

Light:

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MR. MOODY'S TEACHING ABOUT HEAVEN AND HELL.

"Heaven: its hope; its inhabitants; its certainty; its riches; its rewards."
—By D. L. MOODY.

II.

Mr. Moody in one passage shews that he shares the common Church error of viewing the angels as a different race of beings from men. Here again he shews his superficial acquaintance with his adored text book. The Saviour said once "They that have eyes to see, let them see, and they that have ears to hear, let them hear." There is underlying the preaching of Christ and His epigrammatic sayings a meet rhythm of satire, as delicate as a Damascus sword-edge, that is one of the most telling signs to a critical mind of the beauty and harmony of His character. He was sublime in love, but robust enough to cut a foe keenly, and courteous enough to do it with due respect to another's just rights. We would fully commend the saying we have quoted to some of our orthodox friends as they study the Bible. They pray for light; they have more need to pray for ears and eyes. If anything is plain in the Bible it is that it never refers to another race of beings in any passage. The devil has been personified into such a being, but to a Hebrew or a Greek scholar he narrows down to a mere "adversary."

The Church to this day has doubts as to "Recognition in Heaven." The writer has been repeatedly asked by intelligent Christians whether he thought we should know each other there; but we are glad to hear the echo in our ears of one of Moody and Sankey's songs "We'll know each other there." It is a little more heavenly, and a true sign of progress! Why should our friends have any doubt on the subject? We read of the "beloved disciple" going into heaven and being guided by an angel, and that angel was "one of the prophets!" He appeared to John remarkably human, and all the beings John saw there were remarkably human, for their very nationalities and tribal distinctions he observed, and he does not say a word about seeing any other kind of angel or being, in heaven, earth, or hell; nor does any other Biblical writer. Search the Scriptures, ye doubters, and like the Bereans see for yourselves if these things be so, and get your phylacteries off your dresses and foreheads and ingrain them in your hearts and souls and minds. Eat and drink at the living fount of supply, but for God's sake let this poor bewildered race know the truth!

We have just alighted on a beautiful little piece quoted by Mr. Moody. It shews that he does believe in the affections of earth lasting into heaven, and as we wish to say more on that subject further on, we extract it. We are glad to do so, even if this applies only to the redeemed and not to the lost as well. Put it with the extract already quoted from the Scotch Baptist Magazine on the exchange of mothers and sons, and see how little thinking there is in the Church on these and kindred matters. Mr. Moody says—"It may be a sister or it may be a brother who is beckoning you over—

'Over the river they beckon to me,
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are drowned in the rushing tide.
There's one with ringlets of sunny gold,
And eyes the reflection of heaven's own blue;
He crossed in the twilight, grey and cold,
And the pale mist hid him from mortal view.
We saw not the angels who met him there,
The gates of the city we could not see;
Over the river, over the river,
My brother stands waiting to welcome me.'"

Thank God, Mr. Moody believes that much. Would that he had eyes to see and ears to hear the whole of these lines. The

figures in them are rather mixed, but they are good enough for the more orthodox to get confused by, and the sentiment is sufficiently true and beautiful to feed their souls while they choose to abide in darkness.

To shew that Mr. Moody recognises the memory of earth in heaven here is a poem used by him, as if sung by a Spirit in heaven:—

"I shine in the light of God,
His likeness stamps my brow:
Through the valley of death my feet have trod,
And I reign in glory now!
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek where the frequent tear
Hath rolled and left its stain.
O friends of mortal years,
The trusted and the true,
Ye are watching still in the valley of tears,
But I wait to welcome you.
Do I forget? Oh, no!
For memory's golden chain,
Shall bind my heart to the hearts below,
Till they meet to touch again.
Each link is strong and bright,
And love's electric flame
Flows freely down, like a river of light,
To the world from whence I came.
Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war
And the storms of conflict die?
Then why should your tears run down,
And your heart be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven!"

Now the writer of this review is a Spiritualist, but if he were a poet too, and could write his emotions in different moods, while communing with the grand, and true, and loving who have gone before, he could scarcely say more than is said here by one who would call Spiritualism Beelzebubian. We know the solemnity, in such communion, of that passage in Revelation where it says, "There was silence in Heaven for the space of half an hour." We know other moments of a lower tone of joyousness when the spell closes its entrancing effect, and we wish we had the poetic genius of a Milton or of a sanctified Byron, that we could give expression to our feelings. But it is done for us in pretty verse in these lines. We wish no clearer expression of Spiritualism than is contained here. We would call the attention of the Church to these verses, and would ask them to reflect on the meaning of their rhapsodies in rhyme. We are dealing with religious minds, and not with materialists. Theologians profess to use their reason. They admit the doctrine of Immortality. We are one, then, on that. Now we are determined in this and in all our writings to call on them to say what they mean, or reject their loose fancies. We are prepared to meet any one in rigid argument on these lines, and thousands more like them, scattered throughout Christian hymnology, and we dare them to deny the *ought-to-be* of Spiritualism. We say nothing about the fact of Spiritualism either in the Bible or in the modern phase of it. But here are the admissions of Immortality, and of a heaven filled with fathers and mothers, sisters and brothers, wives and husbands, and friends and relatives, who, Mr. Moody and his poetical friend say, are full of tender memories, deep affections, and in each the "link" of "love's electric flame" flowing "freely down, like a river of light, to the world from whence I came." Now with that psychological basis of humanity in Heaven and a kindred one on earth, we deliberately say this, that it cannot be that the plan of the Deity should forbid the possibility of intercourse between them; that it is not His iron law, but our own ignorance that is the bar to such intercourse—an intercourse necessitated by the divinest emotions that the human mind can conceive. We say it is a divine thing—a wife's love, a husband's affection. If any Calvin, or Augustine, or any other of similar spirit dare to affirm that God planned an eternal hell, we point our finger to the trembling love of the youth and maiden, in its fitful ebbs and flows of hope and exultancy; to the consecration scene of their wedding day; to the loves and

sanctities of married life; to the flashing eye and heaving bosom of the expectant mother, and the hovering, anxious love of her husband; to the new-born child lying on its mother's breast, or drinking life's juices from her bosom; we point to that child, now a man, and, alas! a sinner, dying from his debauches, and to that mother, now grey-headed, wiping the death sweat from that child's brow. He is dead! yes, dead—gone to the Land of Shadows, after a life of base ingratitude and sensual vice, with a gleam of penitential grace for a few days at the end of it. He is dead—dead with all his thinkings and their consequences still upon him. Did he repent truly? Did he believe in this theory or in that doctrine? Did he accept this or that man-made creed? If not, woe be unto him, for the Church stands over his bier, and to that mother who conceived him in all the sanctity of her grandest human love that Church says over the corpse one sentence—"Damned, damned for evermore!" But who says so? the Word of God! To those who say that we would answer, No, my friend, let me tell thy superstitious soul, no Word of God is that. I will not pray that God will give thee light, for that is in thy human heart, in thy wedded couch. I will pray that God may give thee ears to hear and eyes to see. If thou believest that is the Word of God, by all that is holy, by the fair play of humanity, by the rights of our children, by all in heaven, earth, and under the earth that goes by the name of fairness, let alone of love, I dare thee to perpetrate that vilest of all injustices the begetting of a child who may suffer excruciating tortures to all eternity. The Word of God! no, my poor deluded fellow-sinner, not that. He made the maiden and the youth; He made them capacitated to love and beget fresh beings to adore Him for His creative fiat; and that family-hood of each proves the Fatherhood of God, and negatives as an impossible thought an eternal hell. Let me warn thee, my Church friend, not to teach such doctrine in the name of God. "What! No punishment?" art thou murmuring at me? Take care, thou thoughtless one; for who said there was no punishment because there is no eternal hell? Take care, I say, that thou art not like those woe'd at by Christ, more zealous for *their* creeds than for the truth of God. Thou wilt get damned thyself if thou art not sincere, even though the zeal of thy creed hath eaten thee up. What! thou prevaricatest still! "God does not damn men, they damn themselves, for they are free." But they are beings of limited powers, and if He made limited free-will beings, He would surely surround them with laws that would prevent an eternal sacrifice.

We deny that we have wandered from the "*ought-to-be*" of Spiritualism. We wished to intensify the idea of the family relation. We are all brothers and sisters, parents and children. We say that if our loved ones are living beyond the tomb, if they are as Mr. Moody says they are, full of memory and love, it is self-evident that they were not intended to be severed from means of intercourse except by ignorance, stupidity, or neglect. If there is a void between us and them it is just as incumbent on us to seek the means of communication as to underlay the ocean with the electric rope, and it is no more Satanic to do that than to unite Zululand with England by the telegraph, the steam vessel, and the railway. If Mr. Moody and his brethren are consistent, and believe that these memory angels are "flowing freely down, like a river of light, to the world from whence I came," we ask—what do they come for? To stand by our side, to work for us, to see us thwart their plans because we do not know their designs, to watch for one sign of reciprocal affection! They hover over us with one great prayer within their burning hearts of love, the prayer that they may be permitted to help and do us good; and we too often, like the foolish disciple, are all the while seeking the living among the dead.

EPSILON.

MR. JOHN ROUSE, well known for many years past amongst Metropolitan Spiritualists, and until recently one of the most effective members of the Dalston Association, will be glad to answer inquiries respecting Spiritualism in his neighbourhood, for which purpose communications should be addressed to him at Maude Villa, Jarvis-road, Brighton-road, Croydon. As this is an important and growing district, it might be well for the British National Association of Spiritualists to ascertain whether a branch society might not advantageously be formed at Croydon, as a local centre for facilitating inquiry into Spiritualism. Mr. Rouse would probably give his countenance and support to any effort of the kind; and those who are interested in Spiritualism, and reside in the Croydon district, are recommended to communicate with Mr. Rouse with a view to taking action in the matter.

AFTER DEATH.

*He who died at Azan sends
This to comfort all his friends.*

Faithful friends! It lies, I know,
Pale, and white, and cold as snow;
And ye say, "Abdalla's dead"—
Weeping at the feet and head,
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this—
"I am not the thing you kiss;
Cease your tears and let it lie,
It *was* mine—it is not I."

Sweet friends! what the women lave
For its last bed in the grave,
Is a hut which I am quitting;
Is a garment, no more fitting;
Is a cage, from which at last,
Like a hawk, my soul hath passed.
Love the inmate not the room;
The wearer, not the garb, the plume
Of the falcon, not the bars
Which kept him from the splendid stars.

Loving friends! be wise, and dry
Straightway every weeping eye.
What you lift upon the bier
Is not worth a wistful tear.
'Tis an empty sea shell, one
Out of which the pearl has gone.
The shell is broken—it lies there;
The pearl, the all, the *soul* is here.
'Tis an earthen jar, whose lid
Allah sealed, the while it hid
That treasure of his treasury—
A mind that loved him. Let it lie—
Let the shade be earth's once more,
Since the gold shines in his store.

Allah, glorious! Allah, good!
Now thy world is understood;
Now thy long, long wonder ends—
Yet ye weep, my erring friends,
While the man whom ye call dead,
In unspoken bliss instead,
Lives and loves you, lost, 'tis true,
By such light as shines for you
But in light ye cannot see
Of unfilled felicity—
In enlarging paradise—
Lives a life that never dies.

Farewell, friends! yet not farewell!
Where I am, ye too shall dwell.
I am gone before your face—
A moment's time, a little space.
When ye come where I have stepped,
Ye will wonder why ye wept.
Ye will know by wise love taught,
That *here* is all and there is naught.
Weep awhile, if ye are fain—
Sunshine still must follow rain—
Only *not* at death, for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all Life's centre.

Be ye certain all seems love,
Viewed from Allah's throne above.
Be ye stout of heart, and come
Bravely onward to your home!
La Allah, illa Allah! yea!
Thou love divine, thou love away!

*He that died at Azan, gave
This to those who made his grave.*

EDWIN ARNOLD.

SPIRITUALISM AT THE CHURCH CONGRESS.

The Secretary to the Church Congress, to be held at Newcastle-on-Tyne, on October 4th next, has addressed the following reply to a letter from the British National Association of Spiritualists:—

"Please make it known to all your members who may be interested in the discussion on Spiritualism which is to take place at the Church Congress, that anyone, whatever his creed, can become a member of the Church Congress on payment of 6s. for a Congress ticket, the possession of which entitles anyone to attend all the meetings, and to send up his card to the Chairman if he wish to address the meeting. When there is not time for all who wish to address the meeting to do so, the Chairman calls on such of those who have sent up their cards as he sees fit."

SLEEP.

Through the Mediumship of the Author of "Life Beyond the Grave."

The condition of the Spirit during the sleep of the body is one of great interest to those in the flesh. It is not generally realised that you lead two lives—one in the body when it is awake and another in the Spirit when the body sleeps. The latter is the life we would speak of.

The Spirit, as soon as the body sleeps, becomes almost as free from the body as it would be at death. The condition is so little different that persons not acquainted with the Spirit do not know if it is attached to a body or not. You ask, "Is the Spirit often far away from the body?" That depends on the conditions of its life in the body. The Spirit that leads an animal life in the body is much less able to get free from the body than is the Spirit that leads a pure life in the body. You may know this yourself from personal experience. When you have eaten a late meal that has disturbed your rest you have not been able to sleep well. Your Spirit has been unable to leave the body for so long a time, and consequently you have interfered with your Spiritual work. Now imagine a man who leads a gross and animal life, and you can easily imagine that his Spirit cannot readily leave his body. You ask "Why?" The sleep of such a man may be just as sound, you observe, as that of yourself, and you conclude from that that his Spirit could as readily leave the body during sleep—perhaps more readily if he were dead drunk than if he were sleeping the sleep of the just. It is not so, however, for the Spirit, when awake in the Spirit world, has no desire to leave the body. It is earth-bound by reason of its tastes and appetites and it loves to keep close to the body which affords it so much pleasure of a kind. Hence it, as it were, clings to its body, just as the same kind of Spirit would in all probability cling to the body of another man if it lost its own. You see that there is a reason why the Spirit clings to its body apart from the fact of the body being wakeful. That, of course, causes a difficulty in the Spirit's leaving the body for long, because there is greater risk of the Spiritual tie being severed. A fit of indigestion caused by a stoppage of some internal passage or of the proper circulation of the blood, causes a call for the Spirit to control the body and change its position, and that necessitates that Spirit's being near at hand. When the bodily health is good and there is no hindrance to Spiritual work, the Spirit can leave the body without danger. The Spirit is connected with the earthly body by a Spiritual thread which, like an electric wire, communicates instantly every feeling which the body experiences to the Spirit, and warns it when to return. Thus if you awaken a person so sleeping very suddenly you may cause death. As a rule, however, some Spirit friend undertakes to remain on guard when that Spirit is taken on long excursions. Of course if there are two persons sleeping in the same room the conditions are altered and the risk of disturbance is perhaps greater, especially when they occupy the same bed; any sudden disturbance on the part of one would necessarily disturb the other and cause danger. These, however, are risks which the Spirit guides of the persons concerned can guard against. It is, you think, not a common thing for persons thus to wander in their sleep from their bodies. No doubt it is the exception rather than the rule, for the reason we have stated—that it is only spiritually developed people who can safely be allowed to do so. It is a part of the education of the Spirit, and, as you observe, if this be so then what an amount of neglected education the past ignorance of the world is responsible for! Ignorance of spiritual laws has kept the world from living rightly so as to enable men to enjoy this spiritual training.

You ask of what practical advantage in this world or the next such nightly flights can be. We say it is a training of the Spirit, and whatever the Spirit learns in that way it will unconsciously benefit by. The impressions it receives gradually percolate through the brain and find expression in thoughts and perhaps in deeds also. If this be so, then, as you say, the men and women of the future will progress with much more rapidity than they have ever done in the past, because they will be working "overtime," so to speak, learning by night as well as by day. You might say learning *spiritually* by night and *materially* by day; because, as a matter of fact, it is very little that men learn spiritually by day. They are so absorbed in this world's affairs that they pay little heed to spiritual impressions. They allow themselves so many hours for business, and their whole lives are parcelled out into duties of one kind or another. Little leisure is given for reflection, and it is

by reflection that people benefit most spiritually, because they are then conversing with Spirits (though they know it not); and the men who are most frequently in a "brown study"—absent-minded as you call it—are those who are most in the company of Spirits, even in their waking hours. They may not be the best business men; they may, and very often do, neglect this world's affairs; but when they pass away they will find that they have less to learn than those who have only lived in the outer world. Of course we do not allude to those who are brooding over their sorrows or their schemes. They, too, are conversing with Spirits when they are thus lost in thought, but it is with Spirits of the earth, earthy. We were thinking of those good men who dwell often in their thoughts upon subjects of a speculative and philosophical nature. They learn more and know more by reasoning things out, as it were—or as we should explain it, by Spirit impression—than do the men of a scientific and observing mind from a comparison of facts and the weighing and balancing of matter.

But we are rather wandering from the subject of sleep.

The majority of men do not wander as Spirits during the sleep of the body, but they may to a limited extent receive benefits without that, for although the Spirit body may not leave its earthly tenement, it is awake and active whilst the body sleeps. It attracts its own Spirit friends and holds converse with them. You seem to think that it is rather a compliment to the people of your world to suppose that you are all attracting Spirits around you, each holding a sort of nightly levée to his admiring Spirit friends. So it seems to you and so it is to some extent. You ask whether all Spirits in the body are so sociable as to attract disembodied Spirits, even if in their waking hours they might be absolutely friendless. We say yes. It is a law of nature, that the experience of your life does not gainsay, that "like attracts like," and everyone, it does not matter how lowly he may be, attracts some Spirit friends.

You must not forget that the number of Spirits who have passed away far exceeds the number of those in the body. There are on our side generations upon generations of departed Spirits, the majority of whom are of the earth sphere; and, as we have already explained to you in "Life Beyond the Grave," the affairs of your world are more exciting, more interesting, and more attractive to these earth-bound Spirits than the affairs on their side. Consequently they cannot be happy unless they associate themselves with some one in the body through whose magnetism they can imbibe the ideas and the impressions suggested by life in the body. Thence it is that persons in the body have all Spirit friends who come to them whilst the body sleeps, and they spend their time in conversing with and amusing each other, just as you do in the body with your friends. You think this sounds rather frivolous, but you forget that there is no work for anyone to do on our side except such as is associated with spiritual progress, and if the Spirit is not anxious to progress he simply amuses himself.

Those who desire to progress are engaged in philanthropic labour, and they care only for the society of those who are similarly inclined. Hence they do not care to return to the earth-plane to converse with the frivolous-minded; but when they find anyone of a like mind to themselves they gladly impress him with their ideas and come to his nightly "re-unions." Half the reformatory work in the world has to be done from the physical side because Spirits who are earth-bound, and who need, therefore, the greatest enlightenment, are, as already explained, associated with some one in the body and consequently must receive their impressions of good though the medium they are attracted to. You see, therefore, how it is that the higher Spirits are also attracted to Spirits in the body; they come to them in order to accomplish good deeds, and they can best impress them when the body is asleep and the Spirit is free. When it is necessary for the embodied Spirit more correctly to understand things it is taken to the Spirit world, and there taught and shewn progressive ideas in operation which will ultimately be adopted on the earth-plane. Thus you see how it is that you are educated during your sleep.

He is a thorough accountant who can cast up correctly the sum of his own errors.

The second International Anti-Vaccination Congress will be held at Cologne, on the 8—11th October. The circular of invitation contains about 80 signatories, including members of the German, English, and Swiss Parliaments, professors, philosophers, and publicists; and several English and Continental Spiritualists.

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 sêances.

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

SUBSCRIPTION RATES.

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ADVERTISEMENT CHARGES.

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*. All communications may be addressed to the Editor, 13, Whitefrars-st., E.C. Cheques and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

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

NOTES BY THE WAY.

One great difficulty that is found by any one who seeks to collate the evidence for the reality of spiritual phenomena is to separate the facts from the impressions of the narrator. Almost any man who has not had a severely scientific training and who is not perfectly familiar with the subject on which he speaks will unconsciously colour and give a complexion to the simple facts which he records. This is especially the case in respect to spiritual phenomena; and, among them, especially with regard to ghosts, and apparitions. The human mind is naturally inclined to throw an air of mystery and awe round these stories of visitants from the other world. If the narrator be a person of strongly imaginative temperament, he will dress up his story according to the vividness with which the incident has appealed to his imagination. If he be fanatically religious, his narrative will be coloured with warnings and incitements to repentance. There will be a strong flavour of Calvinism and hell fire, or of Catholicism and saints, or the angelic life. The great difficulty of the reader is to separate this mental colouring, and to pick out the plain facts.

We have been led into this train of thought by reading a curious collection of tracts published in the year 1824, and relating exclusively to the experiences of the Methodist body at that time. The language employed is the simple Saxon English of the Bible. The expressions are quaint old-world phrases, such as Bunyan would have used. Some of the narratives read like a chapter from one of the Gospels. There is much about spiritual gifts and their development; many instances of instantaneous conversion; a deal about camp-meetings and love-feasts, at which the "Spirit of God comes down and fills the place"; diseases are healed by prayer and laying-on of hands; and what we should call manifestations of Spirit-power are rife. It is impossible to read such narratives without being carried back in mind to days of a simpler and more robust faith, when the gifts of the Spirit were freely manifested, and when men had not learned to fritter away the results of an active faith by eternal quibbling as to its very existence. Fanaticism then was enthusiasm that provokes a smile, but the air that surrounds these narratives is rich with the aroma of Spirit; as in some old-world garden which modern improvements have not yet reached, the air is laden with perfume that carries the mind back to early days of natural simplicity.

Such a narrative is that entitled the "Gwenap Ghost." It purports to be reproduced from the "*Christian Advocate* newspaper, printed at London, June 24, 1833." The editor pronounces it "an improbable story; but, as it appears to rest on living testimony, and was sent to us duly authenticated," he publishes it, and appends a further authentication from a Cornish gentleman, whom he knows to be a respectable man. "The whole affair," he says, "is very generally credited by the best-informed and most upright people in the neighbourhood. The facts are too well supported to be successfully contradicted." The story is far too long to be reproduced in our columns, but the main facts may be given. It seems that Gwenap is a village in Cornwall, and that in the year 1831 there was living there one William Stephens, a hind in the employ of a Captain Skewis. He had an intimate friend in a man of the name of Richards. Both were members of the

Methodist connection, but Richards "backslided" and died impenitent. About a fortnight after his death, Stephens was taking the cattle from one part of the farm to another. He rode one horse, led another, and drove some cows before him. The horses suddenly "became restive, pranced, reared, and one was as though he would have bitten the flesh from his own breast." "The horses saw the ghost before Stephens did." It is very interesting to note how frequently this is the case, and we may be permitted to remark, parenthetically, that evidence of this nature is very valuable. Horses and dogs, at any rate, are not the victims of imagination or illusion; though Canon Farrar, in his "*Life of Christ*," oddly assumes, in treating of the devils going into the herd of swine, that "man's mental impressions exercise some unknown electric influence upon the lower animals—his cowardice and exultation, and even his superstitious terrors, do communicate themselves to the dog which accompanies him, and to the horse on which he rides!" We should have thought this rank rationalism in a less orthodox spiritual teacher. Is Spirit "one of the last things" that Canon Farrar "will give in to?"

To resume: Stephens saw before him the ghost of Richards, and his narrative assumes at once the complexion given it by his excited mind. "In the name of the Lord, what do you want with me?" "I am in trouble." "Here," says Stephens, "I had no reason to ask if he were in heaven or hell. I knew it in a moment. He threw open his bosom, and looked down into it, and so did I, and there I saw a body of fire, and a clear flame was rising up out of it." There is much more to the same effect, the product, evidently, of the man's religious ideas and excited mind. The ghost makes another appointment with him, and a most extraordinary narrative details how he forced Stephens to accompany him to the grave where his body had been buried. We have an imaginative description of the journey to the churchyard, the iron gates opening of themselves (an obvious reminiscence of the gates opening for Peter; when the angel delivered him from prison), "a crowd of supernatural beings filling the lane," "some of them going along the ground like dogs or vermin;" "the old ancient people that had died in Gwenap, standing round and encouraging him." Then comes the *dénouement*. "As he stood looking in Richards' grave, which had the appearance of being newly made, the earth rose up at once out of the grave, one part of it falling on the one side, and the other part falling on the other. When the earth was out the grave seemed to be full of liquid fire, and the stench was horrible!" Of course, the poor ghost jumped into the pit, and so went "to his own place," and "then the earth returned into its place, and all things were as they had been before!"

Putting aside the plain exaggeration of the story, and the colour given to it by the Methodist faith which had so penetrated Stephens' mind, the narrative is curious as evidencing the prevalence of the popular belief in things spiritual. It was to him a perfectly natural thing that his backsliding friend should go to hell, and bear about with him evident traces of the material fire that he believed to be there. It was natural that he should be accompanied by demons, and that the ancients of Gwenap should range themselves on the side of good. Probably the man Richards did appear to Stephens, whose excited imagination and theological proclivities supplied the dressing for the facts. There are, scattered about in the remote country districts of England, especially in the West and on the East Coast, where Methodism has strongly tinged the popular mind, many such stories, which, valueless as they are scientifically, are serviceable in demonstrating the widespread belief in the reality of the world of Spirit and its nearness to us.

We understand that Mr. W. Eglinton is contemplating a visit to India. Friends in that country, therefore, who wish to communicate with him on the subject before his departure, had better write him immediately. At present his address is 32, Fopstone-road, Earl's Court, London, S.W.

MR. THOS. BLYTON, with his wife and youngest daughter, leaves London for Scotland on Monday next, for his summer vacation. He returns to his duties at the B.N.A.S. on Tuesday, September 13th next, and during his absence the rooms of the Association will be closed. Letters intended for Mr. Blyton can be addressed to care of James Bowman, Esq., 65, Jamaica-street, Glasgow.

SOME REMARKABLE SEANCES.

Contributed by the Hon. J. L. O'Sullivan.

Very little public record seems to be made in this country of the current phenomenality of Spiritualism. This is to be at once regretted for the sake of the cause, and censured as to those who are content to witness for their single selves without imparting to the thousands who have not been favoured with the same privilege. Pages of the Spiritualist papers are filled with well-written disquisitions, metaphysical, polemical, speculative, or antiquarian; but all this makes no new convert, attracts no new investigator, and interests but a limited number of readers, while it makes many negligent of renewing their subscription for next year. Every Spiritualist has been originally made such by the evidential force of the phenomena he has seen, after having been attracted to seek them by the accounts he has read of them as attested by others. And to receive any strong and abiding impression every man must see for himself. No really good phenomenal séance ought to pass without being graphically recorded by some or other of the spectators, in some or other of the Spiritualist weeklies, *en attendant* the better time coming when we may have a daily. A lucid paragraph of fact is worth, for the propagation of Spiritualism, a column of philosophizing, or many a page of "fine writing."

I, therefore, beg leave to submit to the readers of "LIGHT" a brief notice of two séances which I attended on Thursday and Saturday evenings, August 11th and 13th, the medium being Mr. Husk, of 26, Sandwich-street, Burton-crescent. The first may be entitled

The Bewildered Lieutenant.

We were six besides the medium. The latter sat between me and a young man, a stranger to all present, whose appearance afforded no indication of what proved to be his profession. A musical box, bell, chimes, an iron ring, and a pasteboard speaking tube were on the table, round which we sat with all hands joined. The door was locked inside, the musical box wound up, and the light put out. The sonorous voice of "John King," and the hoarse one of the Spirit called "Irresistible" (because he says he was boatswain of that ship), soon made themselves heard, and various talk passed between us and them. After the musical box had run down, it was, on my request, wound up again by another hand than that of any of the mortal company present, for the hands of each one present were held by those of his neighbours. The box was then kept going through the evening, sometimes on the table, sometimes on the heads of the sitters, sometimes behind us, sometimes floating about the room overhead, and sometimes, when requested, knocking the ceiling. The chimes and bell at times would accompany its tunes. Lights would flash about in the air, and a pair of luminous eyes were several times momentarily visible just over the middle of the table at a height of about a couple of feet above our heads; but the Spirit (John King) had not "power" to materialize more completely. Hands touched us a good deal, often from behind us as we sat. We were also from time to time touched with the pasteboard tube. One sitter, who, when the orifice of the pasteboard tube was applied to his lips, seized it with his teeth, stated that it was wrenched away so as almost to tear out his front teeth, and he instantly received a loud and strong whack from it on the side of his head. I pass rapidly over all these usual manifestations, my particular purpose being to tell about the stranger alluded to as holding the medium's right hand, while I held his left.

He pretty soon got not a little excited with all that was passing around him, especially when he would be touched by hands from behind, or underneath the table, and would hear the same voices now in front of him, now behind, now to the right, now to the left, and now overhead, to say nothing of the musical instruments floating about, and the box now touching his head, now knocking on the ceiling, and now winding itself up when high in the air above. "What the d— is all this? I don't understand it! What's the meaning of it all? I want to go, &c., &c." I told him he need not be afraid or uneasy—that these things were being done by Spirits, who were good-natured and kind, and only wanted to make us know that they exist around us and are realities;—that he would soon come to know that they were disembodied Spirits, who had lived in the flesh as we are doing now, and who now wanted only to make us know for sure that we have immortal souls and that we had better live accordingly. "Yes, that's just it," said the deep sonorous voice of John King, close to his ear. John King rebuked him pretty sternly for his profanity of language, for the names of God and the devil were

frequent on his tongue. He would apologise and plead his nervousness and excitement as excuse why he could not command himself. In the same way he had several times to excuse himself to his neighbour on his right, whose hand he squeezed much too strongly for comfort. "Who are you?" he said to John King. "I am one who was once a sailor as you are." "How the d— did he know I was a sailor? Nobody ever takes me for one," said our friend. "Well, perhaps you can tell me who I am?" No response. "Can you tell me my name?" No answer. "Well, my initials are"—[I forget what he gave; I will say A B C.] "That is not true," responded the voice; "they are X Y Z." [That is to say, very different ones were given. Of course, I do not feel at liberty to give the gentleman's name.] And then the Spirit gave his entire and correct name. "Good God! how did he know that? Nobody here ever saw me before!" The climax was capped, in regard to his name, when the Spirit addressed him as "Lieutenant," which he admitted to be correct. He presently had another start of astonishment when the Spirit told him something, which I did not catch, about "your friend Scanlon." "Why, there is not a living soul in London," he exclaimed, "who knows that I know Scanlon!" I asked the Spirit if he could not give Lieutenant—the name of his present ship. "I do not see that," answered the voice, after a short pause; "but you have sailed in the *Eurydice* before she was altered." "That's true, too," was our friend's reply, "but how did he know it?" It has occurred to me since that probably he was not at present attached to any particular ship, though I did not think of asking him.

I asked John King if he could not shew himself materialised. "I'm afraid not, but I am trying," he answered. I remarked to the lieutenant that I had no doubt but that he would do so if he would only keep quiet. But it was in vain. He was irrepressible. He could not remain quiet a minute at a time without bursting out with his exclamations or excited remarks, in which he was pretty sure to forget to drop his sea-going profanity. "I never saw anything of this before, nor anything like this," was one of his remarks; "I know two fellows who are Spiritualists, but I always set them down as a pair of Asses." After a while he exclaimed aloud, "What shall I tell them at home? Why, when I tell them all this, they won't believe me—no, they won't believe me."

I pass over all that was said and done by the Spirits present to myself and others, confining myself to our "lieutenant." The medium after a while began to awake from his trance. His convulsive twitchings and movements frightened our friend. "He's in a fit," he exclaimed. "Pray be quiet," I said; "he's only waking up. Don't disturb him. Be quiet, I beg of you." "But he's sick, I tell you—he may die!" "No, he won't—only pray be quiet." Presently the medium began to speak. I lighted the candle, when a new surprise still further bewildered the lieutenant. At the beginning Mr. Husk had been seated at the table in the ordinary way, with his back to the back of the chair. The back of the chair was now towards the table and in contact with it, and he was a-straddle of it. The back of the chair had not the common transverse rungs, but vertical ones, leaving three vertical open spaces. The medium's hands were resting on the top of the table near the edge, firmly clasped in ours, his left hand in my right, and his right hand in the lieutenant's left. The chair was threaded upon his two wrists, which passed through the two outer of the open vertical spaces made by the upright bars, which I may call vertical rungs. The chair had been turned round, and threaded upon the medium's wrists while his hands had been closely clasped in ours. "Look at that," exclaimed our friend; "how the d— did that chair get there? I swear I never let go his hand for an instant. I held on to him like grim death." "Nor did I let go his hand for an instant," I replied; "and if I had it would not have affected your side." His eyes seemed as wide as saucers. "It never could have got on there!" he said. "But it is on there, and it cannot get off without our letting go of his hands." "But what's the meaning of it? I don't understand it." "No wonder—nor do I. But it seems to be something like this. All matter, from the most dense to the loosest and most porous, is composed of atoms, held together in solidity by some force of attraction, probably electric or magnetic, perhaps spiritual. If this force were relaxed, the matter would at once be disintegrated into vapour. Some Spirits seems to have the knowledge and the power which enable them to relax momentarily that cohesive force, and then instantly to re-integrate the atoms in their former exact relations and cohesion. Then can take place that phenomenon often witnessed, and which I have

often before seen, called the passage of matter through matter. In this instance it is clear, *either* that the medium's wrists, remaining solid, have passed through this top cross piece of the chair, which must have dissolved to let them pass; or that the chair, remaining solid, has passed through the wrists momentarily dissolved. Incredible as either may seem to us, it is less inconceivable than that the wood, flesh, and bone should have passed through each other, both in a state of solidity. And this thing, as you see, has taken place without our consciousness of it. This passage of matter through matter may now almost be called a common phenomenon in the experiences of Spiritualism. You are fortunate in having witnessed so many test phenomena on your first séance with a good medium. They have given you a great deal to think over. I advise you to do so, and then to seek for further enlightenment on a subject in regard to which your two friends were not quite the 'asses' you took them for when you knew nothing about it." He made gentlemanly apologies for his conduct at the séance, which were readily accepted, and said he would come again to the séance to be held the second evening after.

I therefore attended that next séance, partly from curiosity about our lieutenant, and partly in the hope of doing him some good. But he was not there. In his stead was a gentlemanly

American Investigator.

The medium sat to oblige him, though contrary to his own inclination. We were only three, besides the medium, whose seat was between this stranger and me, all hands being clasped in circle. Phenomena with a general similarity to those of the preceding evening occurred; and the séance was a good one, though again there was not "power" enough for the production of a visible materialised form. One of the voices addressed "Mr. American," to which I answered, but it was rejoined, "Not you, Mr. O'Sullivan; I meant the other American." This was our first intimation of the nationality of the stranger, who owned the soft impeachment. He was not in mourning, but the voice said to him (in substance) that he was there to seek consolation in the assurance of the life beyond the grave, and in the certainty that death had not severed certain ties. The correctness of this was confessed. He *did* receive, in names and messages, &c., given to him by the voice, what he recognised as full satisfaction to his wishes, and expressed himself as very happy and grateful. He rejoiced that he had come there.

Before the commencement of the séance, he had been very particular in examining the room and its shuttered window, opening cupboards, &c. Towards its close he remembered that, by an oversight, the door had not been locked, which of course had left it possible for a confederate to steal in. He said that he did not doubt the good faith of everything that had passed, but he could not relate the séance to others without its being found defective as evidence from this oversight in regard to the door. The voice said that we should not break the circle now to lock the door, but that he should soon be satisfied; and that perhaps after the next manifestation about to be given, he would not care for anything more. That manifestation proved to be again that of the passage of matter through matter. This time it was not by the threading of the back of a chair on the wrists of hands firmly clasped by others; it was that of a solid iron ring (which had been lying on the table) being passed over and enclosing the medium's two wrists, while his hands rested side by side on the edge of the table, clasped in those of myself and the American investigator. The ring was perfectly solid, in a single piece, and of five or six inches in diameter. It was a perfectly conclusive case. It would seem that the Spirits had first tried unsuccessfully with the chair, for I had perceived it to have been moved about for perhaps a couple of minutes. It had rested for some time on its bottom rung on my knee. It then vanished from there, and in a few minutes after, when we were told to "light," the medium was found seated on it as before, and the iron ring was on his wrists as described. And during those last few minutes, while the invisibles were operating on and about the ring, I had felt the ring in external contact with my own wrist. Was it possibly made to pass through *our* wrists (dissolved) and not those of the medium, or *our* wrists to pass through the ring (dissolved)—and was its contact with my wrist merely accidental while the arrangements were being made to pass it (dissolved) over the medium's wrist close to mine? On another occasion I will try to get more light on this subject. I can only say that when I asked what was that which was touching my wrist, the voice answered that it was a "magnetic impression." If the ring passed through my wrist, or my wrist

through the ring, I certainly had no consciousness of it, though my attention and my senses were never more on the alert.

Before we relighted the candle, a voice told us now to *lock the door* and sit again for a short time if we chose. This was done, and a short séance followed, in which all the manifestations were repeated which had occurred before, when the locking of the door had by oversight been neglected. Our American investigator was more than satisfied.

(To be continued.)

IS SPIRITUALISM A RELIGION?

To the Editor of "LIGHT."

SIR,—I am greatly obliged to "Ebor" for returning to this matter, and also to "Trident" for entering the lists. I am greatly pleased, too, at the kindness with which they have met my criticism. Will they excuse me if I say that my impression after reading their letters, as after reading most of the literature of the movement, was one of depression that my brethren failed to realise the splendour, the sublimity, of this cause? Their contributions please me from the intense love of this thing they manifest. If I say they are on a lower level, it is only my opinion of their *form* of it—not, I prayerfully hope, any egotistic pride.

After a deep study in personal mediumship, away from all disturbing conditions, so far as my fellow men are concerned, I am convinced that the point between us is the *cruz*, the testing point, of this cause. If their views prevail the thing will go down, for mere phenomena will lead to nothing sufficiently vital to keep its hold; but if the conditions I seek to enforce are complied with, my boldest imagination fails to conceive its transcendent import. Spiritualism may become the world's loftiest ascent; it may become a mere phenomenalism, and gradually fade away.

I cannot honestly say that my opinion of Spiritualism as it is is a high one. Take for example the Spiritualism of the Bible. Has anything equalled that? Read the life of Buddha, one of the most beautiful I know in all history. It was undoubted Spiritualism. Has anything modern equalled that? Take Mahomet up to the death of his first wife (see Muir's "Life"). Has anything equalled that in our day? Mahomet can be seen to have degenerated from that time, and he himself felt it. With all his splendour he was unable to stand alone without female society, and it needed the lofty purity of Khodijah to rouse Mahomet to his true self. Compare these with the history of Mormonism, which was also undoubted Spiritualism.

What made these men such centres of power to the Unseen? An all-round identity. In body, in intellect, in conscience, in emotions, in will, in religion, they were up to the first forms of their period.

May I refer "Ebor" and "Trident" to my former letter for the law of Spirit communion. It is sympathy, like to like. I grant that every individual is a centre to the Spirit world. But it is like to like, no more and no less. You get what you are. The other day I bought an old book of Spirit intercourse, Mrs. Bevy's. I ask, candidly, if any one can call that communion worth having? Mischievous, bad temper, to say the least, are not my idea of Spiritualism. It may prove another life, but what of that? Take the vast amount of 'orations in trance, and other things. Compare them with the productions of earth's geniuses, and orators, and statesmen, and scientists. Can they bear such comparison? Does it not prove that we are *not* in communion with the best of that other life? Are we getting any poetry, any science, any history, any philosophy, that excels anything earth itself can produce? It is Spiritualism in the sense that there is intercourse with the Unseen; even an exposé is that; but such Spiritualism, with all my ardour, I despise except as a means to shew the fact and an appeal to go to something higher. If it were going to keep at that, I for one would go my own path, and decline to mingle with it. I know, on facts that I could demonstrate, that it is a darker thing than many realise.

I do not dispute that higher Spirits are at work, but I have discovered a process—which I will call "mixing"—by which their communications are impaired, and in many cases rendered worthless. Do not imagine that that lower Unseen is wholly composed of fools. There are intellects there of the loftiest description with moral natures so oblique that every passion is a raging hell.

Every medium should go through a process of education to enable him to *discriminate*, and build up within himself repul-

sion to such characters, and complete attraction to the better ones. Had I space I could illustrate this from my own mediumship, from a study of Spiritual literature, of the world's biographies, and the historical movements of the earth. But I hope yet to do that in a series of articles at length.

I only know of one means of protection—the supply of *full conditions* as a base *en rapport* to the pure Spirit world. I hold that manhood can only be built up by a healthy body, mind, and soul; and that means an all-complete religion. One such medium may do much, but why one? why not *all*? Isaiah prophesied that the time would come when the Spirit of the Lord would be “poured out on *all* flesh.” I hold that now is that time. The angel world waits for earth to respond. If a Paul turned a world upside down, what may not a movement that numbers millions of such characters, and even better, do?

Where will you find the educational system fit for such a work? In the Church? The Church is such a partial thing, so antagonistic in spirit to the higher worlds, so literal, so dogmatic, that he who feeds there is kept down from the lofty tone necessary for Spirit communion. In science? That is fine in intellect, but in emotional life it is even more injurious than the Church. In extra-science and extra-religious work? There again you may, like Chamberlain, Bright, and other philanthropists, meet a good thing, but it is partial still.

I hold, therefore, that Spiritualism is the religion that is to be the all-inclusive of human life; that which fits a man to hold his “vital relation to the universe”—to love God and man in a growing and active service.

“Ebor” must remember that I did not, do not, despise phenomena. I insist upon it even more than he does, *but only to get at the law behind.*

My confidence may seem a bold one, but to me it is less than the justifiable, and he who tells me that it is the ambition of an enthusiast may have *rex populi*, which will matter little to me, for it means only the collection of ones, and drilled ones—but I have a right to say my say. My confidence is, like Mrs. Richmond's, that a Church filled with the right souls will sweep the world of sin and ignorance, will merge the unseen and seen, and usher in the millennial hope of earth's loftiest souls. If this present earth were to be the eternal ideal of human life, I would lay me down to die with this prayer, “Kill me and let me no more be.” It is a hell—a hell that makes Heaven weep, and angels toil. It may be a Heaven, if the method of advance is discovered.

I hold that the last paragraph of “Trident's” letter is proved, and hence the “ought to.”—Yours truly,

EPSILON.

[It seems to us that the grounds of this controversy have been so narrowed as to admit of its conclusion in a very few words. “Epsilon” agrees with “Ebor” and “Trident” that Spiritualism, according to the meaning *they* attach to the word, is not and cannot be a religion. The idea he so earnestly advocates seems to be that now that the knowledge of the fact of Spirit communion is rapidly spreading throughout the world, those who desire the spiritual good of mankind ought to regard it as part of their creed of duty to discourage by every means in their power communion with low and mischievous Spirits, and instead open the door as wide as possible to the highest and noblest intelligencies. If this were done angels would once more live among men and would do a work in our midst that neither the Church, nor science, nor philanthropy can accomplish. If our other correspondents concur with “Epsilon's” views on this point, it is hardly worth while to consume further space in discussing the exact meaning to be attached to the term “Spiritualism.”—ED.]

OUR CONTEMPORARIES.

“The Spiritualist.”

The editor, writing upon the proposed discussion upon Spiritualism at the forthcoming Church Congress, says:—“The three or four speakers on Spiritualism have all been selected beforehand, and not one of them is popularly known to be a Spiritualist. In the event of no Spiritualist being of the number, the discussion will be a one-sided delusion, and will result in the hiding instead of the elucidation of truth, however decorous and sonorous the speeches may be, from the fact of their having been prepared in advance, and all healthy freedom of criticism quashed.”

A full page picture by Mrs. Hart-Davies—being “A Copy of a Rough Pencil Sketch” by that lady, is given; from an artistic point of view the picture is not a success.

“Inquiries are occasionally made why Mr. Harrison makes no experiments with mediums by means of the valuable automatic weighing apparatus presented to him by Mr. Blackburn. In consequence of some of the dissensions in the movement, and

the attacks made upon him for two years, incited by two or three persons, he has had to give all his time to business matters. He cannot give his time, pay mediums, and pay rental for a place for experiments, and thus push on scientific research, while people are trying to obstruct him, and no organisation exists able to protect good workers. The apparatus is about to be taken to pieces and stored away.”

That “two or three persons” alone should have been able to prevent the continuance of such important scientific (!) investigation would argue either that the support must have been originally very limited, or that the results were viewed with indifference by the movement at large.

“The Medium.”

A series of articles entitled “The Adeptship of Jesus Christ” is commenced in the last issue. The contributions are signed “J.K.,” and apparently are by the same writer who contributed the recent articles on “Occultism” to the *Spiritualist*. The key note of the series is given in the opening paragraph, in which the writer says:—“Taking the New Testament as chief historical base, I will endeavour to give, in the following pages, an outline of what I think to be a rational account of the Life, Doctrine, and Power of Jesus Christos,—i.e., the Anointed (by Manifestation of the Divine Soul)—from the hitherto inaccessible standpoint of Kabbalism.”

The Rev. C. Ware, Plymouth, has in preparation a narrative of the steps which led him from the fold of the Church, of which he was a minister, to Spiritualism. It is suggested that this account of “How I became a Spiritualist,” should appear in the *Medium*. Of this, due notice will be given, as it would be advisable to circulate that number extensively amongst those of that denomination to which Mr. Ware belonged at the time he became a Spiritualist.

Writing upon “table manifestations” “Omega” says:—“The simplest phenomena, whether in Spiritualism, in physical nature, or in daily life, have the profoundest significance to humble and teachable minds. There are those who think themselves entitled to ridicule the simple phenomena of lifting of tables by Spirit-power, but in this they only betray their own conceit; the absurdity is in their preconceived notions, and not in the thing itself. I have even heard Spiritualists speak slightly of this, but I am unable to do so; it has always appeared to me an easy, convenient, and agreeable mode of communication between our Spirit-friends and ourselves. Table moving has accomplished great things in the history of Spiritualism, and the value of the instrumentality must be estimated according to the results achieved by its means. It is to-day more convincing than even many of the higher phases of Spiritual manifestation.”

“The Herald of Progress.”

The *Herald* publishes in its last number the proposals for the formation and conduct of circles, societies, &c., drawn up by the sub-committee appointed by the conference held in Manchester last October. These might be aptly called “The Organiser's A B C,” since the suggestions are given in paragraphs lettered from A to Z. The ideas are in some cases good, but in not a few lie concealed causes of discord and disunity. The document has no signatures to it and no comment is made upon it; so possibly the *Herald* endorses it.

Mr. T. M. Brown, a test medium of no small power, and who is well-known to the Spiritualists of the North and Midlands, thus replies to his friends, in reference to his contemplated return voyage to the Cape and Australia:—“When will Mr. Brown and family leave England? Many of your friends and mine, both abroad and at home, repeatedly ask me the question: those in England, why go away at all? those abroad, when will you come? In answer to my friends in England, I may say I will explain why in due time; in answer to friends abroad, I say yes, we mean to come, but cannot fix dates yet; it may be in a few short months, or it may be longer. In reference to Miss Brown (now Mrs. Hodgson) visiting England shortly, I cannot speak positively; I only know that Mr. Hodgson, on bidding me good-bye on the ship before leaving Africa, said that he hoped to come to England with Mrs. H. before long, but if she wished to come sooner alone, he would concede to it and help her away. My opinion is that they will both come before we leave England.”

“The Banner of Light.”

Mrs. Cora L. V. Richmond arrived in Chicago, from Colorado, on Thursday, July 28th, in season to attend the regular meeting of *Quina's* “Ladies' Union,” much to the delight and surprise of those present. Mr. and Mrs. Richmond go at once to Neshaminy Falls Camp Meeting, and thence to Lake Pleasant.

Dr. J. M. Peebles closed on the evening of July 12th a course of eight lectures at Worthington, Minn., under the auspices of the Ancient Order of United Workmen, in reference to which the *Advance* says:—“The success of the course has been beyond the most sanguine expectations of the Order. It was something of a risk to bring on a course of eight lectures in midsummer, when people prefer to be on the lake or fanning themselves under the trees, but the hall was well filled every

night with an attentive, delighted, and gradually increasing audience. The Order has paid all expenses and has a handsome sum left in the treasury."

The following incident transpired at the famous Lake Pleasant camp meeting, now in session, at Montagne, Mass.:—"At the conclusion of the regular address President Beals, in well-chosen words, introduced to the large audience Mrs. Margaret Fox-Kane, the veteran medium with whose name Modern Spiritualism will ever be associated. It was a dramatic episode when this renowned medium rose to receive the welcome of the assemblage. Mr. Beals stated that possibly the Spirits might rap. A spell of silence immediately came upon the people and they eagerly listened, when lo! the raps were heard by the entire audience. The Spirits seemed to be in high glee, and they produced the famous 'raps' in various parts of the rostrum. A round of hearty applause was given in response to the signals from the Spirit-world, by the audience."

"The Religio-Philosophical Journal."

In the course of a reply to a lady correspondent, herself "a gifted authoress and editress of an able journal," who writes regretfully as to the character of public mediumship, which she says has "brought reproach upon Spiritualism long enough," the editor states:—"If all Spiritualists would publicly announce their belief, the cause would stand strong and respected before the world. As it is, a great many refuse to be identified with it because, as they allege like this lady, its mediums and advocates bring reproach upon it; and so they rest content, as she does or tries to do, with their private circles. Two questions come up: How can they be content to rest quiet and make no effort for a waiting and wanting world to share their blessing? If, as they allege, the public advocacy by mediums, &c., brings such reproach, why do not such persons give the weight of their ability and influence to bring about a better condition of things in mediumship and teaching? We may learn from suggestions like those of this lady, the difficulties our imperfections bring upon the Spiritual movement, but they had better step forward and bear their share of the pioneer burthens, and so lessen ours."

Concerning the editor we gather that "Mr. Bundy reached home last Sunday. He left Madeira on July 7th, reaching London on the 11th, just in time to experience the hottest weather ever known in that city of which there is any authentic record. Owing to his illness and the heat he was unable to see many of the friends. His health is much improved and he will, next week, start with his family for Colorado. The best authorities on both sides of life unite in predicting his early and complete restoration to health."

"Light for All"

Takes a hopeful view of recent events, that might be adopted by journals nearer home than San Francisco, when it says:—"We are inclined to think that the Fletcher imprisonment will not hurt Spiritualism very much. It will result in more investigation and more converts. * * * The people of to-day are a very intelligent set of thinkers, and they readily see that where there is so much smoke there must be some fire, and they will poke around in the ashes until they discover the fire, and then, may be, they will like the light and warmth from that fire themselves."

SPIRITUALISM IN LONDON AND THE PROVINCES.

GOSWELL HALL.

On Sunday evening last, a moderate audience assembled to hear a discourse from Mr. Goss, who took for his subject, "Pioneers of Progress from Bramah to Jesus." He delivered an exhaustive, instructing, and interesting lecture. It was quite a treat to follow the lecturer in his examination of the teachings of Bramah, Buddha, Zoroaster, Plato, Socrates, and Jesus, with numerous others of lesser fame, through the whole of which there is to be found a striking similitude of thoughts and ideas. Mr. Wallace moved, a gentleman in the audience seconded, and A.T.T.P. supported, a hearty vote of thanks to Mr. Goss for his eloquent discourse, and expressed the hope to be favoured more often with his services on the Goswell Hall platform. This was enthusiastically carried, when Mr. Goss briefly replied, thus bringing to a close an enjoyable meeting. A new feature has been introduced into these meetings in the shape of poems, or selections from Spiritual authors, by way of the lesson. On this occasion Mr. Greenwell read an extract from the "Arcana of Spiritualism," which was very well received. Next Sunday the same gentleman will read an inspirational poem, "The Angels Forest Walk," by a gentleman who is well-known to the frequenters of this hall.—J.N.G.

CARDIFF.

During the proceedings at the weekly public meeting of the Cardiff Spiritualist Society on Sunday evening last, the hon. secretary made some remarks on the present state of Spiritualism as a whole, and included several quotations from the address given through the mediumship of Mrs. Tappan Richmond to the British National Association of Spiritualists,

reported in Nos. 32 and 33 of "LIGHT." Miss Waite, a lady well known in dramatic circles, afterwards recited "The Emigrant Mother and Child," keeping the audience spellbound by the deep pathos and exquisite feeling displayed in her manner of reciting. The description of the sickness and death of the infant, the agony of the mother clasping her ice-cold darling to her bosom night and day, until obliged to give it up to the sailors for burial at sea; her vivid visions of the monsters of the deep; her joy and anxiety during the three days the little coffin was towed behind the ship in an open boat, and her relief at the final interment of the little corpse on an island, were superbly pathetic and touched many a heart among her hearers. Two organ solos were given at intervals; the first by Mr. Cooper, and the second by Mr. Adams, the organist of the society. The attendance at the public meeting was the largest observed for many months, the number of strangers increasing at every meeting.

NEWCASTLE-ON-TYNE.

On Sunday last the friends of the Wreckington district held two meetings at Portobello. Mr. H. Burton, of Newcastle, spoke in the afternoon upon "The Kingdom of Heaven is Within You." In the evening he delivered a discourse upon "Regeneration," and pointed out to his audience how, by the unfoldment of the love faculty, by a strong and broad friendship towards our fellows, and the full and unrestrained exercise of the mental powers in the research for truth, the human family could be elevated, ennobled, and regenerated.

On Sunday evening last the platform of the N.S.E.S. was occupied by Mr. Westgarth, who gave an address upon "Creeds."

On Monday evening, at 8 p.m., the adjourned quarterly meeting of the N.S.E.S. was held at Weir's-court, Mr. John Mould in the chair. This meeting was adjourned to consider the paper upon organisation, submitted by the Lancashire committee a week or two ago, and which was formulated with the intent of bringing about, as far as possible, organisation or union of the Spiritual forces scattered about the country. The Chairman, after the reading of the paper, suggested that they should first consider whether organisation was necessary or desirable; and while he thought it might be beneficial, he yet felt that they were not prepared to enter into the matter, inasmuch as it was surrounded with difficulties which at present were practically insurmountable. He thought it would be wise to encourage the formation of circles in the district to get mediums developed for their hall. Mr. Gibson, while agreeing to a great extent with the remarks of the chairman, yet considered that organisation was necessary and might be successfully carried out. Mr. Kersey considered that organisation was not desirable; and thought it better for the young societies to take example from the parent society and learn to stand by themselves. Mr. Armstrong thought the scheme would be a failure, because Spiritualism was a work of the Spirits and he believed that, however they might organise, those powers would destroy it, because they were opposed to it. Moreover organisation would create popes and popery, and we had over many of them already. Mr. Smith thought that, from the remarks he had listened to, no one could properly understand what the several speakers meant by organisation. The chairman's method of dealing with the matter shewed a carping spirit, which he protested against, and desired a plain and unvarnished understanding upon what they considered organisation. It was evident that there was a general indisposition on the part of those assembled to consider organisation; and while many of them commended it, yet in the same breath they shirked the subject. Mr. J. Hare thought that union was a most desirable thing at the present moment, and spoke in flattering terms of the work which Mr. Burton had been doing for some time past in the counties of Durham and Northumberland. He thought the result should not be lost, and that something should be done to aid the life and progress of the movement through the district. Finally, Mr. Sed proposed that the Lancashire friends should have the following resolution sent them:—"That the society, having read and considered your report, begs to express its approval of the spirit which dictated it, and desires to say it will be very glad to adopt as much of it as from time to time meets their approval." The resolution was carried, a few remaining neutral. Mr. Armstrong proposed that this meeting recommend to our Lancashire friends "that more attention be given to the physical phenomena." This was carried by a large majority. A suggestion was made at this juncture that for the purpose of assisting the societies of the district, the editor of the *Herald of Progress* insert a paragraph in his paper intimating that he would supply them with speakers upon their communicating with him. Mr. Burton demurred from this, for the good reason that Mr. Hare might not be qualified to judge what speakers would be most desirable for those who communicated with him. Moreover it dobarred the societies from choosing what speakers they would themselves desire to have. He further proposed that the proprietors of the *Herald* be requested to publish a list regularly in their paper of the names and addresses of those speakers whose services were at the disposal of the district, so that the several societies could thereby easily communicate direct with those whose services they required. After a few other minor matters had been discussed, the meeting closed.—NORTHUMBRIA.

WHO ARE THESE SPIRITUALISTS?

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

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

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

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

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

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

Is it Conjuring?

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

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

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

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

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