

Light:

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SATURDAY, SEPTEMBER 3, 1881.

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LUCID MAGNETISM, CLAIRVOYANCE, DOUBLE SIGHT, LUNAR ATTRACTION, &c.

(From the "REVUE SPIRITE;" translated by Dr. Dixon.)

Under this heading the *Revue* has, in its last three numbers, given a narrative, by Count Henri Stecki, of Romanow, Russia, which presents several points of psychological interest. The subject was his aunt, the Princess L., who at the time of the commencement of his narrative had been invalided for several years, from the effects of a serious accouchement. He describes her as being, at that time, almost without the use of her lower extremities, her knees permanently bent. The local physician in daily attendance, as a help to medical treatment, recommended animal magnetism, and, apparently in the absence of a better, became her magnetiser. This is the sum of Count Henri's introduction. He shall now speak in the first person:—

At the very first séance the sleep was induced. It was repeated daily. The patient became so sensitive that after a short time her magnetiser could bring on the sleep at a distance. Next, she became lucid. When in the sleep she could bear no one near her but her magnetiser, or one put into *rappor*t with her by him. While in the sleep she seemed enveloped in a magnetic atmosphere extending about two paces; if any one approached her within that distance before being put into *rappor*t she was convulsed. To put her into *rappor*t, her magnetiser, by her direction, placed in her hands the end of a scarf, the other end of which he gave to her friend. The somnambule would draw in her end gradually until hands touched, when *rappor*t was established.

During the sleep she felt a repulsion for metals, so the moment it came on she would take off her ring. If any metal had to be touched by her magnetiser he interposed something between it and his hand. One day after he had put her to sleep, he went to fetch something from another apartment; he passed through two rooms, turning the metal handles of the doors with the precaution mentioned, using his handkerchief, but on coming to the next he turned the door handle heedlessly without it. On the moment he was called back to attend to the patient; she had felt, when he touched the metal, as if it had been the handle of the door of her own chamber, and a convulsion came on.

On some emergency there was a consultation between her physician and another from a distance. Before having the prescription made up, the former thought it well to have the impression of the somnambule about it. So he put her into the sleep and placed it, folded, in her hand; on being questioned, she held it to the pit of her stomach and placed her other hand upon her magnetiser's head; she approved the prescription, but directed a change as to the quantity of one of the ingredients. With this change it was prepared, and it had all the desired effect. But generally she would not interfere with medical treatment.

At my next visit, for I was not a permanent resident there, I found the lucid sleeps had altered in character. While in the induced sleep she would appoint a later hour for a séance, for which she prescribed darkness. At the time fixed the lucid sleep would come on without any action of her magnetiser. We sat in a semi-circle around her, and while talking her eyes would suddenly close; she would then take off her ring. This was the signal for the light to be excluded, to which end thick dark curtains were hung. Presently the deep silence would be broken

by sounds of movement on the couch, and the somnambule would address us in a gentle voice, slowly, with frequent pauses; her discourse would last an hour or more; it was grave, eloquent, in choice poetical language, quite foreign to her usual mode of speaking. At these séances she did not like to have reference made to her health. Her discourses were all moral and psychological. From these sleeps the signal for awakening her, or calling her back, was given by herself, and also the mode. Sometimes she would have a little fresh earth brought in from the garden, and she would awaken on laying her hand on it; sometimes she would ask for a lighted taper to be brought, and on taking it in her hand would open her eyes with a little surprise and laughter. At other times she would have two of those present stand at a distance from her and talk about her friends, they were to come nearer and nearer to her, mentioning as they approached those who were more intimate with her, until coming close they named her husband, when the awakening was completed. She said that when the soul had gone far from the body, it was by this mode gradually called back to it. At these séances she said she saw her departed child in a condition of great felicity; and she saw others whom she had known in the body. This was in 1840-3, before modern Spiritualism was talked of.

At one of our séances we had darkened the room as usual, but she said there was still light, and we discovered a chink and closed it. She said: "The smallest ray of earth-light offends me; it is of a different nature to the soul's. During the clairvoyant sleep the body is torpid and the soul can fly away, but a luminous thread connects them; if that were detached you would find me no more among you. Oh! how high I am rising! I seem like resting on moonbeams. Imagine yourselves on a lofty tower, your sight taking in the whole horizon! But the sight of the soul seems not to be limited by that."

Time went on, and we found double sight developing itself in her. One evening while in the waking state, she exhibited great uneasiness. At last she said impatiently: "Tell some one to drive away that cat from under the uringa bush; I cannot bear it!" Her couch stood against a wall, in which there was no window. I took a servant with me into the garden, and under the uringa bush there was a cat, which we drove away.

Another time I was observing that the moon was not yet visible. She said: "Your sight is bad, my dear; it is visible enough." I went again into the forecourt. I returned, saying that I did not see it. She smiling said: "Then I think you blind; I do plainly enough." I went out again, and, keeping in mind the direction of her look, I made out a trace of the moon, but very faint, for daylight had not yet gone; the ceiling and wall of the house had not impeded her vision.

Once her husband was away, noon had passed, and I was uneasy at being left in chief charge. I asked her if she had any presentiment of going off into the sleep; for if so I would send for the physician. The physician's house was not within sight, but, turning in the direction of it, she said there was no need to send; but I felt anxious, and sent a servant, who found him preparing to come.

While in the sleep one day, she said that on the next Thursday, at a certain hour and minute, she would have an attack of fainting, in which, if the utmost energy were not employed, she would pass away. The doctor asked what would be the best means to employ. She said, "You have made a study of medicine, and must see to that; but if you wish to keep me with you, you will have to use energy." All preparations were, unknown to her, made in anticipation. The husband kept in her room; the physician occupied, for the occasion, an adjoining chamber; and I kept him company. Precisely at the time foretold, the attack came, fainting succeeded fainting, we thought each must be the last; gradually, however, they became less prolonged, and ultimately she rallied.

At that period of my life I was in love. On one occasion, thinking of the absent object of my affection, I asked my aunt

if she, who could see so much, could see her; she had never seen her nor her place of abode, but told me to travel in mind to her, and she would try and accompany me. I did so, and my aunt, in her ordinary waking state, accompanied me mentally. In this way, we, in thought, left the house, took the high road, from one post-station to the next, until the town, eighteen miles off, was reached, and then from street to street, to the residence of the young lady. My aunt described her and her dress, said she was reading at the feet of a lady, her mother, who was reclining in an armchair knitting; she described all the ladies' surroundings minutely. I directed attention to the book from which the young lady was reading, and my aunt made out the title printed on the top of the page. I verified the accuracy of all my aunt's vision on my next visit to these ladies.

At dinner one day Prince L. told us that the patient had been surprising him; she had said that the wall of her chamber was transparent to her, that she saw her *femme de chambre* on the other side of it getting up linen, then the library, then the courtyard, the fields, woods; then more fields, rivers, towns, and so in a direct line until she saw the ocean; and then beyond, still on the water, ships, as if fighting. On some of these were men in red coats; some of the ships were of a form such as she had never seen. At my request the Prince made a note of what she had said, for I thought it might relate to some distant occurrence. Some time after we saw in the papers the news of a fight between the English and Chinese, in which the former conquered, the result being that some Chinese ports were opened to commerce. On referring to the Prince's note we found that, allowing for the difference of longitude, the time of this engagement and of the vision coincided.

The Princess used to ask to be wheeled to the window on fine nights, and always on moonlight nights. She said the moon's light made her glow and feel happy. One lovely evening the moon's rays diffused a soft light through the room; her couch was at the window; small of person, her feet drawn up by her infirmity, she occupied not more than half the length of the couch; crossing her arms upon her bosom, she gazed upon the moon, and presently her countenance expressed a sense of beatitude; she was in an ecstasy. Lying thus for some minutes, she, who ordinarily could not sit up nor lie down again without help, suddenly rose into the sitting posture, her arms still crossed, still gazing intently at the moon, and somehow she glided towards the foot of the couch, and coming to the edge would have slipped off had not one of us laid hold of her. This broke the spell and she fell back in her ordinary state upon the cushions we pulled forward.

I have come to the end of my narrative. Of the Princess L.'s invalid life of ten years nearly the whole of the latter four were marked by phenomena such as I have noted; but I have only noted those that I myself vividly remember. After serious deliberation it was then resolved that she should be removed to the East. There, new climate, new scenes and persons, seemed to convey the influences she required to complete the good effect the magnetising may have inaugurated; for, without being magnetised there, she gradually recovered her health, and as she regained that she lost her lucid sleeps and clairvoyance.

NEW WORK ON SPIRITUALISM.

Mr. John S. Farmer, author of "A New Basis of Belief in Immortality," is about to publish another work to be entitled "Present-Day Problems." The scope of the work may be gleaned from the following draft synopsis of the four sections into which it will be primarily divided:—I.—Introductory: giving brief resumé of ground to be traversed, and present position of psychological science, embracing—(a) What is known based on personal observation; (b) What is believed on reasonable grounds; (c) What is speculation only. II.—Methods and modes of investigation, with suggestions. III.—General difficulties experienced by investigators (a) on scientific grounds, (b) on religious grounds. IV.—Present-Day Problems and their general bearing to the new factor in modern thought. Section IV. will deal with the moot problems with which the world is either face to face, or which are gradually coming to the front. From what is already known of Mr. Farmer's abilities, as a writer, it may fairly be presumed that the new work will be one of great value and interest.

ERRATUM.—In paragraph 2, line 18, of last week's "Notes by the Way," page 268, for "Fanaticism then was enthusiasm that provokes a smile; but . . ." read "Fanaticism there was; enthusiasm that provokes a smile; but . . ."

SOME REMARKABLE SEANCES.

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

(Continued from p. 270.)

On the evening of the 20th inst. I had another séance with Mr. Husk, at which our "bewildered lieutenant" was again present. I add a notice of it, which may be entitled:

Rationale of the Passage of Matter through Matter.

I again sat next to the medium, holding his right hand, his left being held by a lady from Northampton. Neither of us for a moment relaxed our hold throughout the séance.

Our lieutenant was now calm, and was a perfectly well-behaved gentleman. He recalled to me what I have omitted to mention before, that when the Spirits had given the name of the *Eurydice* as that of a ship in which he had sailed, they named also as another, the *Simoom*; both of which were correct. My previous conjecture as to the reason why they had not given, when requested, that of the ship to which he was now attached (namely, that perhaps he was not now attached to any) proved correct, for he told me he had some time ago resigned from Her Majesty's navy to engage in private business. But he was again startled at a name being given which nobody in the flesh present could have known. We had seen a materialised form (John King), who held the light close to his own face and his face close to us. A voice told us to observe his profile as not resembling that of the medium. Our lieutenant remarked on the shining eyes of the form, saying that they were "as black as coals." "Yes," instantly spoke the same voice, "as black as your uncle." "How the d— did he know that my uncle's name is Coles?" exclaimed the lieutenant. Here was a curious pun by a Spirit; but it was the *seventh* name that had thus been correctly given in regard to a stranger, entirely unknown to all of us mortals present in the flesh. I also omitted before to mention that John King, on my request (I having heard it before), gave a specimen of his power of voice. Close to the lieutenant's ear he gave a nautical hail which could have been heard from the deck to the top of "the mast of some tall ammiral."

The lieutenant had, on the 19th, attended another séance with the same medium at a private house, at which had been present some great Church dignitary and his wife—a bishop or a dean. It was highly satisfactory, so he understood, to all present. As Mr. W. H. Harrison was present, it is to be hoped it will be reported in the *Spiritualist*.

Our friend was now getting somewhat acclimatized to the atmosphere of séances. Our present one was very good. A large and heavy musical box figured this time. It, too, was kept wound up by the Spirit called "Irresistible"—the old boatswain of the *Irresistible*. It floated about overhead, &c. A stringed instrument played an accompaniment to its airs; as did also a bell to the tune of "Home, Sweet Home," so well as to elicit bravos from us. All hands, meanwhile, were securely locked round the table. That there was a good materialization has been already mentioned. Besides shewing his face, the materialized Spirit shewed his hand very conspicuously laid upon the surface of the phosphorized glass or alate. But the crowning feature of the séance was the phenomenon of matter passing through matter. We had before witnessed the medium's hands securely clasped in our own, yet having a chair or an iron ring threaded upon his wrists. This time it was much more. "John King" had taken his departure with his usual farewells and blessings. "Irresistible" alone remained. He told us he was preparing a manifestation such as had not been witnessed before. Considerable racket was heard in an old cabinet in one corner, now converted into a closet filled with furniture rubbish, including two or three chairs piled together. One of these proved afterwards to have been taken out of the closet, as was indeed sufficiently indicated by the sound. Meanwhile, the grasp between the medium's hand and mine on his right and the Northampton lady's on his left, was still more tightened, and he went through some convulsive shiverings. When raps on the table gave the signal for lighting the candle, it was found that his own chair had been turned round and had been threaded upon his wrists precisely as at the first of these séances. Besides this, the extra chair (the cross pieces and open spaces of the back of which were transverse, those of the other being vertical), was also threaded upon his wrists, its legs being in the air over the top of the table, and its back overlying that of the first chair. Over and above these two double threadings of two chairs, two solid iron rings were found on his arms, one on each, above his elbows. Here were three distinct cases of matter which had passed through matter; first one, then a second, and

a third piled upon the other two. This was indeed something unprecedented. I regretted that it could not be photographed on the spot. But we were five or six persons who witnessed and closely scrutinized it, besides the medium after his recovery from trance. His face, usually pallid, was highly flushed and shining with perspiration.

I told "Irresistible" that I wanted him to answer a question. "Ask it." "This phenomenon," I said, "necessarily involves that either the iron ring (or the virtual ring formed by the rungs of the chair) has been momentarily disintegrated or dissolved, so as to allow it to pass over the medium's solid wrist, or the wrist has been dissolved to allow the solid ring to pass through it—which is it? Is it the ring or the wrist which is dissolved?" "It is the wrist." "Is this quite certain?" "Yes, the wrist" (with emphasis).

This seems no trifling liberty even for Spirits to take with the flesh, blood, bone, nerves, and other tissues of the corporeity of their mediums; but it is less inconceivable than the alternative idea of the solid passing through the solid, both retaining their unchanged solidity. In the physical phenomenality of Spiritualism, there are others, that I may call corporeal facts, which may be collated with this, such as (1) Home's body having been frequently elongated, so as to shew a breadth of five or six inches of shirt, visible between waistband and waistcoat; (2) the disappearance of weight out of the medium's body while the materialization of a visible Spirit form is in progress, as shewn by Mr. Charles Blackburn's weighing-machine; (3) the serious injury sometimes wrought to the medium's body when the Spirit form, partly made up of particles taken from it, has been "grabbed" by a rash and ignorant spectator; (4) John King having offered to the Count de Bullet and myself (and even urged the offer) that we might fire a pistol ball into his materialized form, *provided he were notified in advance*, while admitting that it might be injurious to the medium if done without preparation on his (J. K.'s) part, which clearly implied that the Spirit form sometimes contains more or less of the actual flesh and blood molecules taken out of the medium's body.

There are plenty of other cases of matter passing through matter where no flesh is concerned, such as the wooden ring now existing on the shaft of Professor Zöllner's table, all sorts of solid objects being brought into rooms, as "*apports*" through ceilings, walls, locked doors, and windows, &c., &c. Whether in all cases where rings of metal or wood are passed upon medium's wrists, it is the wrist that opens to yield the right of way to the wood or metal, I am unable to pronounce, but in the present instance the emphasis of the assurance given by the operating Spirit, "Irresistible," seems certainly to be entitled to credit. I had expected him to answer that it was the ring rather than the flesh, which opened by the momentary atomic disintegration.

Since the above was written I have had the opportunity of interrogating "John King" on this subject, at a private séance. He confirmed what the other Spirit ("Irresistible") had said in respect to this particular occasion, but said that it was done sometimes in the one way, and sometimes in the other; that they could equally do it in either way, and that indeed to dissolve the iron or the wood would be the simpler way. They never dissolved both at once, since the opening of a passage for the one substance through the other was sufficient. He added that it was done *instantaneously*. I said: "I suppose the disintegrated molecules assume their places with a sort of elasticity like a spring when the disturbing force ceases." "In one sense, perhaps," he replied, "there is an analogy with the re-action of a spring, but it cannot be called elasticity; it is through the strong attraction of the particles for each other. That which held them together before brings them together again instantaneously after the passage of the other body. No more is dissolved than just enough to permit the passage; and it is so rapid that if you were watching it in the light you would not perceive it, which is the case with many of the physical operations of Spirit force; for instance, that in which you witnessed, in Paris, the paraffine mould of my luminous stone, as you call it, drop off from the stone through a very small orifice [the stone having passed out through a very small hole in the mould] without anything being perceptible to your eyes, though you heard the splash of the mould as it fell into the water."

A Séance with Mr. Firman.

I may add a brief notice of still another instance of "matter through matter," which occurred on the 22nd inst. in my own rooms;—there being present (in the flesh) only

myself and that fine medium, Alfred H. Firman, who was the medium throughout all that marvellous series of the Count de Bullet's séances in Paris, which are pretty well known to the public.

The séance was one entirely disinterested—that is, without the charge of a fee. A trunk was our table. My left hand rested on the medium's two hands. A good deal of interesting talk passed, as usual, between John King and myself; and between my mother and me occurred some things ineffably delicious (but not to be told), both in regard to what she did, and to what she was able to say, in a voice low, but close to my ear and clearly audible. Among the things done was her usual sign of the cross; this time not on my forehead alone, but also on my breast from shoulder to shoulder. After we had exchanged affectionate leave-takings, accompanied with blessings and prayer to God by John King, he said, "*But wait a minute. Take hold of the medium's right hand with your right.*" My left hand was already holding his left. Our four hands were thus piled together in a bunch, resting on the trunk. "*Hold firmly; don't let go. Now stand up.*" I did so. "*Lift up the medium to his feet; he is asleep.*" I tried to do so, but could not. "You must do it, John; I can't." It was done. And then, quick as a flash, I felt the top cross-piece of the chair, on which he had been sitting, now resting suspended on the bunch of our united hands, in the centre between us as we stood. As we were close to the door communicating with the gas-lighted adjoining room, I had to request John King to open it for me, as my hands were so imprisoned that I could not get at the handle of it; and there was the chair hanging in the position described, its legs off the floor, and the medium in deep sleep. I said "I suppose the wooden cross-piece passed through his wrists." "No, it passed through yours, and was slid forward upon your united hands," was the reply. "Of course it passed through upwards, from underneath?" "Of course." Then presently after, "I did it to shew you the instantaneous quickness of it, which I had before told you of. Had you been watching it in the light, you could not have seen it." This operation, quick as thought itself, was accompanied with no consciousness—not the slightest—on my part. The first that I felt, and all that I felt, was the angular edge of the bottom of the wooden cross-piece of the chair-back (which happened to be a little bevilled) hanging with the weight of a rather heavy chair on the bones of my fingers, as they clasped the medium's hands.

It seems that it is not alone upon the flesh and bones of a medium that they are able to operate this instantaneous process of dissolution of the atoms, followed by instant re-attraction into their former relations of position and reconstituted solidity. I have absolutely nothing of mediumship, which probably the better qualifies me for cool and critical observation of its phenomena. I can scarcely now look at my two wrists and realise that they have been severed as by a clean cut of over half-an-inch in width, to let the chair on which I am sitting pass through, and that I had no consciousness of it! Of course I have only John King's word for it that the wrists thus severed were mine and not the medium's. But that it was the wrists of one or the other of us, or else the bunch of the hands and twenty fingers of the two together, that were thus severed, is absolutely certain, for *there was the chair hanging on our tightly clasped hands*. No one of the three processes (my wrists, the medium's, or our united hands) is more wonderful or more "impossible" than the others; and having always found John King staunchly honest and true, as well as kind, I cannot and do not doubt his word that the parted and reunited wrists were my own. Like Monk Lewis, I do not say the thing was possible, I only say it was true.

London, August 28th, 1881.

J. L. O'SULLIVAN.

MR. A. C. SWINTON, the secretary of the Society for Mr. Alfred R. Wallace's Land Nationalisation Scheme has been sojourning at Eastbourne, where he has interested many visitors and citizens in this important project.

That venerable philanthropist, Mr. John M. Spear, of Philadelphia, the founder of the first Spiritualist organisation in London, and perhaps in England, is expected to make a final visit to this country with his estimable wife, Mrs. Caroline Spear, M.D., during the approaching autumn. Mr. Spear is a remarkable psychometrist, as many in England can testify, and has given the last thirty years of his life to the higher uses of Spiritualism, previous to which he was editor of the *Prisoners' Friend*, and devoted himself to the reformation of the criminal classes.

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.

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NOTICE TO THE PUBLIC.

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Our Correspondents will greatly oblige us if they will take care, in every case, to write on ONLY ONE SIDE of the paper.

NOTES BY THE WAY.

The same volume of Methodist Tracts from which we extracted the account of the Gwenap Ghost contains an account of the spiritual experiences of one John Morris, who "lived and died a Methodist," having been converted from Catholicism by angelic intervention. The story belongs to the latter half of the eighteenth century, between 1750 and 1793. Morris seems to have had an intimate friend who, like himself, was fond of dancing: an amusement which the Methodists, it may be remarked, strongly discountenance. This friend died very suddenly, and immediately returned to warn Morris to repent, lest he should share the misery in which he himself was involved. He detailed the time and manner of his death, which was before unknown to Morris, and gave a realistic account of his being "conducted to the bar of the Almighty Judge, who pronounced the sentence, 'Depart, thou cursed!'" What is the explanation, we wonder, of the indisputable fact that some Spirits who return recount experiences in exact accord with their known beliefs while in the body? We have known those who have died in the Catholic faith speak, on returning to earth, of experiences which are peculiar to those who accept that form of faith. Other Spirits, who have had other beliefs, talk often as if what they had seen and known since physical death had proved them to be right in their special form of belief. Is it that the beliefs of a life-time have moulded the Spirit, and that this form is retained until by slow process it is changed and the error eliminated? It must be so in some degree. A Spirit must have been long in the Spirit-world before the errors and fancies of earth-life are eaten out. In the course of a long experience we have usually found that the newly-departed Spirit is confirmed in its opinions at first, and that those only who have been able to eradicate the fallacies of earth by new experiences can speak with any authority. It is necessary to count heads, and not to accord ready acceptance to all that is said, merely because a Spirit speaks.

Morris, much exercised by this vision, set himself to pray for guidance, asking that "The Lord would send an angel to remove his doubts." That, to him, seemed a simple thing to ask for. Accordingly, as his Bible reading would lead him to expect, he "saw in a dream a holy angel, clothed in shining raiment, surrounded with a blaze of light, descend into the room," and inform him that the Methodists were the true people of God. He even gave him the usual "sign," in the form of a "book which contains the mind and will of God." This he was to search diligently. The angel declared that he had been sent in answer to his prayer, but had come to him in a dream, "as he had not sufficient strength to bear a sight so glorious otherwise than while asleep." A further token of his visit was given by "pressing the tip of his finger thrice upon the naked breast, which caused exquisite pain and instantly awoke" him. He found that the book which had, in his dream, been placed upon his breast, was a Bible which had been in the room. "The young man who slept with me," says Morris, "was equally astonished with myself, because we were both certain that the

book lay upon a box at some distance from the bed when we retired to rest." "The pain in my breast continued only some two or three days, but the mark remained visible some months. When I afterwards shewed it to the person who brought me among the Methodists, and related all the circumstances, he was so astonished at the sight that he almost fainted."

It would seem, then, that there were witnesses to both the manifestations of which Morris believed himself to be the recipient. There is nothing in them differing intrinsically from certain phenomena recorded in various narratives, such as that well-known story which tells how a Spirit left at request a permanent mark on the wrist of a somewhat sceptical person. In a recently published "Spirit Teaching" will be found a case where the touch of a partially-materialised Spirit left a mark like a burn; and such experiences are not so rare as may be imagined. But the general savour in the Morris narrative, of the angelic apparitions in the Bible, say that of the angel to Manoh's wife, is very suggestive. His complexion of mind has evidently impressed itself on the story, which, however, is curious enough to warrant its being quoted on its merits.

"Post Mortem" is a little book that was introduced to us by a disproportionately long and very laudatory review in the *Spectator* of a recent date. Our contemporary is very cautious in its treatment of the subjects which fall within the domain of Spiritualism, though much given to theological analysis, and to a certain kind of speculative discussion. When, therefore, we found it devoting three columns to a review of a little shilling book that savoured of Spiritualism, we concluded that we had found a treasure, and procured it forthwith. Alas! for the realisation! The pamphlet—it is hardly more—is one of the curious skits that so frequently find a place in *Blackwood*. Its final cause, if it may be said to have one, is the ventilation of its author's disquietude and disgust at the progressive tendencies of the age. He is pessimistic in his diagnosis, and but thinly veils his Jingoism and abhorrence of the modern spirit of inquiry, which latter he rightly regards as a note of the age. In the most amusing manner he consigns to what he describes as hell all who have arrived in the world of Spirit during the latter part of the nineteenth century, with one lonely exception; and he is introduced for the simple purpose of expatiating, in language that might have suited Job or Jeremiah, on the delinquencies of the present age. The *Spectator* considers the "strictures on the actual as somewhat foolish; the flight into the Unseen has a force of fancy and originality which make the book well worthy attention." With the first part of the criticism we have no difficulty in agreeing: for the latter we find no justification.

The plan of the writer is to describe the wanderings of a Spirit after its separation from the body. In doing so he shews that he is at least familiar with the literature of Spiritualism, if he be not an expert investigator of its mysteries. He has fastened upon the curious mental phenomenon, that the dreamer accepts without questioning the inconsequent absurdities and incongruities that occur in dreamland. In pursuance of this idea he makes the Spirit, who apparently is placed in purgatory, with stray views of heaven and hell, act like a dreamer. He enters "a reputable inn," interviews the landlord, orders a supper of meat, game and a pasty, vegetables, pudding, and wine (enough to have furnished twenty people with a banquet), and otherwise behaves himself in a most material manner. He falls in love with the usual feminine tempter; and meets his old wife, whom he does not seem to have treated particularly well. His experiences are "of the earth, earthy;" and, we may add, of the dream, airy and fantastic. His theology is of the old type, slightly modified by such thought as he has given to the subject, and, perhaps, by his Spiritualistic experiences or readings. There is a very material hell, and a dreamy sort of heaven, where a placid old man cultivates botany! There is a devil of the Dante-Doré type, horn and all! There are many wonderful things contained in the book; but throughout it none more wonderful than these—first, that it should ever have been written at all; next, that having been written, it should ever have occurred to the *Spectator* to give it three columns of praise. Are there not, then, serious records of communion between the world of Spirit and this world of ours? Or is our contemporary afraid of facts, though it hankers after the parables that disguise them?

Dr. Eugene Crowell, author of "Primitive Christianity and Modern Spiritualism," is about to publish, in the great metropolis of America, a weekly journal, to be called *The Two Worlds*. It is to be "a trusty and discriminative record of Spiritual phenomena, and a rational exponent of their significance." Boston and Chicago have their organs of things Spiritual, which approach the phenomena from a somewhat different standpoint, each in its way contributing useful matter for reflection; and now New York is to issue a journal whose platform, we gather from the prospectus, is to be very similar to that which "LIGHT" occupies in this country. "Genuine and useful mediumship will be encouraged and defended, but fraud and imposture will receive no toleration. *The Two Worlds* will especially aim to meet the difficulties and remove the prejudices of the religious world, by shewing that this great modern Spiritual awakening, in its better interpretation, is neither atheistic nor irreligious in its tendencies; but, on the contrary, points to a worthier, nobler, and more spiritual conception of religion." This is a platform that commands our respect and best wishes for eventual success. The two great papers, the *Banner* and the *Journal*, occupy places of their own which *The Two Worlds* need not interfere with. We are not therefore holden from sending our best wishes to the new venture by any fear that it will militate against the interests of our old friends. A. E. Newton is the editor: an excellent selection in every way. Few men have as good a right to be heard, and we anticipate instruction and pleasure from what he will give us.

THE CREATIVE POWER OF THE IMAGINATION AND WILL.

During the last few months there have appeared in the pages of "LIGHT," and in the *Spiritualist* and the *Medium*, deeply considered letters from Mrs. Penny, Mr. Massey, and others on the above profound subject.

The imagination of the human mind is doubtless the creative intellectual faculty. That is, by the imagination we create ideas, or rather we so compose or place ideas that they appear in a new light and are called creations of the mind.

This is easily understood, but this is not the idea in the mind of Boehme, Mrs. Penny, Mr. Massey, the Adepts, and others. Their idea is that the human mind has the God-like faculty of creating.

This assertion was to me at first, and no doubt to many of your readers, a startling one, and I am induced to offer an interpretation.

There is only one absolute centre of creative power, namely, the Divine mind.

The mind of man being made in the image of God can likewise create by the exercise of thought, will, and imagination, or image-ation.

But so long as man exists in union with a dense material body he may create ideas but he cannot convert, directly, his ideas into objective solid phenomena.

He can imagine cathedrals, pictures, poems, utopias, but he cannot realise these except by the assistance of stone, lime, ink, pens, paper, and the manual help of other men and women.

Even Shakespeare, the deepest imaginer who ever lived, could not concrete his ideas; he could only give them "a local habitation and a name."

But when man becomes a disembodied Spirit, he can then create by his imagination.

Thus in the Spirit world is Berkeley true, for there all things exist in the imagination and by the imagination all things can be made. As Swedenborg says: Man there surrounds himself with the forms of his affections.

Those who have passed into the Spirit world by natural entrancement, or by entrancement induced by the use of anæsthetics, see and know that "nothing exists but mind," as Sir Humphrey Davy and many others who have experimented with anæsthetics assert, and they perceive that what we call matter is only the shadow, as it were—of the only substance—Spirit.

This Spirit only can create its reflection—"matter," and therefore when any objective creation, or rather concretion, appears in the presence of man in obedience to his imagination and desire, the operator is either a foreign Spirit, or his own projected and disembodied Spirit.

The soul can create ideas, and indirectly by the aid of hands realise these ideas, but the Spirit only can directly create objective solidities.

Therefore, when Boehme, Mrs. Penny, Mr. Massey, and the Adepts say that the mind of man can create, they must mean when man is no longer in soul but in Spirit.

"No man by taking thought can add a cubit to his stature, nor can he make one hair white or black;" and yet "If he has faith as a grain of mustard seed he can remove mountains."

But then no man except he be in Spirit has this magical faith. In the occult "to know is to be and to do" and "to desire is to have." This is most true, but if so, the result is produced by disembodied Spirits, or by the adept's own projected Spirit.

True—Men have been known to nourish their infants, the mother being dead, by milk secreted from their own breasts. And mothers on witnessing the mutilation of their children have themselves become mutilated, and Francis Assissi, by imagining the five wounds of his Lord, himself received the stigmata.

Most true—But in all such instances the individual has been transported with love and sympathy.

Transported—How significant the word; namely, that transport, which has carried the soul from the body and evoked the Spirit.

Disembodied Spirits can undoubtedly produce phenomena, but these disappear on "the crowing of the cock," when light comes, or when the sceptic shews himself.

The phenomena produced by disembodied Spirits cease when the will of the Spirit is weakened, and Swedenborg says the creation would disappear if the supporting will of God ceased.

If this be true, then the samples of hair, muslin, and gems, presented by Spirits to their worshippers, and which have remained permanently, are not the creations of these Spirits, but *apports*.

"The will of man can work magic," but if so that magic is either produced by disembodied Spirits, or by his own projected Spirit.

No simple exercise of imagination and will can accomplish this result with mankind.

The magician must be born thus; he cannot be artificially made.

Albeit the Divine potentiality is latent within all men and women, but although "many are called, few are chosen"—and the Divine men and women who can create by the imagination and will of the Spirit are "few and far between."

GEORGE WYLD, M.D.

UNREASONABLE EXPECTATIONS.

To the Editor of "LIGHT."

SIR,—Many Spiritualists cherish the erroneous idea that all Spirit communications to be genuine must be transcendently excellent. They entirely forget, or ignore, the fact that our Spirit friends are only human Spirits. The change of so-called death does not necessarily possess any immediately great mentally transforming power. I cannot see that the mere divesture of the bodily habiliment can in any way enlighten the mind, beyond the fact that the freedom thus produced widens for the Spirit the field of observation. But the stores of wisdom are not gleaned exclusively in that way. It is a trite saying, "If you send a goose to Rome it will not come home a gander."

It must also be borne in mind that the communications we receive are given by Spirit friends, nearly always under unfavourable conditions. The literary mortal produces his lucubrations at his leisure, in quietude, amid helpful books, without an amanuensis, and can amplify, condense, reconstruct, &c., at will. The communicating Spirit necessarily lacks all these almost essential conditions. He or she has to improvise on the spur of the moment, and produce something which shall be transcendently meritorious. But the Spirit has to contend with a contingency still more deplorable. The Spirit being of necessity invisible to the mortal, it not uncommonly happens that the lower order of Spirits will personify the higher. Thus the Spirit of some John Smith will assure the medium that he is the Spirit of John Milton; and, unless the medium is cautious and wary, he may be deceived by such deceptive communications.

But because of these difficulties, and the liability to be deceived, are we to infer that John Milton never attempts to communicate? Such a supposition appears unreasonable. All communications must be received with caution and tested as far as tests are applicable to such. Circumstantial evidence is oftentimes

better than personal evidence. We must compare Milton with Milton, and Shakespeare with Shakespeare. When Spirit communications have been endorsed by reiterated personal assurances, and when there is found a strong resemblance between the known original and that which is asserted to be genuine, our decisions may be analogous to those arrived at in the judicial tribunals. We shall have probability to guide us. Dr. Paley says :—Probability is the guide of life.—I am, Yours faithfully,

PHILO VERITAS.

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of pointing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M. A. (Oxon.)

No. VIII.

As to conditions under which communications are best evoked. You have said much now that I wish we had heard before. Is there anything further?

We have said all that is in our mind to say. Many plans are used to facilitate Spirit communion. Of those which we desire you to use we have told you. We do not desire you to use any means for evoking manifestations. Such are useful for public circles, where the lower manifestations are desired, not for you.

We desire to impress you to write on the subject of Spirit control, especially such as this. We would have you to discuss the matter in detail, and to say, in such sort as you deem best how this differs from others. In most cases the feelings and predilections of the medium have so far influenced the communications as to impress upon them a strong individuality. In most cases no systematic attempt at communication is made for the purpose of instruction. Friends communicate, or information is elicited in a desultory manner by casual questions. But such information is not reliable, because it is not systematically given and because the communicating Spirits are not trustworthy agents. It is not their mission. They are rather on the plane of love than of knowledge, and are correlated to those with whom they communicate by affection rather than by superior wisdom. Communications from such are of the mental calibre of the questioner, and partake rather of the character of affectionate intercourse than of instruction. They are to the communications that spring from a higher source of wisdom as is the teaching of the sage to the unrestrained home converse of affection. Such are not to be relied on for information or instruction.

Inspirational mediumship is another phase on which no reliance is to be placed, save in very exceptional cases. The ideas from without are in such cases impressed on the receptive spirit which has already been prepared by a long course of training until it has become passively receptive of Spirit influence. In such cases the teaching flows into the spirit which is prepared to receive it, and is more or less suited to the special wants of that particular spirit. But most frequently the ideas have their source within, and are fostered by the communicating Spirits. They are not in truth external ideas, reliable as authenticated by external influences, but rather the best and highest ideas of which the mind is capable, moulded by Spirit influence. Such are valuable when they are testified to by their own inherent worth.

The ideas which are communicated to you in this fashion are far different. They have their origin in the Spirit world and are the outcome of a mission which is known to you. It is not our work to bring home to men the fact of the existence of their friends who have preceded them; nor to establish among you evidence of intercourse between you and your friends. Other Spirits are charged with that mission. Ours is teaching and instruction in such sort as you can receive it. All that we say we wish for: and all is communicated to you in a manner which precludes all idea of an internal source. Hence the difference between our words and those of others.

We do not desire that any words of ours should be received by any person if they do not commend themselves to his inner consciousness. Reason, as we have frequently told you, is the ultimate appeal. But if they be rejected it would but shew, not that we are wrong, but that the rejector was not yet fitted to assimilate them. They will commend themselves when he reaches a higher plane of knowledge. This is the ground on which we rest; and it is our desire that you embody what we have said by way of instruction and reply to questions advanced, which are in themselves reasonable. Cease now.

You have mentioned A. J. Davis. Is there material in his books that is valuable?

Yes, assuredly; there is much in what was given through him which is useful; albeit tinged more than usually by the mental peculiarities of the medium. This was due to the means by which his impressions were recorded. He was accustomed to pass into a state of clairvoyant trance, and while in that state to be instructed by his guides. When the normal state was re-established he would record the recollection which he had preserved. Hence the mental peculiarities were more impressed than in the case when communications are given thus. We are informed by the Spirit, Benjamin Franklin, who is now with us, that the pictures conveyed to the medium's mind were often misconceived, and misinterpreted. There is always liability to this in cases where the mind has not been trained to observation and reasoning. The danger, then, is that there should be inability to carry on suggested processes of thought; even as in the case of a trained logical mind, the danger is that the mind be not passively receptive of truth, from the fact that preconceived opinion comes in, or suggested processes of thought are followed out wrongly, from the too rigid adherence to conventional methods of reasoning.

Yes, I can see. I perceive that the trained mind is harder to manage.

Yes, surely; but the trained mind is necessary for the communication of the highest truth. It would be possible for us to convey to you very much that we wish by the way of mental suggestion and impression, by vision, and by subjective method; but we are deterred from this by serious considerations. It would suggest material for doubt to you, or, if not to you, to others. It would not be permanent as we wish this record of your training and development to be. And from the extreme variability of your bodily health, the impressions would be liable to be coloured and distorted. But even so, we do use those means to a far greater extent than you think; and we shall use them more and more as you pass from the objective to the interior state of development; and learn, as you must, that beneath every material fact lies buried a spiritual truth, and that objective material occurrences are but the symbolic teaching which is needed by beings on a material plane. Each flower has its symbolism; each fact in your life its hidden meaning. Each landscape and soul ennobling view has its spiritual teaching: its voice to the inner being, which only they who have reached the interior state can appreciate. All this in its turn you must learn at some time; we do not say in your present state. You must pursue the orderly course of development, and as we see means, from time to time, we will tell you of this and seek to call your Spirit up from earth, to communicate with the hidden secrets of life.

Mrs. — has a deal of that.

Yes, she has been deeply taught, and has learned much of truth. That, friend, is the highest form of mediumship here possible. You err in fancying that objective mediumship is the real. Frequently it is but the lowest form, dangerous to its possessor, and serviceable only to those who are learning the alphabet of Spirit communion. There lies within and beyond it the real kernel of truth. It is but the veil that shrouds the unseen mysteries, into which only Spirit penetrates, and on the material side of which the natural man must stay. It is to the development of these spiritual faculties that our great efforts are directed; and to that we look for the great blessing which will crown our efforts; all else is of little moment. The Supreme guard and bless you.

+ IMPERATOR.

ARRIVAL OF MR. E. W. WALLIS IN AMERICA.—We learn from the *Banner of Light* that Mr. Wallis reached Boston late on the evening of Monday, August 15th, per steamer *Marathon*, of the Cunard Line. He has already been engaged to speak at Lake Pleasant Camp Meeting on the 18th, and is ready to accept calls wherever his services are required.

MISREPRESENTATIONS CORRECTED.

To the Editor of "LIGHT."

SIR,—I am not going to say a word about the merits of the Fletcher case, for I know you do not wish to have that question revived, but there have been so many misrepresentations and injurious statements recently made as to the personal history of Mr. Fletcher, that I must ask you to allow me to state a few facts connected with his parentage, &c. If you refuse them insertion I know of no other way of getting the truth before English Spiritualists—but I am willing to hope that you will not refuse to do what I regard as a simple act of justice, at which no honourable Spiritualist can, I think, be at all offended.

Mr. Fletcher is the only son of Mr. Marcellus H. Fletcher, who is superintendent of the manufacturing company of Messrs. Cutler and Walker, at Lowell, Mass., of suspenders and other wares. His father owns a homestead at Westford, and possesses property in houses there and elsewhere.

In March, 1872, he married Mrs. Susie Willis, whose little son he has adopted (Alvina Willis-Fletcher), and shortly afterwards he entered on the career of professional mediumship, for which he was alone suited. They had to endure many struggles and privations, and in 1876 Mr. Fletcher, who was frail from his childhood, became so seriously ill that his life was despaired of unless he could obtain residence in a warmer climate. At this juncture a Mr. Smith offered to take him with his party to Europe, and with them he went to Egypt and Palestine, Mrs. Fletcher remaining in America.

Such are the very simple facts, and on inquiry I have always found statements made to me by either of the Fletchers corroborated. Mrs. Fletcher told me what they once went through with regard to poverty, but she invariably nobly sustained and cheered her husband, and but for her I do not think he would have lived. The strongest trait in her character which very few persons would be likely to readily understand, is an absolute indifference to the opinion of the world as to any action she held to be innocent and harmless in itself. Freedom from many little conventionalities seems natural to her, and for natures such as hers justice must always be a question of time.

Even if I had possessed no opportunities of observing the characters of the Fletchers—and I have had all their private correspondence in my hands at a time when it could not be sifted, to say nothing of other opportunities of judgment—the malicious and cowardly attacks which are perpetually being made upon them under the present circumstances would have had the effect of exciting my sympathy rather than otherwise, as it is impossible not to see that the merest trifles are eagerly seized on by their enemies and magnified into crimes. Hearing one side of a story so very persistently would dispose me to think for myself and to ask for the other, and I trust many will have the English spirit to suspend their judgment until voices which have hitherto been silent are fully able to speak.—I remain, Sir, yours faithfully,

SUSAN E. GAY.

August 29th, 1881.

THE LIGHT WITHIN THE DARK.

We think of heavenly bliss, and cast our eyes
Amid yon white curl'd clouds and sun-bright air;
And, lost within the softness of the skies,
Cry, Surely Heaven is there!

And yet you tell us that yon ambient light
Is but delusion; that, beyond our bound
Of atmosphere, all is perpetual night,
Silence and dark profound.

Where shall immortal Spirits find their home
Of light and beauty, if yon azure arc
Be an illusion, and beyond that dome,
Unfathomable dark?

I close my lids in slumber, and thus make
My world a dungeon, shorn of the blessed beams:
But soon I cross the bar of sleep, and wake
Into the light of dreams.

And so there is within the night of space
An inward day, unseen by mortal eye.
That day to reach, its mysteries to trace,
We only need to die.

ROBERT LEIGHTON.

[From "Records and other Poems."]

TO CORRESPONDENTS.

F. E. B. (Hartford, Conn., U.S.A.).—The remittances to hand pay your subscription for "LIGHT" to July 15th, 1882.

H. W.—If you will send us an account of the interesting facts which you say have come within your personal experience, we shall be happy to publish it. Facts are far more potent than theories.

OUR CONTEMPORARIES.

"The Spiritualist."

Mr. Henry G. Atkinson contributes an interesting paper upon the recent "Fête of the Holy Virgin," at Boulogne-sur-Mer, in honour of an event alleged to have occurred at that port in the year 633, when a boat containing an image of the Virgin is said to have entered the harbour without human agency. Arising out of the foregoing was "the erection of the beautiful cathedral of Notre Dame de Boulogne."

A Spirit message, "Purity of Thought," through the mediumship of the author of "Life Beyond the Grave," a long quotation from the *Religio-Philosophical Journal* upon the mediumship of the celebrated Thomas Lake Harris; an interesting account of the experiences of a private Florentine circle of inquirers into Spiritualism; and a report of "Stone throwing by Spirits in Paris," copied from the *Independant* for June 18th, 1881, with various brief items, make up a readable number.

"The Medium."

The articles upon "The Adeptship of Jesus Christ," by "J.K.," are continued, or, more correctly speaking, commenced, since the previous contribution was in the nature of an introduction.

An address, by Mr. James Burns, upon "The Testing Time in Spiritualism," bristles with the speaker's objections to "organisation," "talking shop," "professionalism," "controls," and a new aversion denominated "the rogue and vagabond element;" all of these are dealt with in a manner suggestive of the idea that the lecturer was made the martyr of their assumed evil results. But surely Spiritualism has outgrown, externally, that stage wherein any one person, paper, or organisation can now supply its many-sided needs. Mr. Burns also states some curious psychological experiences to which he is subject. He says:—"I was reading proofs after midnight one week, as I frequently am, and observed that a very sick, disagreeable sensation began to steal over me. On searching for the cause, I found that the type of that piece of proof I was reading when thus affected had been set up by a compositor whose personal odour had a similar influence on me when I went near him. All the impressions taken from that type would in some degree partake of the same influence, and would be felt by readers in a condition to receive it."

"The Herald of Progress."

In a leading article, under the heading of "The Growth of Spiritualism," the idea of a feeling of apathy existing within the ranks of English Spiritualism is combated; the writer stating that as a result "of considerable" correspondence with societies, he is quite sure no such apathetic feeling exists. Some vigorous terms are used in opposition to a secret Spiritualist organisation, which is described as an attempt to "skulk behind a secret symbol." The article contains several good points, but in his endeavour to be emphatic, the writer is at times betrayed into something like asperity. A report of a "form" weighing is given, but unfortunately there is no signature attached. It appears that five "forms" were weighed, giving results varying from 30½ lbs. to 47½ lbs.—the weight of the medium (Miss Wood) being 7st. 1lb., at the commencement, and 7st. exactly, at the close of the experiments.

"The Banner of Light."

The following, concerning a phase of experience in the planting of Spiritualism, serves to shew how, in the most unlikely places, the cause may take root. As it displays the tendency to freedom, natural to America, we make no apology for introducing it here, simply stating that the matter is quoted from a letter, "Spiritualism in Leadville," by Helen Barnard Densmore:—"Another one of the 'Perihelion Prophecies' has been fulfilled here in Leadville. In a lecture on this subject, delivered through Mrs. Richmond in Chicago last winter, it was declared that Christian churches would be opened to mediums to speak in during the year 1881. Mrs. Richmond has, by invitation, spoken twice in the Methodist church in this place during the past week; not only has she spoken in this church, but the pastor of the church, together with those of the Baptist and Presbyterian churches, have attended the lectures, and two of them have spoken words of commendation and thanks to the speaker for the truly wonderful words of inspiration given through her. On the first evening, the subject chosen by the audience, 'What are the Evidences of Life outside of Material Forms of Existence?' was treated in the most masterly style, and the questions invited by the control were answered in an equally satisfactory manner to the audience, but not so much so to the discomfited orthodox minister who propounded them. The questioner about the want of evidence of Spirit-power in the world was completely demolished as an opponent, and silenced as a debater, and the impromptu poem won the last doubter to ardent admiration, if not to belief in inspiration. The second discourse was likewise on a subject chosen by the audience and offered by a clergyman present, 'The Law and Evidences of Inspiration as Illustrated in the present Speaker.' With no organisation, and without local propaganda, except the circles which Maud E. Lord has been giving for the past few

weeks in this place, the interest amounting to enthusiasm which has been aroused by the utterances of Mrs. Richmond, has resembled the old fashioned fire and impassioned fervour of the original anti-slavery meetings; or, I doubt not, of the Reformation itself."

"The Religio-Philosophical Journal."

A biographical sketch of "Daniel Dunglass Home" is given, from the pen of Hudson Tuttle, who, in closing, refers to Mr. Home's book, the "Lights and Shadows of Spiritualism," upon which, and its author, Mr. Tuttle thus writes:—"True, Mr. Home tells many unpleasant truths. He furnishes, as his critics well say, 'a magazine for the enemy,' but the worst enemy of truth is the truth suppressed. He has made the shadows terribly deep. The atmosphere must be cleared of the fetid vapour, that a purer air may be inhaled. Mr. Home saw the great necessity for opposing the further progress of fanaticism on the one hand and deception on the other. His whole being was repelled by what he saw, and he wrote with an iron pen. He demanded test conditions, which since have been found to be absolutely essential both for the welfare of Spiritualism and for the maintenance of the character of the medium. Mr. Home is still in the prime of life and, although suffering in health, it is to be hoped will remain for many years in this sphere where he has accomplished so much by his rare mediumship."

"The Voice of Angels."

Several copies of this neatly printed paper, which is "a semi-monthly journal edited and managed by Spirits," have reached us. They contain several "Spirit" messages, interesting extracts from lectures, and various brief items culled from the American and European Spiritual journals.

SPIRITUALISM IN LONDON AND THE PROVINCES.

DALSTON ASSOCIATION.

The Dalston Association will resume its regular sessions on Thursday evening next, the 8th instant. The members are earnestly requested to be in attendance upon that date at the usual hour, 7.30 p.m. During the recess the rooms have been redecorated, and they now present a bright and cheerful appearance.

GOSWELL HALL.

On Sunday evening last Mr. William Wallace, the Pioneer Medium, occupied the platform of this hall, the subject of his discourse being "Man as he is, as he should be, and as he will be," on which the guides delivered an address full of rich and deep thought, which was highly appreciated by the audience. As is usual, questions were invited, and a good number were propounded, all of which were answered in a most straightforward manner. As the days are growing shorter, I am glad to say the audiences are slightly improving.—J. N. G.

LADBROKE HALL.

Last Sunday evening the platform was occupied by Mr. F. O. Matthews, who had been prevented from leaving town for the North as expected. At the conclusion of Mr. Matthews' address and clairvoyant descriptions, Signor Damiani rose and acknowledged a wonderful test which he had received through the guide of Mr. Matthews, "Prophet," at a dinner party on the previous evening, also paying Mr. Matthews a most gracious compliment, and wishing him every success in the great undertaking at Ladbroke Hall. The meeting closed with a Benediction by the medium. As Mr. Matthews has arranged for his visit to the North extending over four Sundays, Mr. Iver MacDonnell will occupy the platform, each Sunday evening during his absence. The experience meeting previously announced will not be held.

CARDIFF.

For some weeks passed several changes have been introduced into the manner of conducting the Sunday meetings of the Cardiff Spiritualist Society, the mode of procedure being now as follows:—At half past six the organist plays a voluntary, after which a hymn is sung, followed by an invocation, and a short reading from some of the standard works on Spiritualism. After a second hymn the evening address is given, usually by a trance speaker, the subject being occasionally selected by the audience. A third hymn, and concluding invocation, close the public proceedings. The remainder of the evening is occupied by an invitation séance. On Sunday last the subject, "Atheism and its Consequences," was selected by the audience and dilated upon by the guides of Mr. Brooks, trance speaker. The remainder of the proceeding were conducted by the hon. sec.

NEWCASTLE-ON-TYNE.

Presentation at Ashington.

On Saturday evening last the friends at Ashington gave a farewell soirée, in the Lecture Hall of that place, to Mr. Scott, their late secretary, who is about departing from the old country to seek a home in the broad acres of the far West. Mr. H. Burton, of Newcastle, was voted to the chair, and he spoke warmly of the merits of Mr. Scott, who for some years had

worked with great energy and ability for the cause in that district. At the conclusion he presented to Mr. Scott, in the name of the Ashington friends, a small donation as a slight memento of their regard for him as a man, and as a willing and worthy labourer in the ranks of Spiritualism. Mr. Scott replied in a few warm and effective remarks, which were much appreciated. Mr. Westgarth afterwards gave a short discourse, touching upon the object of the meeting. Several songs, recitations, &c., enlivened the latter part of the meeting, which ended most harmoniously about 10.30.

Séance with Mr. Westgarth.

On the next day, Sunday, at 2.30 p.m., a large company of Ashington Spiritualists, together with some strangers from Morpeth and other places, assembled at the house of Mr. Winlow, their present secretary, to hold a "form" séance with Mr. Westgarth. After singing for a short time the "form" of a young man presented itself, and for some time moved backward and forward to and from the cabinet, touching some persons with its hands, and motioning to others, whom it appeared to recognise, and was by them recognised as the son of Mr. Wake, a Spiritualist and a trance speaker. This was followed by another "form," a female, considerably taller and stouter than the former, which intimated that it was the grandmother of Mr. Winlow. This "form" moved to a distance of from three to four yards from the medium, and stood there, while answers to questions were given by knocks from the inside of the cabinet. At the same time those sitters at the right of the circle asserted that they could hear the breathings of the medium. Another "form" appeared at the aperture of the curtains after this one had receded. The séance then concluded. Mr. Westgarth is developing into a remarkably good physical medium, and as such one can safely recommend him to the consideration of our Spiritualistic friends.

Sunday Lectures.

On Sunday morning and evening last, the platform of the N.S.E.S. was occupied by Mr. Pigford, of Perkinsville. In the morning his discourse was on the subject of "Christian and Spiritualistic Teachings;" and in the evening his guides spoke upon the "Life and Experiences of T. Fowler Buxton," the friend of, and co-adjutor with, Wilberforce. The discourse shewed a fair amount of ability, which by a little careful training might be of great use to the Spiritual platform. Sir. T. F. Buxton, presumably, first controlled this medium at the house of Mr. W. H. Robinson, Chester-le-Street, in 1876, and gave the details of his life, which were published in the *Medium and Daybreak* at that time, and led to a correspondence between Mr. Robinson and some members of the Buxton family, who desired to ascertain the correctness of the details, as given in the above journal, which being tendered were amply substantiated. I may state that two or three clairvoyants recognised "Wilberforce" and "Buxton" standing near the medium while speaking on Sunday evening.

Séance with Miss Wood.

On Sunday afternoon last about twenty-one of us met at the séance room, Weir's Court, to hold a sitting with Miss Wood. After being tightly screwed into the cabinet by two strangers, who felt each others' screws to assure themselves of their security, the curtains were drawn and the light turned down to a medium duskness. Soon the medium was entranced by her little familiar, Pocha, who, together with some hymn singing, pleasantly occupied the meeting until the first materialisation presented itself. This appeared to be a full developed female "form," and professed to be a relative of Mr. Thompson, present at the sitting. It was prevailed on to ascend the spring balance which it very carefully did, and recorded the moderate weight of 33lb. Upon the retreat of this "form" Pocha presented herself and chatted in her usual pleasant manner. After moving about the outside of the curtains for some time she glided to the left and gradually dematerialized in the full view of all the sitters, which gave general satisfaction to those present. At the close one of the strangers who screwed up the medium examined and found the screws just as left. The other, unfortunately, left the circle before the conclusion, and therefore could not see to the duty he took upon himself at the commencement. As soon as the form disappeared and before Miss Wood was disentranced several of the sitters broke the circle and left the place. This we consider very improper conduct on their part, especially when we consider that some of those very persons are strong in their protests against similar action on the part of others; but I suppose it is with us as with all other people—"What in the captain's but a choleric word in the boatswain is flat blasphemy."—NORTHUMBRIA.

MR. MORSE'S APPOINTMENTS.—LONDON, Goswell Hall, Sunday, September 18; Ladbroke Hall, September 25; GLASGOW, October 2; KEIGHLEY, October 9; STAMFORD, October 16. Mr. Morse expects to visit Falmouth and Plymouth at an early date.

We are pleased to learn that Mr. E. T. Bennett and Mrs. Bennett, of Richmond, have nearly recovered from the injuries which they lately received from a gas explosion at the Mansion, Richmond Hill. They hope to be able in a few days to start for Hastings, where they will remain for about a fortnight. We shall be glad to see Mr. Bennett at work again in connection with the B.N.A.S.

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. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

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 Guldenstubbé; 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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