

Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

No. 2. [Registered for
Transmission Abroad.]

SATURDAY, JANUARY 15, 1881.

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

BOOKS FOR THE TIMES, PRESENT AND TO COME.

BY
EDWARD MAITLAND.

In one volume each, uniform, price 7s. 6d., the following

TALES OF THE INTUITIONS.

I.

THE PILGRIM AND THE SHRINE.

"We recognise in the author an artist who approaches very near to the ideal that his brilliant pages disclose."—*Saturday Review*.
"One of the wisest and most charming of books."—*Westminster Review*.
"A very masterpiece."—*Brooklyn (U.S.) Union*.

II.

HIGHER LAW: A Romance.

"A book of more than mere cleverness. Something like genius inspires it."—*British Quarterly Review*.
"Considered as a work of art, the unity which pervades the story is beyond all praise."—*Echo*.
"We credit the author with originality, boldness, and a capacity for philosophic reflection of no mean order. Bravery of this kind is so very rare that it should be handsomely acknowledged."—*Athenæum*.
"There is, in short, no novel which for its width of view, its cultivation, its poetry, and its deep human interest, can be compared to it, except *Romola*."—*Westminster Review*.

III.

BY-AND-BY: An Historical Romance of the Future.

"Possessing all the charms of the others, this is in some respects the most important of the author's writings."—*Westminster Review*.
TINSLEY BROS., PUBLISHERS.

IV.

Price 2s. 6d.

JEWISH LITERATURE AND MODERN EDUCATION: Or, the Use and Misuse of the Bible in the Schoolroom.

"It solves the Religious Difficulty rationally and well."—*Westminster Review*.

V.

Price 5s.

THE KEYS OF THE CREEDS.

"This very striking book makes us feel everywhere that we are in company with no ordinary mind."—*Truthseeker*.
"A book full of grand thoughts, and one of the most suggestive we have seen for many a day."—*American Review*.
"Real literary skill, and artist-like delicacy of execution, characterise this little volume throughout."—*Westminster Review*.

TRUBNER & CO.

VI.

Price 12s.

ENGLAND AND ISLAM: or the Council of Caliphas; a Prophecy. (1876-7)

"From the author of the *Pilgrim and the Shrine* and *Higher Law* much might be expected; but these, and indeed all the other works of this remarkably original writer, are far excelled in the volume before us, the product of a pen in some directions without a fellow in contemporary literature. The vigorous style, lucid and captivating, the fiery intensity of feeling, the loftiness and power of ideas, proclaim the voice that of a prophet and a seer. It is a revelation of momentous meaning, magnificently unconscious, and weirdly suggestive."—*Harbinger of Light* (Melbourne).

VII.

Price 7s. 6d.

THE SOUL AND HOW IT FOUND ME; (With Portrait of the Author) being a Narrative of Personal Experiences.

"This remarkable volume contains a variety of very astounding experiences, and is well worth perusal."—*Pall Mall Gazette*.
"The facts recorded are of transcendent interest, some of them being strikingly and profoundly suggestive; no description can do anything like justice to its force, impressiveness, and lucidity. From the vulgar critics who ascribe every super-sensuous experience to morbid conditions, the author can expect only misrepresentation and insult. All the more cordial and prompt, therefore, should be the expressed sympathy of the better informed with the accomplished scholar, whose high quality of unselfish courage has given the avowals contained in this remarkable volume to a hostile public."—C. CHARLTON MARRY (Barrister-at-Law), in the *Spiritualist*.

TINSLEY BROTHERS.

*. The Author desires it to be understood that as these books are designed to represent the successive steps, rather than the ultimate results, of an endeavour to discover and formulate a perfect System of Thought and Rule of Life, he claims finality for those only of the views advanced in which there subsists a complete accord between the Mind's two indispensable modes, the Intellect and the Intuition.

"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 warning 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 stave off 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 regularly adopted for any constitutional weakness of the liver. It possesses the power of reparation where 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.—IMPORTANT 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.

THE ECLECTIC PUBLISHING COMPANY, LIMITED.

Incorporated under the Companies Act, 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:

Alexander Calder, 1, Hereford-square, South Kensington, S.W.
S. Templeman Speer, M.D., Douglas House, 13, Alexandra-road, South Hampstead, N.W.
F. W. Percival, M.A., Barrister-at-Law, 15, Conduit-street, Bond-street, W.
Desmond G. Fitzgerald, M.S. Tel. E., 6, Akerman-road, Brixton, S.W.
W. P. Adshead, 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.

LIGHT:

A JOURNAL DEVOTED TO THE HIGHEST INTERESTS OF HUMANITY BOTH
HERE AND HEREAFTER.

"LIGHT! MORE LIGHT!"—Goethe.

Published every Saturday

BY THE

Eclectic Publishing Company, Limited.

There is a large class of people who believe in a world which they call "the present," and who assert that no knowledge of any other is attainable.

There is another large class of people who believe also in a world they call "the next," and who also assert that no other knowledge of it is attainable than that which has been handed down to them.

There is yet another class of people—usually known as "Spiritualists"—who believe in the existence of facts and phenomena, accessible to those who will seek for them, demonstrating the existence of another world than the present, and who believe that, on the basis of these facts, a science and a philosophy may be built up furnishing a key to the problems of Life and Mind, and uniting both these worlds in one harmonious whole.

A pressing necessity exists for the establishment of a high-toned and impartial Weekly Journal, devoted primarily to the collecting and recording of these facts and to the exposition of this philosophy, and secondarily, to the fair discussion of such other allied topics as are now occupying the attention of men of advanced thought. It is precisely this position which "LIGHT" is intended to fill.

The contents of the new paper will comprise:—

(1.) ORIGINAL ARTICLES on the science and philosophy of Spiritualism, and on the religious, moral, and social bearings of the question.

(2.) RECORDS OF FACTS AND PHENOMENA, both physical and mental. Only such will be admitted as are vouched for by the names and addresses of witnesses deemed competent, either published with the records or placed in the hands of the Editor for private or confidential use. Especial care will be taken to exclude everything which is reasonably open to suspicion of mistake, delusion, or imposture.

(3.) MISCELLANEOUS LITERATURE connected with the movement, including Poetry and Fiction.

(4.) REVIEWS OF BOOKS.

(5.) A résumé of the Periodical Press, both British and Foreign, devoted to Spiritualism and allied subjects, constituting also a permanent means of reference to important articles and valuable facts, which might otherwise be lost sight of.

(6.) QUESTIONS AND ANSWERS.—Under this head questions of a general character will be invited, the answers to follow in succeeding numbers, either from correspondents or editorially. This may become an exceedingly interesting and useful department.

"LIGHT" will thus aim to take a place hitherto unoccupied, and to promote the cause to which it is devoted, viz., the highest interests of Humanity both Here and Hereafter.

"LIGHT" will proclaim a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits unembodied. This position it will firmly and consistently maintain. Beyond this it will have no creed, and its columns will be open to the fullest and freest discussion—conducted in a spirit of honest, courteous, and reverent enquiry—its only aim being, in the words of its motto, "Light, more Light!"

PRICE TWOPENCE.

Or direct from the Office, Post Free, 10s. 10d. per annum, paid in advance.

Address: Editor of "LIGHT," 13, Whitefriars-street, Fleet-street, E.C.

The Trade supplied by E. W. ALLEN, 11, Ave Maria-lane, E.C.

MESMERISM.

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

AT HOME DAILY, from 2 to 5, or attends 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.

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, 338, St. Ann's Well-road, Nottingham; Hay Nisbet and Co., 33, Stockwell-street, Glasgow; J. Bowman, 65, Jamaica-street, Glasgow; D. Duguid, 535, Eglinton-street, Glasgow; and all Booksellers.

LOVE SONGS.

BY

GEORGE BARLOW,

Author of "Time's Whisperings," "Through Death to Life," &c.

PRICE 5s.

LONDON: REMINGTON & CO., 133, New Bond Street.
1880.

Now ready. New and improved Edition.

THE GOSPEL OF SPIRITUALISM.

By Rev. W. STODDART, B.A.

Price 2d.; by post 2½d.; one dozen sent post free. Can be had of

H. A. KERSEY, 4, Eslington-terrace, Newcastle-on-Tyne.
J. J. MORSE, 53, Sigdon-road, Dalston, E., London.
E. W. WALLIS, 338, St. Ann's Well-road, Nottingham.

N.B.—Some second-hand copies of A. J. Davis's works on offer at half-price; postage extra. Apply to Mr. Kersey, as above.

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.

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.

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.

Meetings suspended until first Thursday in February.

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.

MARYLEBONE PROGRESSIVE INSTITUTE & SPIRITUAL EVIDENCE SOCIETY,

QUEBEC HALL, 25, GREAT QUEBEC STREET.

PRESIDENT.—MRS. HALLOCK. Hon. Sec.—J. M. DALE.

Terms 1s. per quarter, with use of Library. Particulars of Séances can be had on application to the Secretary.

On Sunday Evening, January 16, at 7 prompt, Mr. Iver MacDonnell will discourse on the "Beauties of Christianity." Questions and remarks invited at the close.

Monday at 8.30.—The Comprehensionists meet for conference and development of the Grand Idea.

Tuesday at 8.30.—Dr. Nichols, Editor of *Herald of Health*, will give an address. Subject: "Evidences of Immortality."

Every Friday Evening at 8.30.—A meeting for discussion on all subjects relative to Human Happiness. All meetings free.

J. M. DALE, Hon. Secretary.

SOUTH LONDON SPIRITUAL SOCIETY,

8, BOURNEMOUTH ROAD, RYE LANE, PECKHAM.

PRESIDENT.—MR. JAMES KINNERSLEY LEWIS.

MEETINGS, Wednesdays, 8 p.m.; Sundays, 11 a.m. (for inquirers); 7 p.m. (select). For admission, &c., address Secretary, as above. Additional Members needed.

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 2.

SATURDAY, JANUARY 15, 1881.

PRICE TWOPENCE.

CONTENTS:

The Prophecies for 1881	9	Mistakes of Spiritualists and	13
The Interpreter	9	Inquirers	13
Six Months with the Spirits. By	10	A Séance with the Duke of Cum-	14
a Swedenborgian	10	berland	14
Poetry—"Light! more Light!"	10	Burial of a Fakir	15
A Magistrate's Testimony to Ma-	11	The Theory of a Fourth Dimension	15
terialisation	11	Is Astrology True?	15
Notes by the Way	12	Attitude of the Clergy towards	15
The Nonconformist on "Invisible	12	Spiritualism	15
Beings"	12	Council Meeting of the British	16
The Lancet on Somnambulism ..	12	National Association	16

1881.

Those who deal in prophecy have dealt very hardly with the current year of grace. It has received at their hands a very Balaam's curse. From the builder of the Great Pyramid, whose mysterious stairs have been interpreted to portend something horrible about the middle of this fateful year; through Mother Shipton, who has unceremoniously prophesied a speedy end to this planet; down to the latest seer who takes up his lugubrious parable but yesterday, no one has a good word to say for 1881.

Nay, Eastern seers are reported to agree in the general commination, and Astrology lends its aid to Clairvoyance to make us unhappy in our New Year's prospects. There is a general consensus of opinion, and we must needs make the best of it. To say the least, it is not a little singular that there should have been for so long a time a wide-spread idea that 1881 would be a year fraught with great issues. "The end of the world" we may dismiss as a mere *façon de parler*, borrowed from a mistranslation in our New Testament, where the expression imperfectly represents the original meaning, "the end of the epoch." In the sense in which the words were primarily used, the world has come to an end time after time, as often as "the old order changeth, giving place to new;" as often as men have emancipated themselves from a *régime* which they have outgrown, and have found an answer to higher aspirations that have lifted them into a new state of being.

"The end of the world" is the end of an epoch; an outgrowth of man into another—not necessarily, a higher—condition of knowledge and experience. Is there anything in the present that justifies this general idea that we are living in a transition age, "a bank and shoal of time" that intervenes between a period that is passing away, and one on which we are about to enter? Such epochs have been before, and we have means of knowing some of their characteristics. Briefly, these are Disintegration, Disturbance, and as a consequence a prevalent feeling of Uneasiness among those whose business it is to look ahead, and to estimate coming events. Let us look abroad and at home and see what meets the observant eye.

Politically, we have Europe armed to the teeth, waiting the inevitable moment when a spark must fall into the huge magazine and the general *mêlée* begin. The Eastern Question is so far from being settled that it is ripe for a fresh outbreak. Germany and France, with a long list of old scores to clear off: each jealous of England; one of them aggrieved at our refusal to assist her in her hour of need, and the other losing no opportunity to boast of her own vast army, and sneer at our small one. Russia, crippled for the moment, but with vast undeveloped resources, biding her time, a time that events may very rapidly develope.

At home we have a disaffected Ireland and endless European and Colonial complications: a near crisis, before which the Angel of Peace seems to fly scared and dismayed.

Socially, we have in well nigh every country of Europe an actual or impending conflict between classes. It has made itself apparent in the Commune in France. It exists as Social Democracy in Germany. Nihilism has reduced Russia to the very verge of anarchy, and has made of the Czar the most miserable man, probably, in Europe. We have it in our own midst in a near-at-hand struggle between Labour and Capital: and it enters largely into the Irish complications that so puzzle

the deepest political thinkers. It—the question that underlies all these various troubles—presses for solution; it crops up day by day, yet what short of a revolution can solve it? The note of Disintegration is dominant.

If this be not sufficient, we have our disturbance in Theology and Religion. Never was there a time when there was such searching of heart: nothing in the domain of theology so firmly settled in days of old but now it must come up for judgment, and shew cause why it should not be wiped out as antiquated and worthless: nothing in the serenest atmosphere of Religion which is not canvassed and probed to the very core. All this tells, and must tell, very hardly on established forms and usage. It points directly to the next great question that must engage British statesmanship—the Disestablishment of the National Church. It is not necessary to point out the magnitude of the issues involved, nor the difficulties that must necessarily be encountered. Nothing short of a revolution, not less real because bloodless, impends when that question is attacked.

These are but surface problems. Others lie deeper down, biding their time, each fraught with its own difficulty, and all destined to contribute to the general sense of unsettlement and uneasiness. If then, as we have said, the dominant note of a transition age be this, there is abundant evidence that we are passing through such an age, and that we must expect a period of disturbance before, in the orderly course of things, we work through to a time when we "can seek peace and ensue it."

How does this sombre outlook affect us as Spiritualists? This is a question too important to be discussed at the close of our present article. We will endeavour to answer it hereafter.

THE INTERPRETER.

No. I.

"Then said the Interpreter, 'Come in: I will shew that which will be profitable to you.'"

"So he commanded his man to light the candle."—*Bunyan's Pilgrim's Progress*.

Among the signs which have led many persons to think that we are living in the latter days of the World—of the Dispensation—of the Age—or by whatever words they recognise the existing state of things social and moral, one of the most interesting to the thinker, if not the most marked to the outer eye, is the growth of that condition of men's minds which appears to be typified by the passages in Scripture relating to what is termed Babel. Everybody seems to be speaking a language of his own which his neighbour is more or less unable to comprehend; sometimes not so much, perhaps, from lack of power to understand, as from want of will to listen.

In such a condition of things the services of an Interpreter may be acceptable, provided he can obtain a hearing. No higher qualities are needed to this end than sympathy and experience. By the former, in spiritual things, we understand the language of others; by the latter we are enabled to translate it. To act as a "medium" between differing but not necessarily conflicting opinions, to harmonise what seems, rather than is, antagonistic, to arrest the spark from the attrition of the flint and steel and convert it into a serviceable "LIGHT"—is the modest sphere of usefulness of such an intermediary.

The papers in the first number of "LIGHT," entitled "The Safe Path," and "Proofs of Immortality," written by gentlemen experienced and well entitled to be listened to on such matters, seem to afford some opportunity for the serviceable intervention of the Interpreter. They suggest some considerations respecting the nature of the evidence to be accepted of the genuineness and authenticity of communications purporting to come from Spirits. The one writer expresses the opinion that probably all we can be sure of is the existence of phenomena and an intelligence, and that more than this leads to evil every day; the other concludes that the production under test conditions of a

communication written in a handwriting which we can indentify as corresponding to that of a deceased friend, is a sufficient evidence that it proceeds from the Spirit of such friend.

Neither of your correspondents, perhaps, would desire that the propositions so laid down by him should be too rigidly insisted upon. They would both be, perhaps, inclined to say with the learned author of the "Religio Medici": "These opinions are to be taken in a soft and flexible sense and not to be called to rigid test;" and we may probably assume that what the one was desiring to inculcate was merely a reasonable caution, and that what the other was seeking to offer was evidence of a reasonable basis of belief.

The question, what is a reasonable basis of belief as respects the genuineness and authenticity of the communications of Spirits, is an important and interesting one. The mind of the present day has been so persistently educated in disbelief that it is fast losing the capacity of discerning what is and what is not credible. It seems to be an axiom of modern thought that *nothing is credible that is not certain*. Whereas it is manifest that the very word credible implies room for doubt. That which is ascertained is not a subject of belief, but of certainty.

Thus much is assured, that all human progress is effected by the action—it may be alternate, it may be conflicting—of the qualities of belief and unbelief, and that no discovery of any description has ever been made without the anticipatory belief of a something not absolutely established. To set our face against any belief in the communications purporting to come from a Spirit, and to accept no more than that he is a spirit or spiritual intelligence, and has made a communication, would manifestly shut us out from all further knowledge and investigation, since one communication from one Spirit would upon that hypothesis establish all that we could know or desire to know. To accept, on the other hand, the handwriting of a spirit as an absolute evidence of its identity, would be to fall into an opposite extreme, forgetting that, as Professor de Morgan has put it, "if these things be Spirits, they shew that pretenders and liars are to be found on the other side of the grave as well as on this—and what for no? as *Meg Dods* says."*

Apart from special and peculiar means of identification, adapted to particular cases of which the experiences of most Spiritualists will afford some striking examples, it may with safety be affirmed that the only satisfactory test of the genuineness and authenticity of communications purporting to come from Spirits will be found in the spirit of the communication itself. The form or body of it will partake always, more or less, of the form or body of the mind of the medium, influenced and acted upon itself, in more ways than we can possibly conceive, by the outer surroundings of time and state. It is in the qualities of heart or mind, or both, displayed by the message, that we are to recognise the sender, because it is those qualities that make up the spirit. To do this requires the exercise of a calm, sober, rational, but not fearful Imagination; and upon the exercise of that divine quality the investigator of spiritual phenomena must, sooner or later, fall back for his guidance and protection.

It is observed by Jacob Böhme that "men hold their truths as "children hold birds, either so tightly as to suffocate, or so loosely "as to let them escape." It is by this quality of Imagination that the investigator is preserved from superstitious credulity on the one hand, or superstitious disbelief on the other; from stifling his bird or from letting it go.

MORE LIGHT.

"More Light!" What were those words? An aspiration
As passed his spirit 'neath the veil of night?
Or were they signs of blest realisation
As the clouds parted and let in "More Light"?

We may not know. But ye who e'er have tarried
Beside the bed whence took the soul her flight,
Have seen the raptured look when, angel-carried,
She neared the happy frontier of "More Light!"

'Tis ever so. The time of prayer is ended.
Fruition dawns: blind faith is ended quite.
Mors janua vitæ. O'er the portal splendid
Is graven like a legend, "Light, more Light!"

G. H. S.

38, Great Russell-street.

SIX MONTHS WITH THE SPIRITS.

By a Swedenborgian.

I.

My experience of Spiritualism is limited. It extends over about six months, and is confined to one phase of the phenomena. We cannot, however, help drawing conclusions from our experience, whether long or short, broad or narrow; and possibly there may be something in mine which may interest a certain class of readers. During the six months we have probably had a hundred sances. At these sances we have spoken with friends who, at the commencement, numbered only three, but who have been augmented to nine. They were all well-known to us when in earth life. We have had strangers, but we have not encouraged them. We have tried those who are with us by every variety of test, and are perfectly satisfied that they are genuine.

I need not stop to mention what circumstances induced us to make these experiments, except that they arose out of the death of a dearly-beloved daughter, 23 years of age, who promised her mother that, if it were possible, after the passage was made she would return and speak. But here let me say that, though my experience of "Spiritualism" is limited to six months, my study of spiritual subjects, especially as contained in the writings of Swedenborg, extends over 26 years. My family therefore, inclusive of my departed daughter, always believed in the reality and nearness of the spiritual world. Though our experience began with the hope of obtaining intercourse with our departed child, that hope has never been realised. We are told that it never will be. The communicators are those who knew her and loved her. They say that she is in Heaven, and that heavenly spirits cannot communicate. I mention this fact thus early, but reserve particulars and arguments for a future paper. With these few explanations to put myself on a fair footing with my readers, I now proceed to make some generalisations such as my experience appears to warrant. That we have received a large number of communications is proved by the evidence of our senses and that of our friends who have witnessed them. This cannot be doubted. Doubts, however, have arisen as to their origin, and this suggests the point with which I propose first to deal.

Let us ask, then, *From whom do the communications proceed?* Mr. Serjeant Cox, in that extraordinary jumble of sense and silliness entitled "The Mechanism of Man; an answer to the question, What am I?" says the communications come from the psychic, that is, from the medium, as the result of "unconscious cerebration." Thus the medium consciously asks a question and unconsciously gives a reply. The medium consciously asks, "How is it that you are not happy?" and in one case unconsciously gives the reply, "Because I cannot believe in God," and in another, "Because I am hard and selfish." If this statement should not contain within itself a sufficient refutation, I will just quote a passage or two from the learned Serjeant. He says (vol. ii., p. 408): "In certain conditions of the body the brain can perform the functions of thought and feeling, and control the action of the muscles, without the exercise of the will, without consciousness." What! the brain think without being conscious of thought! Is not consciousness the life of thought? Take consciousness away and thought vanishes. Does not "I think" mean "I am conscious of thinking"? He further says: "Unconscious cerebration is one of the conditions of dream." How! dream without thinking? What is dream but thought with corresponding sensation while we are asleep? If we were unconsciously cerebrating in our dreams, how could we have the consciousness of them so as to relate them to our friends in the morning? Thus Serjeant Cox goes stumbling on from one blunder to another in his extraordinary effort to get rid of the obnoxious idea of spirits of the dead. He sums up the whole case in this amazing outburst of folly and madness, which he thinks so important as to be worthy of italics: "The psychic is in the condition of unconscious cerebration: *he is doing before us, while sitting in his chair, precisely what he does and what we do every night lying in our beds; that is to say, his brain is now, as then, inventing the various personages who profess to present themselves to us, and acting them with more or less of fitness, and this is done, as in dream it is, without consciousness by his individual self (soul) of what the brain is doing.*" During our sances we have had surprises, disappointments, consolations, startling disclosures of things we did not know; and, according to Serjeant Cox, my wife and daughter (who are the psychics) have unconsciously surprised, disappointed, consoled, and

startled themselves and me by revealing what they did not know. The truth is, Serjeant Cox was utterly ignorant of the laws of mind and of the spiritual world. He could not deny the facts of Spiritualism, for he had witnessed them. He supposed the spiritual world was so far off and so inaccessible that the communications could not possibly come from the spirits of the dead; and, therefore, he fell back on Dr. Carpenter's wild nonsense about unconscious cerebration, which it were charity to suppose—if such a thing were possible—was the origin of the learned Serjeant's theories.

But *whence* come the communications? I unhesitatingly answer—from spirits of the dead. We have received innumerable messages which none but our departed friends could have given. They have recalled to our minds things forgotten. They have mentioned facts with which I was acquainted, but of which the mediums were ignorant. They have revealed matters new to all of us, and which we have since verified. Two years ago died W. W. T——. I have reason to believe that no one in this world befriended him so much as I. He was attached to me by the ties of companionship and of gratitude. But for me he would have been virtually alone and unaided during his latter days. What more reasonable than to suppose that in the spiritual world his sympathies would bring him into consociation with me? Beautifully writes the poet:—

“They do not die,
Nor lose their mortal sympathy,
Nor change to us, although they change.”

I believe he did not lose his “mortal sympathy,” nor change to me and my family. The first *genuine* appearance at our sésances—for we had many fallacious ones—was this young man. The false spirits had some religious phrase, such as “Trust in the Lord,” but at last they faltered at the word “Lord,” could not spell it, and departed. They generally began by saying that they were my deceased daughter. For special reasons W. W. T—— had concealed some points in his past life. He had suppressed a fact which I learned after his death—that he had a brother. I now said, “If you are my friend, you have a brother.” He replied, “Yes.” I said, “Where is he?” He replied, “In India.” I said, “What is his name?” “Joseph,” was the reply. I said, “Do you know what town in India your brother is at?” He said, “No.” In the three former cases Serjeant Cox and other sceptics would say that, as we knew the facts, the answer came from ourselves. We also knew that he was at Allahabad; but let it be observed this the spirit did not know. I said, “What was the last subject I talked about with you on earth?” He replied, “Heaven,” the topic of our conversation really being the spiritual world. I can only hint at the innumerable instances in which the striking peculiarity of the answers indicated that we were conversing with our deceased friend. Serjeant Cox says in only one instance has he been able to trace any truth in the signs of recognition of relationship between the alleged spirit communicators and the persons present. We could supply hundreds of instances. On one occasion when at church, a clergyman whom W. W. T—— intimately knew in earth-life was the preacher. At our next sésance he suddenly surprised us by saying, “Charles is not much altered.” Of the meaning of this utterance we had no conception. I said, “Charles—what Charles?” He replied, “Charles G——n.” As a matter of fact, we none of us knew the clergyman's Christian name, nor even its initial letter. Upon reference to the Clergy List we found our friend to be correct. A similar thing occurred in relation to a much more wonderful matter, which I will mention further on. W. W. T—— told us, without any inquiry on our part, that he had met in the spiritual world a young man named Charles Alfred W——, who had asked about us. Now we are positive that W. W. T—— knew nothing of this young man in earth-life, and never even heard his name mentioned. We ourselves knew him simply as “Charley.” We did not even know that he had a second Christian name. Upon searching up some old letters preserved by our deceased daughter, we discovered that his second name was “Alfred.” He told us an entire conversation he had with this young man, including names and incidents of which in earth-life he knew nothing. Serjeant Cox says that the supposed spirits never say anything but what is known to the mediums. What would he say to these two cases? Whence came the names—“Charles” in one case and “Alfred” in the other,—of which the mediums absolutely knew nothing? I have asked our friend about many persons who have passed away since his death. Some of these he has seen; some he has not seen. Is it likely that the minds of the mediums regulated the affirmation in some cases and the negation in

others, especially when the negations were directly contrary to their wish? I once said to our friend, “Have you seen ——?” He replied, “Yes.” I said, “Did he say anything about the manner of his death?” The answer was, “Yes; he threw himself on the line.” I asked, “Did he tell you *why* he did so?” The answer was, “No.” Now, of course, we all knew the circumstances attending this melancholy event. But we also knew *why* it occurred; and if in one case the answer came from ourselves, so should it in the other. I have asked our friend to bring some of those whom he knew, and he has done so. They are now among our constant friends, and their identity is as clearly established as that of W. W. T——. I will add but one other fact. H. P——, a relative, came three days after her decease. She has answered scores of tests; but these, of course, were within our own knowledge. One of her first volunteered utterances, however, was, “When you see M—— tell her to give my money to Annie, not Walter.” She had died suddenly, in a fit, without a will. We certainly had reason to suppose that M—— possessed H. P——'s savings, but we did not know that arrangements had been made some weeks before for making a will in favour of “Walter,” which had never been executed. Subsequently H. P—— gave us her reasons for desiring the change. Now, here again was a matter of which we knew nothing, and, therefore, the utterance could not have been dictated by ourselves. I could multiply these instances tenfold, but if the above are not sufficient, a thousand would be too few. I am as certain as I am of my own existence that we are having communications with the spirits of the dead.

I may safely anticipate that these papers will have three classes of readers. The first will accept alike my facts and my theory. The last will deny both. To neither of these have I anything further to say. The middle class will accept the facts, but deny the theory. Having an irreconcilable hostility to spirits, they will impute the phenomena to some hidden natural force—to some unknown process of mind operating in the mediums or persons of the circle. I would invite such to consider the evidence I have adduced of two separate intelligences. Can the intelligence that questions possibly be the same as that which answers, when it is irrefutably proven that knowledge present to the one is absent from the other? The mediums and persons present know innumerable things which, when questions are propounded, it is shewn the spirits do not know. How else are false spirits exposed? It is obvious that if Mr. Serjeant Cox's theory were true, false and ignorant spirits would be impossible, as the knowledge of the spirits and the psychics would be commensurate. The questioner, however, can keep his knowledge to himself, and the spirit being an imposter is unveiled. The spirits on the other hand know things which are unknown to the circle. Does not, therefore, the effort to establish identity of intelligence fail? *How is it that Serjeant Cox's psychic unconsciously knows things of which he is ignorant, and is unconsciously ignorant of things which he knows?*

In my next, I shall treat of the character of the spirits and the region of the spiritual world which they inhabit.

A MAGISTRATE'S TESTIMONY TO MATERIALIZATION.

To the Editor of “LIGHT.”

SIR,—I should be glad to place on record a remarkable sitting with which I have been favoured by Mrs. Fletcher at her house in Gordon-street. The cabinet was, as usual, the back drawing-room, separated by somewhat scanty curtains from the front drawing-room, in which I sat directly in front of the curtains between five and six feet from the opening. The light was good, consisting of a clear-burning night lamp shaded by one fold of paper and *showing everything in the room.*

We first sat for instructions, when Mrs. Fletcher's spirit “Dewdrop” took control and informed me that she wished her medium to sit in the first instance *in front of the curtain*, and she herself would also endeavour to come out. Mrs. Fletcher accordingly took her seat facing me with her back close to the edge of the curtain, and, though feeling very sleepy, she kept awake, expressing a strong wish that she, as well as I, might have the pleasure of seeing the materialisation. In a very few minutes the curtains opened and Dewdrop appeared at the opening with a slight gauzy veil over her head, but, being a little in the rear of Mrs. Fletcher, she was not at first visible to her, until she moved up to her and startled her by touching her on the shoulder. After shewing herself for a while to both of us she desired Mrs. Fletcher to retire behind the curtain, and as soon as she was entranced, Dewdrop herself came out six or seven times, and shewed herself to me in the most satisfactory manner, firmly grasping my wrists, and allowing me to touch her. She then led Mrs. Fletcher out in a waking state, and placed her in her chair again, and allowed us both freely to observe her, passing from one to the other. Finally she led Mrs. Fletcher back again behind the curtain, and bade us good night. It was altogether by far the best materialisation I have ever seen.

H. WEDGWOOD,

TO CONTRIBUTORS.

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

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

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

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, £1. 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. DUNSTON, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE TRADE.

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

NOTES BY THE WAY.

Mr. J. Simmons, who was in London with Slade, and who has always struck us as possessing a keen philosophical mind and exact powers of observation, has a letter in the *Banner of Light* on the subject of Spirit Identity. Mr. H. J. Newton, it seems, had received through Slade a message from Judge Edmunds, written independently on a slate, which, as a literary production, was held to be so inferior in merit as to disgrace the name to which it was attributed. This is no uncommon occurrence. Indeed one of the stumbling blocks of Spiritualism is this linking of great names with the rapid twaddle or bombastic nonsense of which many messages consist. The inquirer will find this point noticed and discussed in the volume on "Spirit Identity" (M. A. Oxon.), in which the subject is fully treated.

Mr. Simmons admits that the independent writing often resembles that of the medium: while at other times there is no trace of resemblance. So with materialised hands. He has seen a hand 42 inches away from the medium which in form and shape, and as regards the white cuff and end of coat-sleeve, was a perfect reproduction of Slade's. Yet he was sitting motionless at the table, one hand visible, the other holding the slate for a message. At other times hands so presented have been of all sizes, from that of a small child to those of immense proportions. When sitting for form manifestations, he can recall one, and only one, case in which a facsimile of Slade's face was presented. The independent voices present similar varieties, and point to the same conclusion.

What is the conclusion? Plainly this. The medium's powers are used in all cases, and it depends on the perfection of the conditions secured in a particular case whether the evidence given be of a conclusive nature, establishing a separate identity, or whether the individuality of the medium be so mixed up with the communicating spirit as to spoil the evidence altogether. To secure the best conditions many points must be regarded. The physical and mental state of the medium must be healthy and undisturbed. There must be a pleasant and harmonious rapport between himself and the sitter. The sitter himself must be in a healthy state, and must not bring with him the disturbing influence of a too excited mind, or of an actively antagonistic spirit:—he may hold what opinion he pleases, provided he keep it to himself till the experiment is over. Nor should he run from medium to medium importing into each fresh séance room the mixed influences he has gathered round him. Lastly, atmospheric conditions convey elements of uncertainty. That which succeeds perfectly in a dry, crisp, exhilarating air will fail when electrical disturbance prevails, or a damp cheerless day depresses the mind, or when there is that stagnation of devitalized air that all sensitives feel so much.

It is not surprising that so few experiments succeed when one considers the difficulties that hedge them in, and still more when one thinks of the astounding absence of any due regard to these difficulties with which most experiments are conducted. Even experienced Spiritualists will rush from medium to medium seeking evidence that they ought never to expect to get in such a manner. Messages are rapped or written out that fitly mirror the mental state of those who seek them: and these go to the discredit of the inquiry. We are far from saying that the severest care on our part would exclude folly, fraud, and

stupid personation on the part of undeveloped spirits: but it would minimise it in a remarkable degree, and would be the first step towards removing a grave stumbling-block in the way of the earnest investigator.

A very remarkable paper on "Invisible Beings" appeared in last week's *Nonconformist*. We may speculate as to the author; but its appearance in the columns of that very orthodox journal is certainly a sign of the times. The article deals lucidly with Zöllner's theory of a fourth dimension in space, and after illustrating this somewhat abstruse theory in a very ingenious way, the writer goes on to ask whether or not apparently miraculous appearances have ever been seen or interpositions taken place which, by imagining the existence of space of four dimensions, become at once reasonable to us. "May we not," he asks, "in the first place, reverently recall the change that took place in the body of our Lord after His resurrection? Before His crucifixion His body seems to have been of the same physical nature and to have had the same limitations as our own. After His resurrection, whilst He retained the human body (witness the hunger He is stated to have felt), it evidently possessed new powers, so that at times He was hid from the sight even of those who knew Him best, or He was able to appear suddenly in their midst, vanishing noiselessly and completely in spite of closed doors and windows. May we not assume that our Lord after His resurrection dwelt in some region of ampler existence from which He at times became manifest to beings of a more limited range of existence, so that His sudden appearances and vanishings may have been simply an emergence from, or withdrawal into, the fourth dimension of this wider region of space?" "In like manner," it is added, "may we not find here a simple explanation of the angelic appearances recorded in sacred and profane history? The messengers sent into our three-dimensional world may appear in it, and disappear from it, not through any hidden alteration of their structure, but because of their passage to or from the ampler spiritual conditions in which they dwell." Except in the terminology employed, this theory is really almost identical with that advocated in most books on the "Spiritual Body," and the same principle is brought to bear on well-accredited stories of apparitions, in reference to which the writer in the *Nonconformist* quotes the words of a letter written by one of our leading scientific men to himself:—"I am not aware of any law of nature (except the most obvious, such as are seen by common observers) which is sustained by so many assertions, so well attested, as far as respectability of evidence goes." The appearance of such an article in the columns of the *Nonconformist* is very full of suggestion indeed.

A remarkable article on Somnambulism, natural and induced, hypnotism, and other manifestations of "Mesmerism," by Dr. Richet, of Paris, appears in the *Lancet* for last week and the previous number, recounting at some length and with great candour the repeated observation of facts which have convinced the writer of the reality and importance of the phenomena. Written in a popular but forcible and lively manner, the whole is eminently interesting, but we only quote the concluding paragraph, as an observation applying to the consideration of broader subjects than those under discussion:—"Scientific scepticism is an excellent method, but it must not be pushed to the point that everything is either illusion or deception. To admit that hundreds of observers ordinarily sagacious and reverent have allowed themselves to be deceived by mystifications, that these mystifications are being incessantly practised, bringing no gain but unbearable vexation to those who play with them, and to suppose that this pleasantry may be repeated without modification, for a century in most diverse countries, is to fall into an excess of prudence. For every man who has examined the question it is as absurd to doubt the reality of Somnambulism as the reality of epilepsy. After all, if there are people who still hesitate, let them see for themselves, let them study, let them experiment; they will soon be convinced that their doubt is not justified, so clear and striving are the facts, so much do they overcome all hesitation by their greater force."

At the Fortnightly Discussion Meeting at 38, Great Russell-street, on Monday evening next, Mr. E. Dawson Rogers will introduce the question of "The Proper Attitude of Spiritualists towards Public Paid Mediumship." The subject is one of so much interest and importance that we should think it likely to attract a large gathering of members and friends.

MISTAKES OF SPIRITUALISTS AND INVESTIGATORS.

From a Paper read by Mr. Morell Theobald, F.C.A.,
before the British National Association of Spiritualists.

One of the first things that strikes a thoughtful observer is the heterogeneous mass of inquirers whom we find upon the very threshold of Spiritualism. Nor is it to be wondered at that the Athenian spirit exists, as of old, for inquiry into "some new thing." Were they all thoughtful and earnest, the dangers to such inquiries would not exist, but here as elsewhere,

Fools rush in
Where angels fear to tread,

and I admit it is hard to put a limit even to the inquiry of fools. They come, and yet they come; demanding tests in the outset which can never be satisfied, and handling these subtle manifestations as though they were weighing samples, and it was their vocation to detect false weights.

The nature of mediumship is even yet imperfectly understood, and physical mediumship, which is the very first usually presented to inquirers, is perhaps the most difficult to define or control. It is well-known to us that the most powerful physical mediums are the most susceptible to the influences of bad spirits both in the flesh and out of it, and as such we ought most carefully to guard both ourselves against them, and them against themselves. To admit a promiscuous circle to sit with such is, as we have now too often experienced, to court not only failure but disgrace. None but well-informed Spiritualists should ever be admitted; and uncertificated persons seeking, nay, almost claiming it as a right that they should sit and judge, should be told politely that they are not yet qualified to enter the charmed circle.

Employment of Tests.

There is one element in research which demands more than a superficial investigation, and that is how far tests are applicable; when they can wisely be employed; and when they should be withheld, so as not to retard development. The question of tests is indeed a very subtle one—beset with difficulties, logical, scientific, and difficulties peculiar to the subject itself. On the one hand we must so far assent to the principle of "tests" as to ask for no man's assent to statements which are not supported by proper evidence; and we must also admit that in such a case as Spiritualism, evidence of unusual cogency is reasonably asked and must be given. But then, on the other hand, we must not pretend that we are able to supply exactly the kind of test that any captious investigator chooses to demand. The very tests he asks for may be destructive of the phenomena, and if he will not be satisfied with any but these, well, then, he must remain unsatisfied and make the best of his case against us. It is evidently only possible for experts to say what tests may be applied and what may not; and if objectors draw adverse conclusions from our inability to apply any given test, all we can do is to raise the previous question and require that those who seek evidence should be prepared to do justice to that which is given, and not allow its force to be weakened by the absence of evidence which may be entirely irrelevant and inadmissible. It is well-known that Spiritualists themselves are much more rigorous in their demand for tests, and much more ingenious in constructing them, than outsiders. It must be so, because they know the conditions and are able therefore to be at once stringent and relevant. But we claim also this: that the best way to obtain tests is not always to be seeking for them, but to surrender one's self passively, yet intelligently, to the manifestations and leave the sifting and analysis to be given through a subsequent operation. Some of the best tests are those which are made for us by the spirits themselves and come unsought and unexpectedly. The failure brought about by a false test may shew that the conditions are violated, not that there is any fallacy in the manifestation.

Mr. Alfred R. Wallace.

A very good example of this ground, in relation to tests, is related by Mr. Alfred R. Wallace in a letter he wrote to the *Times*, on 4th January, 1873, when in a manly letter he was defending the position taken up by Spiritualists. I may be pardoned for quoting it at length.

"A lady who had seen nothing of the phenomena asked my sister and me to accompany her to a well-known public medium. We went and had a sitting alone in the bright light of a summer's day. After a number of the usual raps and movements, our lady friend asked if the name of the deceased person she was desirous of communicating with could be spelt out. On receiving an answer in the affirmative the lady pointed successively to the letters of a printed alphabet, while I wrote down those at

which three affirmative raps occurred. Neither I nor my sister knew the name wished for, nor even the names of any of her deceased relatives; her own name had not been mentioned and she had never been near the medium before. The following is exactly what happened, except that I alter the surname, which was a very unusual one, having no authority to publish it. The letters I wrote down were of the following kind:—Y. R. N. E. H. N. O. S. P. M. O. H. T. After the first three letters, Y. R. N., had been taken down, my friend said, 'This is nonsense; we had better begin again.' Just then her pencil was at E, and raps came, when a thought struck me (having read of but never having witnessed a similar occurrence), and I said, 'Please go on; I think I see what is meant.' When the spelling was finished I handed the paper to her, but she could see no meaning in it till I divided it at the first H. and asked her to read each portion backwards, when to her intense astonishment the name 'Henry Thompson' came out—that of a deceased son of whom she had wished to hear—correct in every letter. This experience was, and is to my mind, a complete disproof of every explanation yet given of the means by which the names of deceased persons are rapped out."

We have, many of us, doubtless, had similar unsought tests—the more valuable to us *because* unsought.

Some time ago a *new* test was devised for the detection of imposture in materialisations. As soon as the spirit appeared, some ink or other coloured matter was squirted upon the face or hands of the spirit. But what was the value of this apparently crucial test when it was ascertained, through other tests equally crucial, that such stains actually appeared in these cases also upon the medium, though they did not always appear in exactly the same place? Had these investigators, when they first found stains upon the medium similar to those produced upon the spirit-form, at once concluded that the medium was deceiving them, we know now how erroneous would have been their conclusions.

In face of such perplexities it behoves us not too rashly to accept *any* test, but to continue patient investigation until we have found out as much about the law of tests as the law of conditions; and, I may add, both may yet require considerable modification. Let us seek less for tests as such, although we may value such as are developed in the course of our inquiries very highly. These suggestions again point to what I have before advanced, that none but thorough Spiritualists should have access to select circles.

The Attitude of Sceptics.

Time is wasted in endeavouring to convince sceptics, and may be far better utilised in ourselves following up these delicate inquiries. As Mr. Varley once aptly put it:—"The public at present care very little about their future existence, or really spiritual matters. It almost seems as if the majority of the public believe but in one god—'wealth,' and that L.S.D. is his prophet." This patient and, if I may so call it, isolated investigation is the more called for when we contemplate (as we must with a smile) the attitude taken up by many so-called men of science. We are almost weary of referring to the "dominant ideas" of Dr. Carpenter and his insolent repudiation of investigations made by men who are his equals in the domain of science; but we may point to him as "a caution." When he emphatically assures us that "what will only take place in a dark séance, or when hidden under a table, we do not feel called upon to treat as anything else than as a piece either of jugglery or of self-deception," and when he leaves the volume of inquiry which we have opened to be summed up in such phrases, I say he puts himself and those who take this stand entirely out of court. An investigator who sets out in such a temper is not likely to make much speed. He has prejudged Nature; he has defined what is possible and what is not possible. He that would ascertain the truth must accept it on its own terms in the outset; he must take it in the dark, if need be, or hidden under a table—in fact, as he finds it. Dr. Carpenter is convicted by the relation of his own experiences, and as we peruse them, we must pronounce him never to have been a patient inquirer, but only an expectant detective. So is it all the world over, from Cumberland to Lankester! And in that region we should look for juster prosecutions under the Vagrant Act. Some of the so-called exposures should also put us upon our guard against a too hasty judgment of mediums, not only of such as are known to be of good moral character, but also of some whose character will not bear close scrutiny; for it is well-known that bad moral qualities are often associated with very powerful mediumship. Of course we do not look here for the highest phase of mediumship; but we can well understand how low spirits, who have most power in physical manifestations, should be *en rapport* with such men; and they prove the facts of Spiritualism quite irrespective of morality. I am not pleading for the prosecution of protracted inquiry in such channels, but only for justice where it is hardest to exercise it. Personally I should avoid such investigations—but there they are!

A SEANCE WITH THE DUKE OF CUMBERLAND.

To the Editor of "LIGHT."

SIR,—I have often thought it would be highly interesting to the public at large, and even to the majority of Spiritualists, were it generally known how much interest is taken in Spiritualism in high social circles, and the number of people who are believers in at least the phenomena. Had more pains been taken in the past to concentrate our forces under one solid head, there can be no doubt that those who now hold aloof from any recognised organisation or association, and who may be ranked among the leaders of society in this and other countries, would never have hesitated avowing in public their unanimous belief in Spiritualism. At present, as is well-known, and owing entirely to the want of charity and unanimity among those believing in the cause, to proclaim oneself a "true believer" is to meet with ridicule and contempt from those around one.

As instancing the deep interest taken in high circles, I venture to send you the following account of a séance with H.R.H the Duke of Cumberland, the son of the late ex-King of Hanover, and cousin to her Majesty the Queen. It is very well-known that last year I made no inconsiderable tour abroad, and among other cities I had occasion to visit Vienna, remaining there over three weeks as the guest of Baron Hellenbach, one of the most earnest scientific, philosophic Spiritualists it has been my pleasure to meet. Being a peer of Hungary, and in high favour in Court circles, he had no difficulty in introducing the subject to people of note, and with such excellent results as to make many important converts to the movement. After a few days' sojourn in the city, the great success we were meeting with—our séances of course being private—attracted the attention of everyone, and I think it is not too much to say that politics, and even the general election in England then taking place, gave way to the all-absorbing subject of Spiritualism. On April 5th I was invited to the house of Count Zichy to meet the Duke of Cumberland. There were present, besides his Highness, the Princess Dietrichstein, Prince and Princess Khevenüller, Princes Louis, Alfred, and Heinrich Liechtenstein, Princess Hatzfeld, Countess Clam-Gallas, Count and Countess Schönborn, Count Wilczek, and Baron Hellenbach. The circle was large; and not entirely harmonious, but the results were not unfavourable. On my one side sat the Duke of Cumberland, and on the other the Princess Dietrichstein, and I requested them particularly to observe that they held me hand and foot throughout the séance, as we were to be placed in darkness, and for the reason that a broken circle might prove disastrous. Manifestations such as your readers have witnessed in ordinary circles took place; but one thing was more powerful than usual, and that was the floating, and which had been most marked during my stay in Leipzig under Professor Zöllner's investigation. I rose in the air horizontally, and gradually ascending, naturally began to pull the hands of my neighbours. As best they could they clambered on to their chairs, and then on to the table; but as I continued to rise and to pull upwards, the consequence was our hands became disconnected, and I fell with much violence on to the back of my chair, bruising myself considerably. When a light was struck his Highness was found upon the table, and being a tall man, with his arm outstretched he must have reached at least 11 feet. He was most kind and considerate to me, and engaged me in a long conversation upon the subject, expressing great sympathy with the movement and a desire to know more about it. I must not forget to mention that, during a general conversation after the séance, in the light, and while engaged with the Duke, the large gas chandelier, about 10 feet away from us, suddenly rattled and swayed to and fro as if struck by a heavy body, causing no little consternation and surprise. A few nights after, when at a reception at Prince Metternich's (he who was present at the Tuileries when the late Emperor Napoleon had séances with Mr. Home) I had the honour of being presented to her Royal Highness the Duchess of Cumberland (sister of the Princess of Wales), who took a lively interest in the subject, and who was then too delicate in health to accept my invitation to attend a séance. During a conversation of nearly half-an-hour, I learned much from her in connection with certain Royal personages in England, and their belief in Spiritualism, but which I am not at liberty to detail here.

W. EGLINTON.

MR. J. J. MORSE requests us to state that he has removed to 53, Sigdon-road, Dalston, E., and that all letters are to be in future directed to him at that address.

BURIAL OF A FAKIR.

The account of the burial and exhumation of a Fakir to which we briefly alluded in a note in our first number has provoked an amount of attention which warrants us in transferring to our pages an abstract of the narrative, together with an account of the processes by which this uncanny power is said to be acquired. We are indebted for what follows to a correspondent, who has devoted a large amount of time to the study of the phenomena of occult science.

There is in authentic narratives of the occult power possessed by Fakirs and other adepts, a permanent interest which makes their preservation serviceable to the student. Such is a narrative in a late number of *Scribner's Magazine*. It is a thoroughly authentic narrative recorded by Sir Claude M. Wade, Agent of the British Government at the Court of Runjit Singh in 1837. This particular Fakir was buried for 40 days by Runjit Singh himself in the presence of witnesses, and was disinterred and resuscitated in the presence of the same witnesses and Sir Claude Wade himself. The building in which the Fakir had been entombed was situated in the midst of one of the gardens of the Palace of Lahore. Of the four entrances, looking to the four points of the compass, three had been bricked up, and the fourth was furnished with a strong door, locked and sealed with the Rajah's private seal. Careful examination shewed that all was as it had been left six weeks before. Moreover the building had been watched day and night by two companies of Runjit's personal escort. Reports by an officer specially detailed for the purpose, were made to the Minister of State every night and morning. Collusion was out of the question.

When the door was opened the Rajah, Sir Claude, and the Fakir's servant entered, and descended into a cell three feet below the level of the floor. In it was a box, 4ft. by 3ft., and in that box, which stood upright, was the Fakir, enclosed in a white linen bag, which was drawn together at the top and securely fastened by a string. The servant removed the body of his master from the box, and placed it against the closed door of the receptacle that had contained it. He then poured warm water over the body: but Sir Claude objected, and wished to see the state of the body before anything was done to it. Accordingly the bag was torn open, and so mildewed was it that it almost fell to pieces of itself. The legs and arms were stiff and shrivelled, but the face was full as in life, the head reclining on the shoulder, like that of a corpse. No pulsation could be detected by a medical witness in heart, temples, or wrist. There was only a slight heat about the coronal region of the brain.

The servant continued the bathing, and the rigidity of arms and legs gradually relaxed. A hot wheaten cake was put on the top of the head—a process thrice repeated as the cakes grew cold. He next removed from the nostrils and eyes the cotton and wax plugs with which they had been sealed, and then opened the rigid jaws, as one would open an oyster, with a knife. Holding them apart he drew the tongue forward from the position in which its tip had closed the gullet; that usually flexible member repeatedly flying back into the position it had occupied for the last six weeks. He next rubbed the eyelids with *ghi* (clarified butter) until one was opened. The eye-balls were glazed and motionless. The body now heaved convulsively, the nostrils became violently inflated, respiration was resumed, and the limbs began to assume their natural fulness. Some *ghi* was put on the tongue, and slowly swallowed. In a few minutes the eye-balls began to dilate and shew signs of intelligence. Recognising Runjit Singh, who sat facing him, the Fakir, articulating in scarcely audible tones, asked him if he were satisfied. Runjit Singh answered in the affirmative. There was indeed no loophole for sceptical doubt. The period that elapsed between opening the box, and the recovery of the voice, was about half-an-hour; and, in half-an-hour more, the Fakir was able to talk freely, though still feebly.

This is a good specimen of the powers possessed by the Fakirs, as attested by the evidence of many competent observers. The peculiar idiosyncrasy of the Eastern races lends itself to experiments of this nature more readily than the Western type of character. Phlegmatic, patient, naturally abstemious, mentally subtle and metaphysical, they are far more likely to develope and train the occult powers with which Nature has endued all her sons alike (in kind, though not in degree) than the heavy, meat-consuming, impulsive, impatient, practical Western, who is far more conscious of the possession of a very animal body than he is of any form of soul, and to whom the process of training that

makes a Fakir would be simply impossible. It must not be forgotten, however, that in Miss Bonney and Colonel Townshend we have instances near akin to what we have been considering. The lady in 1872 predicted the exact date of her death and of her return to life again. As a matter of fact she did, by an exercise of will, terminate her life at the predicted moment, but after vain attempts failed to resume the interrupted thread of earthly existence. She would seem to have hardly got far enough in her training to warrant so crucial an experiment. Colonel Townshend, according to the testimony of the best physicians of the day, was able to arrest the vital functions so as to present in his own person a perfect similitude of death, and to recall himself to life by a mere effort of will.

(To be continued.)

QUESTIONS AND ANSWERS.

We have received several answers to the questions which appeared in our first number. Of these we select the following. The reply to the inquiry as to "a fourth dimension of space" is particularly valuable as an effort to elucidate the difficult problem of the so-called "passage of matter through matter." The figures refer to the numbers of the questions in our previous issue.

The Fourth Dimension.

1.—I suspect "Puzzled" is puzzled because he has been attempting the impossible, viz., to represent to himself the fourth dimension by imagination. This to us three-dimensional beings is a paradoxical and self-contradictory attempt. The explanation of the so-called "passage of matter through matter" by means of a fourth dimension begins by exacting an admission that space as we know it is merely relative to our faculties, and that to other orders of being, or to ourselves even in an exalted condition, space may contain more and other dimensions than we can sensuously represent to ourselves in ordinary consciousness. The demonstration of this postulate belongs to philosophy, and cannot be given concisely. But this granted, the explanation demanded is, or should be, easy enough to the "moderate capacity." It consists simply in this: That a three-dimensional solid is not a solid in four-dimensional space, nor to four-dimensional vision or action. There is an open way into or out of the three-dimensionally closed box, and through the three-dimensionally solid arm. For we must bear in mind, in accordance with our postulate, that the box and the arm are not three-dimensional objects, except as objects to us—to our perceptions and action. Thus also, an object may be made to disappear altogether from us by withdrawing it into the fourth dimension, just as an object seen only as two-dimensional by a two-dimensional being could be made invisible to him by merely "raising" it, as we should say; that is, withdrawing it into our third dimension. This is a favourite illustration of Zöllner's. I have heard it objected to as worthless, because a space of only two dimensions is just as inconceivable to us as one of four. But, in fact, as Zöllner shews, and as Bishop Berkeley ("Theory of Vision") had shewn before him, this is so far from being the case that we obtain our knowledge of the third dimension not directly from the senses (whose impressions are only of superficial extension, i.e., of space in two dimensions), but by the principle of causality in our minds. This compels us to account for two-dimensional appearances constantly presented to us, and which require a third dimension for their explanation. Every babe is a two-dimensional being till it has related the changes in its perceptions by this intuitive reasoning; just in the same way, to use another of Zöllner's illustrations, on looking at a picture through a stereoscope, we see only a plane surface. Nay, a measurable time elapses before the conception of solidity, or of the third dimension, gets objectified, and the picture appears a solid object. Yet of this conception, as an operation of mind, we are utterly unconscious. Now we have only to suppose an inability to perceive changes which necessitate the conception of the third dimension, to reduce ourselves in imagination to two-dimensional beings, and thus to see how any transfer of an object to, or movement from, the third dimension would seem as "miraculous" to us as do any of the phenomena to be explained by means of the fourth dimension to our modern "men of science." But we must begin by grasping the great conception of the relativity of space. Nor can we be scientific Spiritualists until we are true philosophers, and understand that this external world is our world only, and that matter, space, and time are only the correlates of spiritual states.—C. C. M.

1.—To a one-dimensional being in a line-world, a portion of that line included between any two material points is a perfectly enclosed "space," to enter or leave which is to the line-man impossible. Even a two-dimensional being, in a plane-world, can "get around" that linear miracle; but to the plane-man any figure bounded by a material line (as of a circle on paper surface) is a perfectly enclosed "space," entered or left only by the passage of "matter through matter." We of three-fold powers perform the plane miracle, but except by the generally inaccessible direction at right angles to all three of our rect-

angular co-ordinates, must leave a room by a hole in the wall.—W. H. C.

Astrology.

2.—It would be easy to fill a whole number of "LIGHT" with good evidences of the truth of astrology. It is strange that those who are really interested in the subject will not qualify themselves for the study of it by a little preliminary drudgery. But, perhaps, this is not advisable. The present writer began to study astrology more than three years ago, and it became so increasingly fascinating that ever since he has been largely diverted from what most people would call more "useful" pursuits. The "leader of the Reformation," alluded to in the question is, I suppose, Melancthon. But his case is so little singular that it would be difficult to find a dozen distinguished men of the sixteenth century who had no faith in the science. Nearly all the great astronomers of that age, and even later, were believers, and some of them practitioners. Among the latter may be named Tycho Brahe, Kepler, and Baron Napier, of Merchiston (the inventor of Logarithms).—C. C. M.

Indifference of the Clergy.

3.—In reply to the inquiry of your correspondent, "A Churchman," why clergymen as a body appear to take so little interest in Spiritualism, I would suggest that the main reason is the apprehension entertained by good men of in any way countenancing anything that may be evil, either in its origin or in its results. This apprehension honestly entertained has been one of the chief obstacles to human progress in all ages. It must be remembered that the clergy are a class set apart for the purpose of warring against evil; that their minds are necessarily more or less continually concentrated upon it; and that what the mind is fixedly intent upon discovering, it will not fail to discover, sometimes indeed where it does not exist. It must be borne in mind also that while Spiritualism undoubtedly affords information and illustration of much upon which the clergyman is desirous of obtaining "Light," it brings him face to face also with much against which he is warned—"evil spirits in the latter days," &c.—in those writings which afford the standard of his life and opinions. It is probable that the clergy as a body are much more deeply interested in the subject of Spiritualism than your correspondent surmises, and are employing what they know of it usefully, according to the light of individual conscience and breadth of mind. There are no books, perhaps, upon this subject suitable to clergymen, other than those suitable for other intelligent inquirers.—ANOTHER CHURCHMAN.

Questions.

5.—W. K. C.—Allusion has been made in your "Notes by the Way" to simulation of death by certain Hindu adepts. It would be interesting to have a clear narrative, well authenticated, and some account, if possible, of the means adopted to attain such remarkable results.

[Our correspondent will find an article on Fakirs in another column of this week's issue.]

6.—W. K. C.—Nirvāna, I see, is defined in the Note to which I allude as "absorption in the universe." This, I presume, is the definition of the writer in *Scribner*. Is this exact? Can any of your correspondents, who are learned in such matters, give a more precise account of what Nirvāna means?

TO CORRESPONDENTS.

"SERIOUS SYMPTOMS."—It will appear very soon.

X.—The subject is an important one, and will be discussed in due time.

H. D. J.—Thanks for your very valuable communication. It shall have our early attention.

J. R.—Your experiences are not so uncommon as you may imagine. Still they are deserving of record, and shall be noticed when space allows.

W. C.—All preliminary announcements must be paid for as advertisements, or our pages would be filled by them; but we shall be happy to report actual proceedings.

ERRATUM.—In "L'Envoi," which appeared in our first issue, in the last line but one, read *quest* and not *guest*.

MISS SAMUELS, who was so much valued by the Cardiff Spiritualists, both for her mediumship and her amiability, has left that town to the regret of her many friends, and is now devoting herself to the exercise of her talents in London.

MESSES. SPRIGGS AND SMART, the well-known Cardiff mediums, have safely arrived at Melbourne, Australia, and our informant, Mr. W. H. Terry, expresses a favourable opinion as regards the gentlemen personally, and the probable value of Mr. Spriggs' mediumship in particular.

MR. R. COOPER, who has spent about six years in America, has returned to England lately. English Spiritualists would feel interested in an account of his experiences. Mr. Cooper is one of the oldest Spiritualists and earliest pioneers of the cause in England.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

Resignation of the Rev. W. Stainton-Moses.

The Council of the B.N.A.S. met on Tuesday evening last, the President, A. Calder, Esq., in the chair.

After the minutes of the previous meeting had been read and confirmed, it was resolved that, as the proceedings of the evening would include questions of a personal character, reporters should be requested to withdraw.

The President then read the following letter, which he had received from the Rev. W. Stainton-Moses :

To the President of the B.N.A.S.

MY DEAR PRESIDENT,—

Reasons of a private and professional nature compel me to retire from work in which I have for some time past found that I was spending more time and force than I could well afford, having due regard to other claims upon me and to a state of health but little adapted to endure a continual and severe strain.

In that work I took so much interest that I should have continued to labour in it to the best of my power and ability, were it not that an amount of heated controversy and acrimonious personality has been imported into the discussion of questions in which I have taken a prominent part, which makes it impossible for me, having regard to my public position, to allow my name to be further implicated.

Since the controversy has assumed this unfortunate character, matters of public policy being obscured by a cloud of bitter personal feeling, I have no hope that I can further advance the cause of unity by any efforts of mine.

This conclusion is strengthened by the discovery that newspapers, so marked as to draw attention to my prominent connection with public Spiritualism, have been sent to certain of the authorities at University College, with a view, plainly, to prejudice me in their eyes, and to injure me in my professional capacity.

This cannot be endured, nor should I be for one moment justified in permitting such a secret course of annoyance to go on, if in my power to put a stop to it.

There is no doubt as to the source from which this attack proceeds; nor is there any, I presume, as to the opinion that will be entertained of the spirit which prompts it. To answer a course of public action undertaken from conviction, and honourably pursued solely on grounds of public utility, by a malicious blow dealt behind my back—a blow whose only aim could be to work private injury to me in my professional position—is to condescend to a course on which honourable men will cry shame, and to use weapons which I will not touch.

I have no alternative left me but to retire at once from a scene of strife where such tactics have been resorted to.

I feel very desirous to express to you, sir, and to all those with whom I have acted, my deep sense of the uniform kindness which has always been shewn to my endeavours to carry out my conscientious convictions, even by those who may not always have been able to agree in the wisdom of a particular line of action. I shall always retain a strong sense of the value of the many expressions of esteem and regard with which I have been favoured.

I desire also to state clearly that my withdrawal from public work in Spiritualism is owing solely to the cause which I have specified, and not to any divergence of opinion between me and those with whom I have been so long associated: still less to any decay of interest in their work.

I have only now to ask you to tender my formal resignation of membership, and to cause this explanatory letter to be read at the next meeting of Council.

Believe me to be, my dear President,

With much respect and regret,

Very faithfully yours,

W. STAINTON-MOSES, M.A.,

Vice-President,

And Chairman General Purposes Committee.
21, Birchington-road, N.W., Dec. 31, 1880.

We cannot report the discussion which followed the reading of this letter, and are only able to say that the following resolutions were unanimously passed:—

"The Council has heard with very deep regret Mr. Stainton-Moses' letter of resignation, and desires to record its surprise and indignation at the conduct of one who, while professing zeal for the promotion of Spiritualism, has, by a cowardly act, aimed at it a blow such as could have come from the hands of no fair and open enemy of the cause. The Council is reluctantly compelled to admit that this act has rendered it incumbent upon Mr. Stainton-Moses to withdraw from the Council and from public work in connection with the movement, but in accepting his resignation as a member of the governing body, the Council clings to the hope that he may still be able to retain his membership of the Association, and earnestly entreats him in that respect to reconsider his expressed intention. The Council desires at the same time to record its hearty recognition of the great value of Mr. Stainton-Moses' past services, its gratification at his assurances of continued sympathy, and its confident hope that his future labours, though conducted more privately, may be not less continuous and efficient than heretofore."

"That in accordance with Rule 7, providing for the expulsion of members, the Council of the B.N.A.S. hereby summon a special meeting of Council on Tuesday, the 25th of January, at 6.30 p.m., to consider a charge against Mr. W. H. Harrison, and any statement, 'either written or otherwise in justification of his conduct or in extenuation thereof,' and Mr. W. H. Harrison is accordingly invited to attend, either in person or by proxy, for that purpose."

The following notice of a motion was given for the next ordinary meeting of the Council:—

"That as much of the past disquietude and most of the personalities which have unhappily arisen in connection with the Association, have been due to misrepresentations of the proceedings of the Council, a resolution be adopted that in future reporters be not admitted to the meetings of the Council, which are purely meetings for the transaction of business, but that the minutes of its proceedings be open to the inspection of members on application to the Secretary."

LEICESTER.

The Society in this town received the favour of two trance addresses through the mediumship of Miss Blinkhorn, at its regular services on Sunday last, 9th inst., the audience being a crowded one at night. Miss Blinkhorn's services were given towards assisting the society to complete the purchase of a new harmonium, and a hearty vote of thanks was accorded her at the close of the evening meeting for her kindness.

NEWCASTLE-ON-TYNE.

On Sunday evening last Mr. Jno. Mould, President of the N.S.E.S., addressed the congregation of the "Free Associate Church," Sunderland, his subject being, "My Experiences in Spiritualism." A highly intelligent audience assembled, and the discourse was much appreciated.

On Sunday last Mr. J. J. Morse gave the N.S.E.S. two excellent discourses; in the afternoon on "Spiritualism: its Church;" and in the evening on "The Spirit Man." The latter was delivered before a large and appreciative audience, who from time to time warmly applauded. On Monday evening "Modern Slaves" was the somewhat striking title of a telling and effective address, delivered at Weirs Court to an intelligent and attentive company.

Monday, January 24th, is the date fixed for the election of the officers and the annual meeting of the Newcastle S.E.S., and if the nomination sheet speak truly, a somewhat brisk competition may be expected for the official dignities of the society.

New Year's Day will be solemnly remembered by the Newcastle friends for some time to come, a number of them having witnessed, on that day, the interment of all that was mortal of Mr. Henry Norris, who, on the 28th December, at the ripe age of 67, passed on to the higher life, in the full assurance of realising the blessed truths of Spiritualism, which for some time have been a consolation and strength to his anxious soul. He had made himself beloved among us for his humility, kindness, and generosity, and for many years to come his noble deeds will be a pleasant remembrance at Weirs Court. We may have lost abler men, but none more earnest and willing in the cause of Spiritualism.—NORTHUMBRIA.

CORRESPONDENCE.

MISS BURKE.

To the Editor of "LIGHT."

SIR,—Will you allow me to correct an error in your report of my speech at the last Council meeting at the B.N.A.S., which has laid me open to a charge of ingratitude towards those of my friends who did not agree with the action of the Council with regard to the secretaryship question?

I am reported to say, "I cannot help what my friends may choose to think in the matter; that is my misfortune as well as yours." What I meant to say, and what to the best of my belief I did say was: "But I cannot help what my friends may say of the matter, and if it is a misfortune, it is mine as well as yours;" that little word "if" altering the whole tenour of the speech. I shall not defend my words as well-chosen, for I see they are open to misconstruction when the word "if" is left out. But for the sake of all my friends, who have publicly and privately defended what they believed to be my interest, I am bound to state that nothing was farther from my thoughts and intentions than to cast the smallest blame on them for what they have felt it right to say or do. If I have thought controversy on the subject unwise, I should not have been so ungenerous or ungracious as to say so at such a time and in such a place. I merely wished to emphasise, then as now, my own private personal conviction that the Association has endeavoured to act fairly and justly towards me, and that I myself did not complain of its treatment.

I am sorry to occupy your space on such a purely personal matter, but the mistake in the Council report renders it absolutely necessary.—I am, Sir, yours obediently.

C. A. BURKE, late Sec., B.N.A.S.

January 11th, 1881.

OUR OPEN COLUMN.

That sincere and earnest Spiritualists are not necessarily men of one idea—as many of our opponents often affect to think—is evident from the zeal and energy with which some of them engage in the prosecution of social reforms, or, at any rate, in the promotion of changes which they honestly think would greatly benefit humanity at large. Our excellent friend, Mr. W. Tebb, is one of these earnest and self-sacrificing men. His heart is set on the abolition of compulsory vaccination, and in the furtherance of that object he asks us to give publicity to the following report of the recent Congress at Paris. In complying with that request, we are not to be understood as ourselves expressing any opinion on the subject; and in proof of our impartiality, our columns will be open to fair and candid criticisms on the position which Mr. Tebb and his co-adjutors have thought it their duty to occupy.

Compulsory Vaccination.

The first Congress of Delegates from the various Anti-Vaccination leagues and societies has just terminated its sittings at the Salle des Conférences, Boulevard des Capucines, Paris. The delegates present included some of the oldest leaders and ablest writers identified with the movement, amongst whom may be mentioned Dr. A. Oidmann, of Zurich; Professor Adolf Vogt, of Bern; Mr. George S. Gibbs, of Darlington; Dr. Hubert Boens, of Charleroi; Professor Haedmaker, D.D.; Mr. President Hong and Professor Fabius, of the University, Amsterdam; and Dr. H. Schoffe, of Bonn. The States represented were Belgium, England, Germany, Switzerland, Holland, France, and the United States. Letters expressing sympathy with the objects of the Congress, were received from Emeritus Professor Newman; Dr. Reichens, of the Reichstag, Berlin; Mr. P. A. Taylor, M.P.; Mr. C. H. Hopwood, Q.C., M.P.; Dr. J. Garth Wilkinson; Dr. Alexander Wilder, Professor of Physiology in the United States University, New York; Herr Börn, and many others. Mr. Herbert Spencer shewed his interest in getting rid of compulsory vaccination by sending a contribution towards the expenses of the Congress. Amongst the English reporters present were those of the *Times*, whose telegraphic notices of a most important kind appeared in that journal. The reading of Mr. Taylor's and Professor F. W. Newman's letters was received with loud demonstrations of applause. Dr. Hubert Böens, member of the Belgium Medical Society, and corresponding member of the French Academy of Medicine, was elected president, and delivered an eloquent inaugural address, in which the whole case against vaccination was presented with consummate ability. He shewed the empirical origin of vaccine, and the unscientific methods of investigation pursued, and he traced its growth to oriental fear of personal disfigurement, and its maintenance to the crystallization of the practice by the State. He shewed the calamitous results in the introduction of maladies with the vaccine virus, and confirmed all he had said by quoting from the municipal and parliamentary mortality returns.

Valuable papers were read and presented, and addresses delivered, by Dr. Oidmann, Professor Fabius, Dr. W. J. Collins, Dr. E. Haughton, M. P. O. Siljestrom, of Stockholm, Mr. H. D. Dudgeon, Dr. Schoppe, Professor Hoedmaker, Dr. T. L. Nichols, Professor A. Vogt, Mr. Thomas Baker, Barrister-at-Law, Mr. E. Labbé, Herr Born, Mr. G. T. Gibbs, and others. The delegates were courteously received by M. Duhamel, Principal Secretary to the President of the Republic, and by the Minister of Commerce and Agriculture, and the Minister of the Interior, to whom addresses were delivered as to the objects of the deputations, one of these objects being to prevent the indirect compulsion of vaccination in the schools and army of France being made universal.

I had the honour of presenting to the two last-named Ministers an analysis of the recent English Parliamentary Returns, and called their attention to some of the important facts which official documents revealed as demonstrating the malignant results of vaccination. M. Constans said, in the course of his reply (the text of which will be published), that he should make known the interesting and important facts to which his attention had been directed, and added that he did not think the Chambers would sanction any further interference with the liberties of the citizen on this question. M. Girard, the Minister of Commerce, introduced Mr. E. W. Gibbs to one of the secretaries for further conferences as to the results of the official reports of the French Academy of Medicine (which Mr. Gibbs had translated) on small-pox and vaccination, and which demonstrated the inutility of the practice. (1) Its evil consequences, so painfully apparent to every unprejudiced mind in England, have been confirmed by official testimony of every one of those represented nationalities. (2) The result of that important gathering should not fail to animate every delegate, and, through him, the people he represented, with fresh zeal for the continuance of the righteous agitation against the tyranny of compulsory vaccination.

An International A.C.V. Committee of Anti-vaccinators, representing France, Austria, Germany, Switzerland, Sweden, Russia, Belgium, the United States, and England, was elected by the Congress to assist in carrying on the agitation, and for the purpose of arranging to hold another International Congress next year.—WILLIAM TEBB, The London Society for the Abolition of Compulsory Vaccination, Grays Inn Chambers, W.C.

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.
Goswell Hall Spiritualist Committee. 290, Goswell Road, E.C. Secretary, Mr. W. Towns, 1, Albert Terrace, Barnsbury Road, N.
Hackney Christian Spiritual Evidence Society, 7, Ellingford Road, Mare Street, Hackney, London, E. Mr. C. Rhys Williams, Manager.
Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 25, Great Quebec-street, London, W. Mr. J. M. Dale, Hon. Secretary.
South London Spiritual Society. Mr. J. G. Robson, Secretary, 8, Bournemouth Road, Rye Lane, Pockham, 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. Mr. J. Kennedy, Secretary, Oozells Street Board School, Birmingham.
Birmingham Christian Spiritualist Society. 312, Bridge Street West. Mr. John Colley, Hon. Secretary.
Bolton Spiritualist Association. Mr. D. Cordingley, Secretary, Bath Street, Bolton.
Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.
Cardiff Free Library and Meeting Room. 157, Bute Road, Cardiff. Mr. George Saddle, Manager.
Cardiff Spiritual Society. 3, Angel Street, Cardiff. Mr. W. Paynter, Hon. Secretary, 10, Bute Street.
Darlington. Mr. J. Hodg's Rooms, High Northgate.
Durham District Association. Mr. James Dunn, Secretary, 68, Simpson Street, New Shildon.
Exeolior Society of Spiritualists. Scotland Gate, near Morpeth. Secretary, Mr. G. Hall, Choppington Colliery.
Gateshead Spiritual Society. Temperance Hall, High Street.
Glasgow Association of Spiritualists. 164, Trongate Street. Mr. John Mc G. Monro, Secretary, 33, Daisy Street, Govanhill, Glasgow.
Great Yarmouth Association of Investigators into Spiritualism. 3, Waterpark Terrace, Southdown Road. Mr. R. B. Dale, Secretary.
Halifax Spiritual Institution. Peacock Yard, Union Street, Halifax. Mr. C. Appleyard, Secretary.
Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers. 2, Caroline Street, Hull.
Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. J. Tillotson, Secretary.
Lancashire District Committee of Spiritualists. Mr. Charles Parson, Secretary, Hume Street, Mill, Rochdale. Mr. Johnson, Secretary, 153, Mottram Road, Hyde, near Manchester.
Leicester Spiritualist Society. Secretary, Mr. B. Wightman, 53, Cranbourne Street, Leicester.
Leigh Spiritualists' Association, Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
Liverpool Psychological Society. Mr. J. Chapman, Hon. Secretary, 10, Dunkeld Street, Liverpool.
Lowestoft Spiritual Society. T. Dowling, 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, 329, Stretford Road, Manchester.
Midland District Spiritualists' Committee. Hon. Secretary, Mr. E. W. Wallis, 338, St. Ann's Well Road, Nottingham.
Millom Society of Spiritualists. Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
Newcastle-on-Tyne Spiritual Evidence Society. Weirs Court, Newgate Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Eslington Terrace, Newcastle-on-Tyne.
Nottingham Association of Spiritualists. Secretary, Mr. W. Yates, 39, Lower Talbot Street.
Oldham Society of Spiritualists. Psychological Meeting Room, 186, Union Street. Mr. T. Kershaw, Secretary, 8, High Street.
Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station. Mr. C. Hallgath, Secretary.
Rochdale Spiritualist Society. Mr. L. Firth, Secretary, 16, Equitable Street.
Salford Spiritualists' Society. 268, Chapel Street, Salford. Mr. J. Campion, Secretary, 33, Downing Street, Manchester.
Sowerby Bridge Spiritual 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. 16, George Street, Walsall. Mr. Thos. Blinkhorn, Secretary.

RELIGIO-PHILOSOPHICAL JOURNAL.

This JOURNAL is a fearless and independent newspaper, and aims to be entirely free from all sectarian bias. It is neutral in nothing, but expresses clear and decided views upon all questions germane to Spiritualism. 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 BANNER OF LIGHT.

The oldest Journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery Place, Boston, Mass. Colby and Rich, Publishers and Proprietors. Isaac B. Rich, Business Manager; Luther Colby, Editor, aided by a large corps of able writers. Terms of Subscription, in advance, 15s. per annum. English Agent—J. J. Morse, 53, Sigdon Road, Dalston, E.

Agents for the sale of "Light."

LONDON.

THOS. WILKS, 290, New North-road.
J. M. DALE, 50, Crawford-street, Bryanston-square.
R. COCKER, 74, Dalston-lane, E.

PROVINCIAL.

J. HEYWOOD, Manchester.
S. BILLOWS, Printer, High-street, Keighley.
E. J. BLAKE, 49, Grainger-street, Newcastle-on-Tyne.
J. BENT, 1, Town Hall, Leicester.
W. YATES, 39, Lower Talbot-street, Nottingham.
W. COOPER, 14, Double-row, New Delaval.
R. V. HOLTON, Lombard-street, Abingdon.
J. F. HUNT, Biggleswade.

British National Association of Spiritualists.

(ESTABLISHED 1873.)

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

COUNCIL.

Adhead, W. P., Derby House, Belper, Derbyshire.
 Barrett, F., Hawthornden, Leacroft, Staines.
 Bennett, E. T., The Mansion, Richmond.
 Bowman, J., 65, Jamaica-street, Glasgow.
 Calder, A., 1, Hereford-square, South Kensington, S.W.
 Coffin, W. H., 94, Cornwall-gardens, Queen's-gate, S.W.
 Crossland, 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., 4, Shrewsbury-villas, Plumstead-common, 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.
 Mengens, J. G., The Manor House, Penge, S.E., and 3, Church-lane, Calcutta.
 Miall, Rev. W., 238, Richmond-road, Hackney, E.
 Morse, J. J., 22, Palatine-road, Stoke Newington, N.
 Pearson, Cornelius, 15, Harpur-street, Bloomsbury, W.C.
 Pearce, R., Lanarth House, Holder's Hill, Hendon, N.
 Podmore, Frank, 15, Hart-street, W.C.
 Reimers, Christian, 47, Mornington-road, Regent's Park, N.W.
 Rogers, E. Dawson, Rose Villa, Church End, Finchley, N.
 Rondi, 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.
 Tietkens, E. A., 18, Oakley-square, N.W.
 Tredwen, R. Pomeroy, 40, Claverton-street, Pimlico, S.W.
 Withall, H., 5, Angell Park-gardens, Brixton, S.W.

PRESIDENT.

Alexander Calder, Esq.

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.

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 Bassim Pasha, Khan de Rassim Pasha a Bahdjé, Capoussou, Constantinople.
 The Baron Von Vay, President of the Spiritual Society at Pesth.
 The Baroness Adeline Von Vay, Gonobitz, bei Patschach, Styria, via Gratz, Austria.
 The Baroness Guldenstübke, 29, Rue de Trévise, Paris.
 Colonel Don Santiago Bassols y Folguera, Madrid.
 El Visconde de Torres-Solanot, Madrid.
 The Hon. Alexander Akakof, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg.
 M. Gustave de Vah, 1, Reich Strasse, Dresden, Germany.
 Signor Sebastiano Fozzi, Firenze, Italy.
 Herr Constantin Delhez, Wien, Austria.
 J. M. Peebles, Esq., Hammondon, Atlantic Co., New Jersey, U.S.A.
 Mrs. Cora L. V. Richmond, New York, U.S.A.
 Miss Anna Blackwell, La Trésorerie, Wimille, Boulogne-sur-Mer.
 Baboo Pearychand Mitra, 7, Swallow-lane, Calcutta.
 James Mylne, Esq., Behoea, East Indian Railway, Bengal.
 Mrs. Emma Harding-Britten, San Francisco, U.S.A.
 A. J. Biko, Esq., Noorderinde, 198, The Hague, Holland.
 The Rev. J. Tyerman, 45, Drummond-street, Carlton, Melbourne.
 Professor Friedrich Zöllner, Leipzig, Germany.
 Dr. Maximilian Perty, Professor of Natural Science, Berne, Switzerland.
 Dr. Franz Hoffmann, Professor of Philosophy, Würzburg University, Germany.
 Gregor C. Wittig, Esq., Körnerstrasse, 29, Leipzig, Germany.
 W. H. Terry, Esq., 84, Russell-street, South, Melbourne, Victoria, Australia.
 M. Leymarie, 5, Rue Neuve des Petits Champs, Palais Royal, Paris.
 Epea Sargent, Esq., Box 2,965, Boston, U.S.A.
 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. Gladstones, Esq., Merignac, Gironde, France.
 Samuel Chinnery, Esq., 9, Rue Pimprère, Paris.
 Rev. Samuel Watson, Memphis, Tennessee, U.S.A.
 Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.
 M. de Bassompierre, 285, Chaussee St. Pierre, Etterbeek, Brussels.
 M. A. Anthelmé Frits, Rue de Palais, 137, Schaerbeek, Lez-Bruxelles.
 Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.
 Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York.
 Comte de Bullet, Hotel de l'Athénée, 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., Waldron Edge, Duppas-hill, Croydon.
 Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.
 Middle. Ruet, 173, Rue St. Honoré, Paris.
 W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.
 Dr. Grunhut, Waitzner Boulevard, 57, Buda-Pesth, Hungary.
 Dr. A. E. Nehrer, Eporjes, Hungary.
 J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.
 Mrs. Hallock, 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 Trévise, Paris.

ALLIED SOCIETIES.

Dalston Association of Enquirers into Spiritualism. President—Mr. J. J. Morse, 51, Sigdon-road, Dalston, E.
 Brixton Psychological Society. Hon. Sec.—Mr. H.E. Frances, 22, Cowley-road, Brixton, S.W.
 Liverpool Psychological Society. Secretary—Mr. John Chapman, 10, Dunkeld-street, Liverpool.
 Cardiff Spiritual Society. Hon. Sec.—Mr. W. Paynter, 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.

The Spiritist-Forscher Society, Buda-Pesth. Secretary—M. Anton Prochaska, Josefstadt Erzherzog Alexander-gasse, 23, Buda-Pesth, Hungary.
 Sociedad Espiritista Española, Cervantes, 31, 23, Madrid. President—El Visconde de Torres-Solanot.
 Sociedad Espirita Central de la Republica Mexicana. President—Señor Refugio T. Gonzalez, 7, Calle de Alameda, Mexico.
 Sociedad Espirita di Bogota, Colombia, South America. President—Señor Manuel Jose Angarita.
 L'Union Spirite et Magnetique. Secretary—M. Charles Fritz, 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 enquirers 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 is in attendance to receive visitors, and answer enquiries, every day. Saturdays, from 11 a.m. to 4 p.m.; other days, from 2 p.m. to 9 p.m.

Well-organised Séances, to which a limited number of enquirers are admitted free of cost, are held under strict test conditions.

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.

TERMS OF MEMBERSHIP.

Country members, with privilege of voting for members of Council	...	0	5	0
Town members, do., do.	...	0	10	0
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 Metropolitan postal district.

Suitable rooms may be hired on moderate terms for Séances, &c., and also for committee or other meetings.

Light refreshments are provided at moderate charges. All communications and enquiries should be addressed to the Resident Secretary, Mr. Thos. Blyton, 38, Great Russell-street, W.C. and Post Office Orders made payable to him at the Great Russell-street Post Office.

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

THOS. BLYTON, Secretary.

Business for the Ensuing Week.

MONDAY 17th.—Fortnightly Discussion Meeting. "The Proper Attitude of Spiritualists to Public Paid Mediumship." Mr. E. Dawson Rogers, at 8 p.m.

WANTED. an ACTIVE and INTELLIGENT YOUNG LADY, to assist in an afternoon in the Reading Room and Library of the British National Association of Spiritualists. A young person preferred who would reside on the premises, and help in a small family. Apply personally, any evening after six o'clock, to the Resident Secretary, 38, Great Russell-street, W.C.

PROGRESSIVE LITERATURE AGENCY

FOR THE SALE OF ALL

American Works upon Spiritualism & Reformatory Subjects.

(Established 1878.)

J. J. MORSE,

53, SIGDON ROAD, DALSTON.

(European Agent of Messrs. Colby and Rich, Boston, U.S.A.)

All the publications of the above firm kept in stock, or supplied to order, without extra charge. Full descriptive catalogue, post free, on application. English Agent for the oldest newspaper connected with Spiritualism, "THE BANNER OF LIGHT." Post free, 15s. per year. Terms, cash. P.O.O. on London, E.C.

Subscriptions received for "LIGHT."

THE TRUTHSEEKER,

Edited by the Rev. JOHN PAGE HOPPS, is published on the first of every month. Every number contains original lectures, essays, and reviews of present and permanent interest.

PRICE THREEPENCE.

London: Williams & Norgate, 14, Henrietta Street, Covent Garden. Manchester: Johnson & Rawson, 89, Market Street, and J. Haywood, Deansgate. Leicester: J. & T. Spencer, 30, Market Place.

Any Bookseller can supply "THE TRUTHSEEKER" to order. A Post Office Order for 3s. 6d., sent to the Editor (De Montfort Street, Leicester), or to the Publishers, will secure a copy for a year, by post, to any address. Two copies 6s., post free.

THE TRUTHSEEKER for 1881, in addition to Articles on the subjects of the day will contain:—

A series of Papers on—THE NEW REVISED VERSION OF THE NEW TESTAMENT: and courses of Lectures, by the Editor, on the following subjects:—

- Three on—THE HIBBERT TRUST LECTURES.
- 1.—Lectures on the origin and growth of Religion as illustrated by the religions of India; by F. Max Müller, M.A.
 - 2.—Lectures on the origin and growth of Religion as illustrated by the religion of ancient Egypt; by P. Le Page Renouf.
 - 3.—Lectures on the influence of the institutions, thought, and culture of Rome, on Christianity and the development of the Catholic Church; by Ernest Renan.

Three on—A RETURN TO THE REAL JESUS OF THE GOSPELS THE GREAT RELIGIOUS NEED OF THE AGE.

Four on—PLAIN REASONS FOR NONCONFORMITY TO THE STATE CHURCH AS IT IS, AND TO THE BOOK OF COMMON PRAYER.

One on—BELIEF IN THE ABSOLUTE AUTHORITY OF THE BIBLE, CONSIDERED AS A HINDRANCE TO PERSONAL THOUGHT AND RATIONAL FAITH.

THE TRUTHSEEKER will also contain a series of papers entitled, "CHRISTIANITY AND THE SUPERNATURAL: A DISCUSSION," by the Revs. C. Hargrove, M.A., Leeds; A. M. Creery, M.A., Buxton; Eli Fay, Sheffield; E. R. Grant, Northampton; J. F. Smith, Chesterfield; E. C. Towne, B.A., Stannington; P. H. Wicksteed, M.A., London; and the Editor.

Printed for the ECLECTIC PUBLISHING COMPANY (Limited), by the NATIONAL PRESS AGENCY (Limited), 13, Whitefriars-street, E.C.—Saturday, January 15, 1881.