaborate to be even abbreviated here. Anyone who is interested in the subject can refer to the book itself.—I remain, yours, &c.,

NEWTON CROSLAND.

Men dare not look Truth in the face, except by degrees. They mistake her for a Gorgon, instead of knowing her to be Minerva.

There is this difference between a thankful and an unthankful man: the one is always pleased in the good he has done, and the other only once in what he has received.

FACTS IN PERSONAL EXPERIENCE.

[The persons who narrate the following incidents have furnished their names and addresses to the Editor as guarantees of good faith.]

Sitting one day in our séance room with three other persons, in a good light, waiting around a small table for what might come to us, we heard knocks in a corner of the room. Looking in that direction, we all saw a common cane-bottomed chair, about six feet distant from the nearest person—myself—rise up on two of its legs, balance itself a moment, then come down with the noise we had heard, and incline itself another way, so as to stand on other legs, and so on. After watching this performance a while, and asking questions, which the chair answered by raps upon the floor with its legs, I said, "Since you can stand on two legs, why can't you walk? Try and come to me." The chair rose at once upon the two nearest legs and deliberately walked to me and pressed against my knee. I examined it carefully all over. There was no machinery—no trick. The chair declared that it was moved by the Spirit of one very dear to me; but I have only the word of the chair for that—its assenting gesture and caressing pressure. A table around which people are sitting often rises from the floor. The round table in our séance room weighs probably 60 or 80 pounds. I have seen it rise a foot or more from the floor and stay in that position with a wavy motion while I slowly counted 20. I have seen such a table rise when the persons around it were all standing, and touching its top with the ends of their fingers. A well-known theologian and poet who saw this phenomenon one night, said, "I wonder if it would rise with me on it." Three loud raps on the table made affirmative answer. The gentleman sat on the centre of the table and it rose as before, the entire weight lifted being about 180 pounds. Firmly holding the hand of a medium with my right hand, I have had a chair suddenly "threaded" upon my right arm. I have observed this fact ten times with two mediums, and various sitters. The action is instantaneous. It involves the passing of matter through matter—that is, the chair must pass through the arm, or the arm through the solid wood of the chair. In every case that I have observed, the chairs were my own and perfectly sound and solid. Were not the clasped hands in some way unconsciously separated for a moment? To test this, I tied the two wrists together with fine cotton thread. The chair came upon the arm all the same. The fact is unquestionable. I know as much of its cause or manner as I do of that of gravitation.—T. L.

In May, 1865, on a Wednesday evening, between seven and eight o'clock, I quite suddenly and unexpectedly became aware of the presence of a young Spirit friend whom I will call Elsie. Elsie's mother was living over 80 miles away from me at the time. Any medium (whether a conscious or an unconscious one—for many who know nothing of what we call Spiritualism are mediums) will understand what I mean when I say that Elsie now came and spoke to me, with a voice that was within my own self, and yet distinct from my own "inner consciousness." She said to me, "You must write directly to dear mamma, and tell her that my brothers are quite well and nearing home." "I don't believe it," I said, "and I'll not take the pencil to receive a false communication." Of course I did not think it could be Elsie, but some Spirit who was personating her; for I felt that the information given was false. According to my belief the two brothers mentioned were at that time in the West Indies, and likely to remain there for some time. I went on with my reading, fully determined to take no notice of the Spirit's message. But Elsie (as she proved to be) persisted in her request. I got but little sleep that night because of this persistence, and I awoke in the morning unrefreshed, but still resolute to resist what I took to be evil. It was useless,—the "burthen of the prophet" lay too heavily upon me. So, towards evening, knowing that if I did not write I should have another sleepless night, I determined to yield to the influence; but I felt it necessary for this inner voice to confirm itself by the writing mediumship before I would fully accept it as from a spiritual source. Upon taking the pencil I received a long and very sweet message from Elsie to her mother. It contained much more than I had had given me by the inner voice, and the details referring to her brothers were given in entirely different words. I sent it off at once to Mrs. H., writing a letter with it to say why I felt so driven to receive what I felt so sure must be an untrue message. When the letter was posted I felt at peace, and glad enough of the rest. By return of post came a reply

from my friend. She told me that as soon as my letter was given to her she remarked to a friend who was with her, "I know this letter contains a message for me." She then told me that on the previous Wednesday evening, between seven and eight o'clock—i.e., exactly at the same hour that Elsie first came to me—she was thinking very anxiously about her boys. At last she spoke to her Spirit-child, Elsie, just as we Spiritualists do, knowing that her longing for Elsie's presence would in all probability, and according to the laws of Spirit intercourse, bring her to her side. She begged her Spirit-child, if she could do so, to go first to see her brothers, and then go to me and give a message through me about them. On the Saturday of that same week the brothers reached home safely from their long voyage, and both were, as Elsie had declared, "quite well," though one of them was consumptive when he went out.—F. T.

The following may perhaps be of interest to your readers, and is vouched for by a Dissenting minister who is well known in the north of Norfolk:—An elderly couple (well known by the said minister) are now living at Sheringham, in Norfolk, and are very respectable people. Their son was away with other fishermen, close to Grimsby. A short time ago, this woman woke up one morning at three or 3.30 from a horrible dream, or dream vision, in which (so she told her husband) she had seen her boy's boat go over, not far from shore; he had hurt his nose against something, had sunk, and was drowned. She didn't succeed in convincing her husband of the truth of her conviction that it was no mere dream, and he was soon asleep again; but she could not sleep any more, and took note of the time. In the course of the afternoon a young woman, with a telegram in her hand, came toward the cottage, saying, "I have brought you bad news." The mother answered, "Yes, I know; it's about my boy, who is dead; he is drowned!" and then fainted. She was unconscious for about two hours. When able to hear particulars, they told her that her son and his mate had met with an accident to their boat, and had both been shot out into the water, the boat turning bottom upwards. The friend was saved almost by a miracle, for the bit of rope he hung on to was rarely left hanging down; but the other poor fellow's body was found afterwards, and his nose was injured, just as his mother had dreamt, and the accident occurred at the same hour as her dream.—E. R. P.

SISTER DORA.

Under this title a very interesting and pathetic biography has been published, which gives a graphic and powerful delineation of the life of a notable woman, who created and presided over a hospital at Walsall. Such a career as that depicted by the able authoress—Miss Margaret Lonsdale, of Lichfield—ought to be studied more as a solemn warning than as a shining example. In fact, her story is painful, shocking and deterrent, rather than encouraging and inviting.

Sister Dora was certainly singularly gifted with a rare combination of qualities; but she recklessly and too ambitiously endeavoured to do the work of three capable and reasonable persons, and her end was necessarily a premature and terrible death.

While endeavouring with almost morbid zeal to rescue others, she in her own case set the laws of health at defiance. She disregarded all precautions and moderation in the care of herself; her blood became poisoned; cancer of a most malignant type was superinduced entirely by her own fault in neglecting the most prudent sanitary conditions; and her life was consequently sacrificed in its prime, at the age of 46—at a time when sensible women are generally able to start afresh on a course of usefulness.

Sister Dora was not "an abstainer," and it appears that on one memorable occasion she was obliged to resort openly to the stimulus of brandy to fortify herself under the trying ordeal of the performance of a dreadful operation which she superintended. This casual disclosure is significant and unsatisfactory; as it almost leads one to suspect that latterly she resorted to this aid more frequently and privately than could be safely recommended. We may be quite sure that any life which is compelled to seek irregularly the assistance of stimulants, is an unwholesome life.

Miss Lonsdale tells us that certain miraculous powers and incidents were attributed to Sister Dora, but Miss Lonsdale declines to put them definitely on record, as she did not derive a knowledge of them from Sister Dora's own lips—the very last source, we should imagine, from which such information could be expected—and that they were probably only a superstitious

version of the deeds inspired by Sister Dora's wonderful "genius and energy." We are not quite so sure on this point. Genius and energy will doubtless produce great wonders, but they never yet wrought a miracle; and we are sorry that our authoress has taken refuge under such a rationalistic interpretation. We should like to have had the opportunity of judging for ourselves whether the superstitious version or the common-place materialistic inference is the more worthy and correct view of "Sister Dora's miracles." We are very much afraid that Miss Lonsdale has omitted from her work the most precious part of the life of her heroine. If all biographers had been equally reticent, what would have become of some of the most valuable teaching in the history of man?

The great fault in Sister Dora's character appears to have been her ambition to do good single-handed, and to allow no rival near her throne. Sister Dora is, therefore, not a person to be imitated. If people would only do their duty in a reasonable and righteous method, there would, it is true, be less "glory" in the world; but there would be also less sensationalism, fewer tragedies and stimulating biographies, more common-sense and sober virtue.

N. C.

OUR CONTEMPORARIES.

"The Spiritualist."

The series of papers upon "The Genesis of the Soul," contributed by "M.D.," which papers have been elucidative of Kabbalistic views upon the matter, are brought to a close. In the present and concluding paper the identity of matter, in its two states, material and spiritual—is enforced, the distinction depending upon "formal differences in density," according to the Kabbalists, who claim that the more dense matter of this world is attracted to the more dense Spirit-matter of the other world. The doctrines of elementary Spirits; of a dual manifestation of the Spirit of earth, operating upon a certain class of Spirits; the moon as a central source of Spiritual power, ruling the more "rarefied Spirits;" the ultimate extinction of elementary Spirits; the continual progression of higher grades of Spiritual beings; the formation of all Spirits into companies, comprising those given to a common pursuit, acting under a directing head, and which company passes under a certain name, which is also used as the name of every member belonging to it,—are all set out at length.

Signor Rondi relates his investigations into the matter of a haunted house at Rome. Part of the building, which is situated in the Via Larga, is used as the printing office of a clerical journal, *La Frusta*, and in a little room, at the top of the house, occupied by two ladies, "blows were heard almost like the firing of guns, and the house shook as with an earthquake." Police and neighbours alike failed to discover the cause of the phenomena. The matter has been discussed in the Roman newspapers, prominently in *Il Bersagliere*, which "admitted, in a very fair article, that all the scientific and other witnesses had failed to discover the source of the phenomena."

"The Medium."

The farewell sermon of the Ven. Archdeacon Colley to his parishioners, preached at Pietermaritzburg, having for its text, "Hell a Necessity: a Provision of Divine Mercy," is given in full. It is interesting, replete with good thought, and closes with these words:—

"And now I leave you; were I to stay with you always I could but repeat these things, and say what I have said, perhaps in other words with new illustrations; but the theme would be the same—love to God, and love to man, and love to God shewn, attested, proved by love to the neighbour."

Clairvoyance is still further treated by "Humner Stafford," who, among other statements, remarks:—

"Ordinary sleep is said to be produced by an increased supply of blood to the brain. It is one way of producing sleep, but not the only one. The action of the magnetic fluid is simply reversed in the case of sleep produced by a Magnetiser. When the senses are sealed to the external world, the mind or spirit of the sleeper is able to convey impressions to that part of the brain which is prepared, by its increased sensitiveness, to receive them. It can read all the thoughts of the Magnetiser. He can see all the Magnetiser sees, hears, or feels, for he reads the thoughts as they leave his brain. There is nothing wonderful in all this, nothing that should excite astonishment."

"The Herald of Progress."

"The Experiences of the Spirit, 'Thomas Carlyle,'" through the mediumship of Mr. J. C. Wright, of Liverpool, is an article occupying the place of honour in the last issue of our northern contemporary. In 1869 Carlyle defined Spiritualism as the "Religion of Dead Sea apes," and now the Spirit purporting to be his, recognising his error, shall it be said? remarks through the medium: "I cannot resist the temptation to congratulate the workers in the Spiritual movement—under their load of public opprobrium and scorn—for the enlightenment and the development of Psychological Phenomena." Concerning the communication it is editorially stated: "The manner is

peculiarly that of the well-known writer, and the language and style are as different from that of the medium's own as the difference between Thomas Carlyle and J. C. Wright." On this point opinions will differ. Concerning Mr. E. W. Wallis, who will shortly leave England upon a lecturing tour in America, we learn that he lately delivered, while in the Ashington district, "An excellent discourse in the Schoolroom, Cambois, to a rather large and attentive audience. This is the first public lecture on Spiritualism in this colliery village." It is further stated that "Mr. Wallis also spoke at Ashington and was greeted by fair attendances. The addresses are said to have been excellent, and gave great satisfaction."

"The Religio-Philosophical Journal."

In the last number to hand there is a leading article upon "Trance Speaking," dealing with the matter in a critical and thoughtful manner. The propriety of the publication of the names of well-known celebrities, as the inspirers of trance discourses, is questioned, as it may not be either wise or useful. While it is considered proper to announce the source of the discourse, and for such source to be publicly proclaimed in print if medium and publisher are alike satisfied in their own minds; yet, when the alleged source of the inspiration is questioned—not out of any unkindness to the mediums, but with a desire to arrive at the truth—it may be considered, says the writer of the article, that the medium who then complains has reached "that unfortunate mood in which one loves his opinion or impression better than the truth." As to the fact of trance speaking, its merit, and the authorship of the addresses so delivered, the article thus concludes:—"Trance speaking is a reality, unless scores of good men and women who speak in this way, and hundreds of Spirits who claim to speak through them all lie. Other evidence shews its reality also; yet exalted conditions of the powers of the speaker, not by any spirit-aid and innocently supposed to be supernal inspirations, are to be counted on, and we must not lose our self-reverence in a new sense of the nearness of spiritual beings invisible to our poor eyes. To sum all up, we must exercise liberty of judgment on the intrinsic merit, and likeness to Spirits purporting to control speakers, in good faith and good feeling, for the benefit of speaker and hearers or readers."

The following plain words from William Denton serve to shew that Spiritualists are not afraid to condemn folly within their own cause:—"Since arriving here (San Francisco) I have attended two of Mrs. Crindle's materialising circles, but received from them no satisfaction. The medium submits to no test conditions and gives the spectator no means of distinguishing the manifestations from the performances of a skillful juggler. Such performances never convince sceptics, and they only cause Spiritualists to waste their time and money."

Dr. D. C. Dake writes from New York that sufficient means have been raised by the First Harmonial Society (A. J. Davis president and lecturer) to pay its expenses for three coming months, and also to pay Dr. Alexander Wilder the sum due on his salary as Professor of Psychological Science and Magnetic Therapeutics at the United States Medical College. The importance of that Professorship and the ability of Dr. Wilder should be widely known.

"The Banner of Light."

An account is given, taken from the *Chicago Daily Times*, of a presentation to Mrs. Richmond of a valuable sapphire ring and a purse of money, upon the evening of her birthday, the 21st ult. The presentations were made on behalf of "The Ladies' Union," in their parlours, and was largely attended. The report closes by stating: "The crowded room, the enthusiasm of the company, and the heartfelt and complimentary words spoken to Mrs. Richmond, together formed an occasion long to be remembered by all who took part in the pleasant re-union."

A complimentary concert has also been lately given to Mr. J. W. Colville, which was a complete and gratifying success.

Mr. Charles D. Lakey, writing from New York, concerning Mr. Willie Eglinton, whom he has for guest, describes several circles held with the medium as being very satisfactory, the phenomena consisting of those usually witnessed at Mr. Eglinton's sances, including materialisations. Among various things the following is narrated: "Mr. Eglinton suddenly called for a card. While Professor Rice still held the card in his hand, the medium told him to tear off a corner for identification, which he did. Then he seized the torn card, and opened a book, placing the card in so that we saw both sides were unwritten on, closed the book, and asked Professor Rice to place his ear on it and listen. 'Do you hear the pencil writing?' 'Yes,' said Rice. On opening the book there was the card written full, signed by a dead friend of Mr. Rice. This all took place under absolutely test conditions."

Art is but a mirror, which gives back what is cast on its surface faithfully only while unsullied.

The many friends of Mr. W. H. Lambelle will regret to hear that the local managers of our Northern contemporary, the *Herald of Progress*, have resolved to dispense with his services in connection with the paper.

GOSWELL HALL.

On Sunday evening last A. T. T. P., "Recorder of Historical Controls," occupied the platform of this hall, and delivered a stirring address on "Spiritualism in Comparison with Secularism and Christianity." We were also favoured with portions of two interesting controls, one by "Warren Hastings," bearing on the fact of so many eminent men dogging the footsteps of the medium and gaining what information they can in this surreptitious manner. A. T. T. P. also brought several drawings and paintings which were produced by his medium in a state of trance. These were suspended in the hall, and a graphic description was given as to the persons they represented, the condition under which they were produced, &c. In closing the speaker urged on the audience the necessity of more effectually supporting the committee in carrying on these meetings in Goswell Hall, which we trust will be responded to heartily. We enjoy quite a treat now in having the organ accompaniment to our singing, which is performed by the able and willing hands of Mr. Denman. We hope to be soon able to boast of an efficient choir, and all those interested in that object will oblige by coming on Sunday evenings at six o'clock for rehearsals.—J. N. G.

LADBROKE HALL.

The meetings on Sunday last were well attended. The one in the evening was addressed by Mr. W. H. Harrison, the subject of the discourse being "If a man die shall he live again?" The lecturer said that in this day there was much doubt prevailing as to the fact that a man lived after the dissolution of the physical body. The declaration was made times out of number by the priests of the day that man did live; but if you asked them for their proof, or even dared to question their statement, you were swooped down upon by a shower of abuse. Yet the present age demanded facts, not fiction, knowledge, not belief. The lecturer also said that many great men had left upon record testimony to the truth of Spirits' return, and that there were also other great and noble minds now living in our midst who were prepared to stand by the truth and knowledge that men after physical death did make their presence known to their friends and relations. The lecturer was listened to by a large and intelligent audience. After the discourse F. O. Matthews followed with "Clairvoyance," and many strangers received tests who declared that they had never been in the hall before and had never seen the medium in their lives. One of the tests may be mentioned as a sample. Mr. Matthews, with closed eyes and in the trance state, walked from the platform to the bottom of the hall, and turning to a gentleman said, "A Spirit requests me to say—You are my brother James, and I want you to leave the house you are now in, and move to such a place, where I direct, for the good of yourself and your family. Your brother John does not act consistently with you and yours; but I will help you, and will labour to bring better influences about you. I am your loving brother, Charles Stewart." The gentleman was requested to state if all this were true, and also if he had seen the medium before. He responded, "No, I never was in this hall before, and Mr. Matthews is a total stranger to me." The notices for the ensuing week given out at the close, announced that Spiritualists who needed the assistance of Mr. Matthews or any other worker in the cause, for visiting of the sick, the naming of children, or the interment of bodies could have their requirements attended to by applying to Mr. Matthews at the termination of the meeting, or at his private address.

QUEBEC HALL.

On Sunday evening last Mr. Hunt occupied Mr. MacDonnell's place, and gave an impressive address on "Death in a Family of Spiritualists." The sketch was not new, but it was refreshing to hear the subject treated in a calm, earnest, and impressive manner by one whose heart was in every word he spoke, and whose words, consequently, went home with power. The usual discussion which follows Sunday lectures was dispensed with, and we have no doubt a very good impression was produced in the room. The attendance, though not large, was representatively Spiritualistic.—J. M. D.

CARDIFF.

On Sunday evening, the 15th inst., at the rooms of the Cardiff Spiritual Society, the meeting was addressed by the guides of Mr. Brooks, who gave their ideas as to the present state of Spiritualism generally, at the same time taking up the subject of local arrangements and policy. During the public meeting one of the visitors, a former member of the society, shewed evidence of being powerfully controlled, and at the conclusion of the proceedings a small circle was formed under the presidency of Captain Mark, resulting in the complete control of the medium, through whom several interesting communications were given.

FALMOUTH.

A correspondent, signing himself "Ka-Wood," in the last issue of the *Cornubian*, writing upon "Inspiration," narrates the following as illustrative of how people are inspired at times to do acts of mercy and usefulness:—"I will relate a recent and local instance of holy Spirit intercourse and interposition, in illustration of another kind and object of inspiration. A poor

woman, oppressed with sorrow and care, anxiety and doubt, determined on suicide as a means of relief, and for this purpose she went in the middle of the night to a river near by. Not far hence a good man retired to rest, but could not sleep. It seemed as if someone kept on saying to him, 'Go to the river'—'go to the river.' At length he went. On arrival, he heard no one, he saw no one; and no explanation was then given of the inward voice and command, to which he had yielded in leaving his bed, and going there. But the explanation did come. He would not return without singing some verses of a hymn, and offering up prayer to Him who sees in the darkness as in the light, and to whom the secret sorrow of every heart is known; and, on this particular occasion, of that poor woman. Singing and prayer ended, he returned home to rest, and slept. In a short time afterwards the would-be suicide and that man of God met, unknown to each other, at a religious service. There the woman related her experience, and said how that from certain oppressing causes, she had decided on a certain night to obtain relief by drowning herself; but as she drew near to the river, to her great astonishment, seeing no one, she heard the words of a hymn being sweetly sung, and then a prayer. Her purpose was changed, she returned home, her mind was relieved, she was saved. Then the good man understood, knew, and made known for what reason he could not sleep, and why some holy watcher had whispered to him so loudly and effectually, 'go to the river.'"

LIVERPOOL.

The Liverpool Psychological Society received a visit from Mr. J. J. Morse on Sunday last, the members and friends presenting themselves in goodly numbers to welcome the return of their old friend, who freely placed his services at their disposal. The afternoon congregation was presided over by Mr. J. Shepherd, who introduced the lecturer in a generous speech, and after the usual preliminaries Mr. Morse proceeded with the address, which was entitled "Spiritualism a Religious Solvent." In the evening a very large audience was in attendance, many faces being seen that are not usually present. Mr. J. Lamont occupied the chair, and the address upon the subject, "From Earth to Heaven," elicited continuous tokens of approval during its delivery, and was heartily applauded at its finish. The chairman proposed, and Mr. J. Shepherd seconded, a vote of thanks to Mr. Morse for his kindness in coming to Liverpool, and hoped it would not be long before they had the pleasure of seeing him again. The audience unanimously endorsed the vote, and at the termination of the meeting Mr. Morse was kept busy with hand-shakings and the exchange of congratulations.

NOTTINGHAM.

Last Sunday evening Mr. S. Hancock gave a lecture on the scientific evidence of Spiritualism. He shewed that the physical phenomena had been the base of all religious beliefs, giving from the Jewish faith illustrations from Abraham, Moses, Elijah, and Jesus and His Apostles. He then alluded to the character and qualifications of the witnesses to modern phenomena, and shewed from legal authorities what constitutes evidence. The facts were then gone into at some length, as well as the usual method of dealing with them, viz., fraud, psychology, conjuring, unconscious cerebration, and unconscious muscular action. The lecturer concluded by proving that the outcome of the phenomena was to make Spiritualism the power by which modern Materialism would be grappled with and destroyed. The address was full of interest, and was listened to with deep attention.—W. Y.

SPIRITUALISM AMONGST THE CLERGY.—"I am sure you will be glad to know that many of my clerical friends take most kindly to the reading of Spiritualistic literature. I lent one 'Zöllner's Transcendental Physics' you sent me. He wrote to me in the most rapturous terms. He found in it something irresistible. He says: 'I am no advocate of the subject. I do not like it. But I must take it as a fact, and something in the gracious providence of the Most High to save the human race from the curse of Materialism which has spread everywhere as the sheet of Death under the religious feelings of men.'—*Extract from a letter from a clergyman of the English Church.*

MR. J. J. MORSE'S APPOINTMENTS.—London, Sunday, May 22, Ladbrooke Hall, 7 p.m.; Northampton, Sunday, May 29; Goswell Hall, Sunday, June 12; Keighley, Sunday, June 19; Stamford, Sunday, July 24.

FREE TRIAL BOX OF CHARCOAL DIGESTION PILLS.

The new cure for INDIGESTION and its terrible train of Diseases. BILIOUS and LIVER COMPLAINTS, Habitual Constipation, Piles, Rheumatism, Epilepsy, Worms and all affections of the Chest and Kidneys. Recipe for preparation and use of Pure Vegetable Charcoal, together with a trial box of CONCENTRATED CHARCOAL DIGESTION PILLS, sent free on application. Enclose Stamped Addressed Envelope to "Manager, Medical Carbon Company, Nottingham." Dr. Hassall says: "Your Charcoal is pure, well carbonised, and being prepared with great care, is well adapted for medicinal purposes."—*Advt.*

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.; Bishop Clarke, of Shooe Island, U.S.A.; Darius Lyman, of Washington.

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

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

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; Immanuel H. 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.

PROGRESSIVE LITERATURE AGENCY,

AND
EUROPEAN DEPOT OF MESSRS. COLBY AND RICH,
BOSTON, U.S.A.

J. J. MORSE,
53, SIGDON ROAD, DALSTON, LONDON, E.
ESTABLISHED 1878.

AMERICAN DEPARTMENT.

All works published by COLBY and RICH supplied, and each new work added to stock as soon as published. Any book not in stock procured for order without extra charge.

ALL BOOKS SENT POST FREE.

Abridged List of American Works issued by COLBY and RICH on sale at the Agency. Complete Lists Post Free.

WORKS BY A. J. DAVIS.

Complete Sets, 29 vols.	152 6
Nature's Divine Revelations	15 0
Great Harmonia, 5 vols., per vol.	6 6
Death and the After Life	3 6
Views of our Heavenly Home—(Last New Work)	4 0

WORKS OF DR. J. M. PEEBLES.

Buddhism and Christianity	1 0
Christ, the Corner-stone of Spiritualism	0 6
Jesus: Myth, Man, or God	2 6
Parker Memorial Hall Lectures	1 0
Spiritual Harp—(Words and Music)	8 0
Our Immortal Homes—(Last New Work)	7 6

WORKS OF WILLIAM DENTON.

Soul of Things (vols. 1, 2, and 3)—per vol.	6 6
Geology: The Past and Future of our Planet	6 6
What was He? or, Jesus in the Light of the Nineteenth Century	5 6
Common-sense Thoughts on the Bible	0 6
The Irreconcilable Records; or, Genesis and Geology	1 0
Life of William Denton	1 0
Is Spiritualism True?	0 6

POEMS BY LIZZIE DOTEN.

Poems of Progress	6 6
Poems of the Inner Life	6 6

MISCELLANEOUS WRITERS.

The Bible of Bibles.—KERSBY GREAVES	8 6
The World's Sixteen Crucified Saviours	8 6
After Dogmatic Theology: What?—STEBBINS	3 6

NEW WORKS FROM THE PRESS OF COLBY AND RICH, BOSTON, U.S.

Religion of Spiritualism.—Dr. S. WATSON	6 0
The Scientific Basis of Spiritualism.—EPHES SARGENT	7 0
The Witchcraft of New England.—ALLEN PUTMAN	7 0
What must I do to be Saved?—INGERSOLL'S LAST LECTURE	0 3

Post free, 34d

ENGLISH AGENT OF THE RELIGIO-PHILOSOPHICAL JOURNAL AND PUBLISHING HOUSE, CHICAGO, U.S.

All works issued by the above House sold or procured to order.

FOREIGN PERIODICALS DEPARTMENT.

Subscriptions received for

THE BANNER OF LIGHT,

The oldest Spiritual Journal in the world. Post free, 15s. per year.

THE RELIGIO-PHILOSOPHICAL JOURNAL,
A Radical Spiritual Paper. Post free, 15s. per year.

LIGHT FOR ALL,

Published in California. Eight pages. 6s. per year post free.

MILLER'S PSYCHOMETRIC CIRCUAR,

Published in Brooklyn, New York, and devoted to the exposition of the wonderful science of Psychometry. 6s. per year post free.

HARBINGER OF LIGHT,

Published in Melbourne, Australia. 7s. per year, post free. This Journal delineates the progress of Spiritualism at the Antipodes.

Subscriptions received for all the Periodicals published in England.

Address all orders and communications to J. J. MORSE, Progressive Literature Agency, 53, Sigdon-road, Dalston, London, E. TERMS CASH. P.O.O. LONDON, E.C. THE TRADE SUPPLIED.—CATALOGUES POST FREE.

BANNER OF LIGHT:

The Oldest Journal in the World devoted to the

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY AT No. 9, MONTGOMERY PLACE,
BOSTON, MASS.

COLBY AND RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER,

LUTHER COLBY.....EDITOR,

JOHN W. DAY.....ASSISTANT EDITOR,

Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS of INTERESTING and INSTRUCTIVE READING, embracing

A LITERARY DEPARTMENT.
REPORTS OF SPIRITUAL LECTURES.
ORIGINAL ESSAYS—Upon Spiritual, Philosophical, and Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

Terms of Subscription, in Advance :

Fifteen Shillings per Annum.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of SPIRITUAL PROGRESSIVE REFORMATORY, AND MISCELLANEOUS BOOKS.

* Catalogues of Books Published and for Sale by COLBY & RICH sent free. Remittances and orders can be sent to the Publishers to the above address, or to our Agent, Mr. J. J. Morse, 53, Sigdon-road, Dalston, London, England.

MEDIUM WANTED.

WANTED, a Good, Powerful, Materialising Medium.—Please address, "Ed. Frankenfeld," Hannover, Haunmann-strasse, 11 Germany.

British National Association of Spiritualists.

(ESTABLISHED 1873.)

38, GREAT RUSSELL ST., LONDON, W.C.
(Corner of WOBURN STREET.)

COUNCIL.

Adshood, W. P., Derby House, Belper, Derbyshire.
Barrett, F., Hawthornden, Leacroft, Staines.
Bennett, E. T., The Mansion, Richmond.
Bowman, J., 65, Jamaica-street, Glasgow.
Coffin, Walter H., F.C.S., Junior Athenaeum Club, Piccadilly.
Croeland, Newton, Lynton Lodge, Vanbrugh-park-road, Blackheath, S.E.
Edmonds, T. H., 7, Oberstein-road, New Wandsworth.
Evans, Colonel, E. I. U. Service Club, 14, St. James's-square, S.W.
FitzGerald, Mrs., 19, Cambridge-street, Hyde Park-square, W.
FitzGerald, Desmond, 6, Akerman-road, Brixton, S.W.
FitzGerald, Mrs. Desmond, 6, Akerman-road, Brixton, S.W.
Green, G. F., 16, Vicarage Park, Plumstead, Kent.
Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.
Isham, Sir Charles, Bart., Lamport Hall, Northampton.
Lamont, J., 45, Prescott-street, Liverpool.
Maclean, Major-General, E. I. U. Service Club, 14, St. James's-square, S.W.
Meungens, J. G., The Manor House, Penge, S.E., and 3, Church-lane, Calcutta.
Morse, J. J., 53, Sigdon-road, Dalston, E.
Pearson, Cornelius, 15, Harpur-street, Bloomsbury, W.C.
Pearce, R., Lanarth House, Holder's Hill, Hendon, N.W.
Podmore, Frank, 16, Southampton-street, Fitzroy-square, W.
Reimers, Christian, 47, Mornington-road, Regent's Park, N.W.
Rogers, E. Dawson, Rose Villa, Church End, Finchley, N.
Rondt, Signor, 22, Montagu-place, Russell-square, W.C.
Speer, S. T., M.D., 13, Alexandra-road, South Hampstead, N.W.
Theobald, Morell, 62, Granville Park, Blackheath, S.E.
Tredwen, R. Pomeroy, 40, Claverton-street, Piccadilly, S.W.
Withall, H., 5, Angell Park-gardens, Brixton, S.W.

VICE-PRESIDENTS.

Mrs. FitzGerald. Mr. E. Dawson Rogers.
Mr. Desmond G. FitzGerald. Dr. S. T. Speer.

HON. TREASURER.

Alexander Calder, Esq.

AUDITORS.

J. W. Gray, Esq. G. H. Potts, Esq. Morell Theobald, Esq.

RESIDENT SECRETARY.

Mr. Thos. Blyton, 38, Great Russell-street, Bloomsbury, London, W.C.

HONORARY OR CORRESPONDING MEMBERS.

His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia.
Ahmed Rassim Pasha, Khan de Rassim Pasha a Bahdjé, Capoussou, Constantinople.
The Baron Von Vay, President of the Spiritual Society at Pesth.
The Baroness Adelma Von Vay, Gonobitz, bei Potschach, Styria, via Gratz, Austria.
The Baroness Guldenstübbe, 29, Rue de Trevis, Paris.
Colonel Don Santiago Basols y Folguera, Madrid.
El Visconde de Torres-Solanot, Madrid.
The Hon. Alexander Akakof, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg.
M. Gustave de Voh, 1, Reich Strasse, Dresden, Germany.
Signor Sebastiano Fenzi, Firenze, Italy.
Herr Constantin Delhez, Wien, Austria.
J. M. Peebles, Esq., Hammonuton, Atlantic Co., New Jersey, U.S.A.
Mrs. Cora L. V. Richmond, New York, U.S.A.
Miss Anna Blackwell, La Treasorerie, Wimille, Boulogne-sur-Mer.
Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta.
James Mylne, Esq., Behesa, East Indian Railway, Bengal.
Mrs. Emma Hardinge-Britten, San Francisco, U.S.A.
A. J. Biko, Esq., Noordeinde, 188, The Hague, Holland.
Professor Friedrich Zöllner, Leipzig, Germany.
Dr. Maximilian Perly, Professor of Natural Science, Berne, Switzerland.
Dr. Franz Hoffmann, Professor of Philosophy, Würzburg University, Germany.
Gregor C. Wittig, Esq., Kornstrasse, 23, Leipzig, Germany.
W. H. Terry, Esq., 84, Russell-street, South, Melbourne, Victoria, Australia.
M. Leymarie, 5, Rue Neuve des Petits Champs, Palais Royal, Paris.
H. T. Child, Esq., M.D., 634, Race-street, Philadelphia, U.S.A.
E. Crowell, Esq., M.D., 196, Clinton-avenue, Brooklyn, New York, U.S.A.
M. Léon Favre Clavairoz, Consul-Général de France, Ville Bourrières, St. Maur les Fosses, près Paris.
G. L. Ditson, Esq., M.D., Albany, New York, U.S.A.
W. L. Sammons, Esq., Cape Town, South Africa.
J. Murray Spear, Esq., 2,210, Mount Vernon-street, Philadelphia.
Mrs. J. M. Spear, 2,210, Mount Vernon-street, Philadelphia.
J. H. Gledstanes, Esq., Merignac, Gironde, France.
Samuel Chinnery, Esq., 9, Rue Piquière, Paris.
Rev. Samuel Watson, Memphis, Tennessee, U.S.A.
Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.
M. de Basompierre, 285, Chaussee St. Pierre, Etterbeck, Brussels.
M. A. Anthelme Frits, Rue de Palais, 137, Schaerbeek, Lez-Bruelles.
Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.
Z. Teet, Esq., M.D., Union Springs, Cayuga Co., New York.
Comte de Bullet, Hotel de l'Athenée, Rue Scribe, Paris.
J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, London, N.W.
Captain R. F. Burton, F.R.G.S., H.M. Consul, Trieste, Austria.
A. B. Wallace, Esq., F.R.G.S., Pen y bryn, St. Peter's-road, Croydon.
Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.
Mille, Huet, 173, Rue St. Honoré, Paris.
W. B. Godbe, Esq., Salt Lake City, Utah, U.S.A.
Dr. Grunhut, Waitzner Boulevard, 57, Buda-Pesth, Hungary.
Dr. A. E. Nehrer, Eperjes, Hungary.
J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.
Mrs. Hallcock, 4, The Avenue, Bedford Park, Chiswick, W.
Signor Damiani, 2, Vico del Vasto, Palazzo del Vasto, Chiaja, Naples.
Dr. Puel, 73, Boulevard Beaumarchais, Paris.
Herr J. H. Stratil, Modling, 18, Brühler-strasse, near Vienna.
M. Cochet, Rue Tangier, Algiers.
Berks T. Hutchinson, Esq., 2, New-street, Cape Town, South Africa.
Miss Lizzie Doten, The Pavilion, Tremont-street, Boston.
H. J. Newton, Esq., 128 West 43rd-street, New York.
Dr. Robert Freise, Breslau, Germany.
M. C. de Rappard, 41, Rue de Trevis, Paris.
Thos. Blyton, 38, Great Russell-street, London, W.C.

ALLIED SOCIETIES.

HOME.

Dalston Association of Inquirers into Spiritualism. President—Mr. J. J. Morse, 33, Sigdon-road, Dalston, E.
Brixton Psychological Society. Hon. Sec.—Mr. H. E. Frances, 23, Cowley-road, Brixton, S.W.
Liverpool Psychological Society. Hon. Sec.—Mr. H. Morris, 35, Cobden-street, Everton, Liverpool.
Cardiff Spiritualist Society, 3, Angel-street, Cardiff.
The Great Yarmouth Association of Investigators into Spiritualism. Hon. Sec.—Mr. R. B. Dale, 3, Water Park-terrace, Southtown-road, Great Yarmouth.
Glasgow Association of Spiritualists. Hon. Sec.—Mr. John McG. Monro, 33, Daisy-street, Govanhill, Glasgow.
Durham District Association of Spiritualists. Hon. Sec.—Mr. Joshua Gill, 6, Cottage-row, Old Shildon, Durham.
Leicester Spiritualist Society. Hon. Sec.—Mr. R. Wightman, 56, Cranbourne Street, Leicester.

Foreign.

The Spiriter-Forscher Society, Buda-Pesth. Secretary—M. Anton Prochaska, Josefstadt Eraserweg Alexander-gasse, 23, Buda-Pesth, Hungary.
Sociedad Espiritista Española, Cervantes, 24, 28, Madrid. President—El Visconde de Torres-Solanot.

Sociedad Espiritista Central de la Republica Mexicana. President—Señor Refugio T. Gonzalez, 7, Calle de Alameda, Mexico.
Sociedad Espiritista di Bogota, Colombia, South America. President—Señor Manuel Jose Angarita.
L'Union Spirite et Magnetique. Secretary—M. Charles Frits, 121, Rue de Louvain, Brussels.

This Association was formed in 1873 for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association possesses a Library, which now contains a large collection of the best works on Spiritualism and occult subjects, and a Reading Room, where Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied.

The Secretary, or his assistant, are in attendance to receive visitors, and answer inquiries, every day. Saturdays, from 11 a.m. to 4 p.m.; other days, from 2 p.m. to 9 p.m.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library.

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

TERMS OF MEMBERSHIP.

Country members, with privilege of voting for members of Council	...	0	5	0
Town members, do., do.	...	0	10	6
Members, with use of reading-rooms and library, and the right of purchasing tickets for the Séances, and taking out one volume from the lending library	...	1	1	0
Family tickets, with all privileges	...	2	2	0
Town members to be understood as those residing within the Metropolis postal district.				

Light refreshments are provided at moderate charges.

All communications and inquiries should be addressed to the Resident Secretary, Mr. Thos. Blyton, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and County Bank, Oxford-street Branch."

Prospectuses of the National Association can also be procured from the several allied Societies.

THOS. BLYTON, Secretary.

Dalston Association of Inquirers 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 and Treasurer.
J. TAFT, Hon. Sec.

GOSWELL HALL SUNDAY SERVICES.

GOSWELL HALL, 290, GOSWELL ROAD.

President, Mr. J. SWINDIN. Hon. Sec., Mr. W. TOWNS, 161, Manor Place, Walworth, S.E.

Conferences every Sunday, at 11 a.m. Service every Sunday, at 7 p.m. Sunday next, at 11 a.m., Mr. F. Wilson: "Comprehensionism." At 7 p.m., Mr. E. W. Wallis.

Quebec Hall, 25, Great Quebec Street, Marylebone Road.

ON SUNDAY, MAY 22ND, at 7 P.M. MR. MACDONNELL will discourse on the "Triumph of Christianity."

On TUESDAY, 24th, at 8.30, Mr. E. W. WALLIS will deliver a Trance address; subject (unless chosen by the audience) will be "The Means of Salvation as revealed by the Book of Nature."

J. M. DALE, Honorary Secretary.

GLASGOW ASSOCIATION OF SPIRITUALISTS, 164, Trongate.

President: MR. JAMES WALKER. Hon. Sec.: MR. JOHN MCG. MONRO, 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.

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.
T. BLYTON, 38, Great Russell-street.
T. KING.—Goswell Hall.
F. O. MATTHEWS.—Ladbroke Hall.

PROVINCIAL.

ABINGDON.—R. V. Holton, Lombard-street.
BELPER.—T. Edwards, 8, King-street.
BIRMINGHAM.—J. Groom, 200, St. Vincent-street.
" —E. J. Foley, 368, Monument-road.
BIGGLESWADE.—J. F. Hunt.
BRIGHTON.—Mr. Broughton, 13, St. George's-road.
BRADFORD.—J. Clayton, 63, Manchester-road.
CARDIFF.—J. Hogg, 66, Crockherbtown.
GLASGOW.—W. Love, 226, Argyle-street.
KEIGHLEY.—S. Billows, High-street.
LEICESTER.—J. Bent, 1, Town Hall-lane.
LIVERPOOL.—J. Chatham, 20, Caird-street.
NEWCASTLE-ON-TYNE.—E. J. Blake, 49, Grainger-street.
NEW DELAVAL.—W. Cooper, 14, Double-row.
NOTTINGHAM.—W. Yates, 39, Bentinck-road, The Forest.
" W. Jebbitt, 57, Parliament-street.
MANCHESTER.—J. Heywood, Deangate.
WALSALL.—T. Binkhorn, 16, George-street.

FOREIGN.

COLBY AND RICH, 9, Montgomery Place, Boston, U.S.A.
J. C. BUNDY, 94, La Salle-street, Chicago, U.S.A.
W. H. TERRY, 84, Russell-street, Melbourne, Victoria.

Printed for the ECLECTIC PUBLISHING COMPANY (Limited), and published for them at 11, Ave Maria Lane, E.C.—Saturday, May 21, 1881.