

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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SATURDAY, SEPTEMBER 10, 1881.

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## THE SPIRIT OF SPIRITUALISM.

The world is a group of shadows as well as of realities. It has been mainly through the human heart being allured and benighted by the shadowy side of life that its misery has been made. Hitherto men have mistaken the form for the substance, the letter for the spirit. Happily, there are indications of a change!

Every heretic of the Church, and of all religions, has been a pioneer in spiritual discernment. The inner soul of him could not rest at peace with the existing form in which the eternal truth was expressed. Like the angel of the Apocalyptic Revelation, he blew his blast over the tomb of truth, and gave it a resurrection life, and a new visible form. Spiritual truth in the world's history goes through many deaths and many resurrections. The laws of human evolution at times give us epoch-men, the lonely men of their time, who speak the word of command to the "dry bones" and re-clothe them in living flesh. This is equally true of all institutions, religious, social, and political; and the grandest achievement of modern days is the discovery that organisations and creeds are the transient form of things, and that the form should ever have elasticity by which it may adapt itself to the expanding spirit of human life. We call that the sublimest discovery the world has ever realised, and the most transcendent blessing the world has ever received. It is the real sign that humanity is leaving its childhood, and advancing to adolescence. Its manhood lies far beyond.

Spiritualism, with its lofty ideas of human capabilities of progress, was not possible at any preceding period before that discovery was made. To the ordinary Christian mind—even to its most cultured, we might say without injustice—it is a novel, troubling idea that the human being shall eternally progress. Heaven to most minds means stagnation; and probably no idea will work such a profound change in the world, as this leading one of Spiritualistic philosophy. It will work a readjustment of human relations, and thinkings, and feelings. While in religion and politics and science the human mind believed it had attained the eternal form, inquisitions, martyr-fires, and political attainders were inevitable. The nineteenth century has witnessed what we hope will prove the final destruction of this Juggernaut of human thinking. The destroying dragon has been killed by a veritable St. George, and now the race may breathe freely at the prospect of a nearing millennium. We are face to face as Spiritualists with an all-absorbing work; the spirit in which we shall conduct it is all-important. We must learn by the cruel failures of the historical past. Organised we must be, for the idea of progress makes organisation an imperative necessity. Individualism is a lie to human nature. Stand-aloneism is plainly not a law of human life. Man was made for kinship; he must work in brotherhood to be healthily developed. Alone, he is liable to a morbid restlessness, to become opinionative and unduly exaltive of self. In fellowship of propaganda he becomes toned down and harmonised by the criticism and friction of his fellow workers, and the necessity of adapting himself to their ideas and capacities. Alone he runs like a prairie horse without bit or bridle; in company he marches more slowly, but with truer and greater advance.

Now the transiency of form, and the perpetual surging of

spirit to freshly express itself, will demand certain qualities of a human worker to enable him to be in unison with others. Probably, nay, certainly, these qualities could all be included in the one word, Love. For what are the ideas of tolerance, meekness, charity, forbearance, longsuffering, patience, &c., but modifications of the primal quality of Love? A loving man will get on anywhere, with anybody, and with anything. We hold, therefore, that the first essential of a Spiritualist is culture in this love element. If he has but love, with the recognition of intellectual differences as a necessity of human advance, he will have the power that subdues all things. We do not imagine that Spiritualism is intended to secure intellectual oneness, for the simple reason that it is an impossibility. It does not exist on the other side the grave, and is still less possible on this side. No two men are born alike. If God had intended salvation and favour by oneness of mental conception, He would have provided that every living man should be exactly alike in all points to his fellows, past, present, and to come. But He has not; therefore that was not the Divine idea. Nor could men advance unless they differed. Were they all alike there would be a monotonous level. A Newton discovered the laws that guide the stars because his nature opened out to that side of truth. A Dalton probed the secret of atomic laws because his nature was opened to that side. A James Watt saw in a boiling kettle the power by which to revolutionise the world, though the stars were little more to him than lights in the firmament. Man is made finite, with a universe, infinitely above his entire comprehension, all around him. For the wonders of that universe to be truly discovered men must start with different bias. And to discover them aright men must be free to ventilate their ideas without let or hindrance.

Probably we have not sufficiently recognised as yet, even in this nineteenth century, our truest benefactors. They are not our philanthropists nor our statesmen, but the men who bring us new light from the world in which we live. Their reward too often has been a cross, an *auto-de-fé*, or a gaol, and even now is not unseldom a life of penury and reviling. Spiritualism must alter all this by its spirit of conduct—universal love, and therefore complete tolerance. For what does intolerance mean but an invasion of the true rights of man? Every living soul has an inalienable right to think for itself. The inner soul of a man is his realm, where he is monarch of all he surveys, God alone being his superior. Any human habit which invades that, is a desecrating trespass upon the holy of holies. Intolerance means the most shameful popery and egotism, even if all the world be in a majority against one. *Vox populi vox Dei* is a favourite quotation, but *Vox populi vox diaboli* is truer. For the blessings of the world have come through unit heretics. We hold, therefore, that the spirit of Spiritualism must be unfeigned, all-enduring, all-patient, long-suffering love; "the love that suffereth long and is kind." We must act on this to one another as Spiritualists, and still more to the bigots of science and the Church outside us. Let them build our cross if they will. On it, with the railing multitude around us, we must pray, "Father, forgive them, for they know not what they do." We must root the idea deep into the world's heart by our own example—that love—not persecution, not intolerance, but love—is the conquering force by which the world is to be won to the cause of truth.

THE STUDY OF SWEDENBORG.—An intelligent correspondent writes:—There is one desire I have much at heart, and that is, that students of Spiritualism would go in for the study of Swedenborg's "Heaven and Hell," and also the chapters at the end of each dissertation in the "Arcana Coelestia," as opening up the unseen in a marvellous degree for them. His seership is undeniable, and though his theology may not be to the taste of many, certainly no one gives such a living picture of the world of Spirits as he, to those who have patience to examine him and his writings closely.

## CLAIRVOYANCE.

*A Communication through the Mediumship of the Author of "Life Beyond the Grave."*

We purport to write a little about clairvoyance by one who on earth was called a clairvoyant.

When in the flesh I was one of those who could see Spirits, and I was often consulted by the curious and the ignorant, who wished to test my powers. I was much sought after by all classes, and gained a considerable notoriety. My Spirit guides told me what to say, and I said what they told me. It appeared to my friends as if I were myself seeing and describing things, but as a matter of fact I was not. I was simply clairaudient, and my Spirit guides told me what they saw. They could see into the affairs of the persons who consulted me because they were endowed with the clairvoyant power—not I. You think this sounds rather like a false pretence on my part, but it was not so. I believed I saw the things, though they were others who did so. Clairvoyance is not a common gift. Spirits often control mediums to speak as if they saw the things described, whereas it is the Spirit who sees them, and merely uses the medium to express what the Spirits see. So it was with me. I was partially unconscious, and it was the Spirit who spoke through me. You ask—Is there no genuine clairvoyance in the body, or is it all of the spirit? Certainly, it is of the spirit. The body can only see with the natural eyes. It is the Spirit who sees clairvoyantly in all cases, not the body; but it may be the Spirit which dwells in that body, or it may be another Spirit controlling it.

Are all Spirits clairvoyant? you ask. No, certainly not; only those who are so gifted. The majority can only see what is presented to their spiritual sight, not what is absent. They can deport themselves by will power to a distance, and there see what they wish to see; but they cannot all see without the spirit body being moved to the spot indicated. Those who have progressed in spirit knowledge can see without going, and in any case they can move more rapidly than the less developed. They can move as quickly as a flash of lightning; but the more gross and earthly a Spirit is, the less is its capacity for spiritual locomotion, just as the heavy corpulent man is less able to move about than the lighter and more attenuated body.

You see, therefore, that the powers of Spirits are various, just as the powers of those in the body are various.

When a Spirit desires to describe something happening at a distance, which is the lowest form of clairvoyant power, he projects his spirit from his Spirit body—his soul, you would call it—to the place indicated. This is not a double—the Spirit body can have no double—it is the in-dwelling soul, the *ego*, which can be thus temporarily detached from the Spirit body, and traverse infinite realms of space without the Spirit body shewing any signs of its absence.

Clairvoyance, then, is a power of vision at a distance, but it is also something more. It embraces the power to see past as well as future events. Many inquirers into Spiritualism imagine that all Spirits can see the past and future events of those they come in contact with, and of many they have never been in contact with at all. It is, in fact, very amusing what absurd questions are put to Spirits at séances, and what ignorance the public on your side display upon these subjects. The result is that certain Spirits take advantage of it to play tricks on them. They can know nothing of your past unless you or your guides choose to tell them something, or unless they overhear what is said. You say that Spirits have unlimited power to overhear anything they like; but you are mistaken. Spirits may come and go without being invited, but they cannot intrude into your aura. You may be present in the same room with a Spirit, and yet be a thousand miles away from that Spirit so far as power of communication is concerned. You do not understand this. It is because the Spirit cannot hear or see anything that takes place in your aura; and this aura has nothing to do with locality. You may be sitting at the same table and yet the Spirit may not be able to see or hear you. If there is a mediumistic person at the table whose aura blends with yours, and the Spirit in question happens to be on the same level spiritually as that person, he or she can then communicate with you, and hear what you say. It is like two persons in the flesh being in the same room. Whatever their several rank may be they are for the time being brought in contact, and each can see and hear the other closely.

This aura depends on physical considerations. You may be able to blend with the aura of a person who is not nearly so spiritually advanced as yourself. You ask—Is this aura of

the spirit or of the body? We answer of the body. The Spirit has its own aura, by which its character is known. It is either bright or dark, according to the Spiritual state of the person. But the aura we are alluding to is of the body, and as it is a fact that you can be happy in the society of persons who are not on your level spiritually and intellectually, if you have some physical attractions in common, so you cannot prevent the Spirit friends of that person partaking of the co-mingling of aura that you establish.

When, therefore, Spirits see and hear things about you that you would rather they did not see and hear, you must remember that it is due to your having repeated those things in the presence of some person who is mediumistic, and they have overheard it and made use of it. You may be much annoyed by such communications, apparently made in confidence, being used again to your disadvantage by some Spirit; so that you cannot be too careful what you say in the presence of mediumistic persons. You do not know who overhears it.

The clairvoyant who relates to you your past is simply reading off your own mental pictures written in your memory.

When you come to deal with clairvoyant predictions of the future you have a different matter before you. You may have clairvoyant descriptions that are merely the outcome of the imagination of the person controlled, or they may be the genuine calculations of higher Spirits impressing the sensitive. These, as explained in a previous communication, are the result of calculations as definite as the calculations of the mathematician. They see the causes that are at work to produce the events predicted, and they draw their conclusions from those causes and predict what will happen. Unless those causes are altered by the will of the person concerned—and every person has free will in such matters, however much he or she may be hedged in by circumstances—the result is bound to happen as predicted. Hence, you see, clairvoyant predictions do not prove that man has no free will. Take courage from this, all you who are in fear of predicted evil. The evil is not bound to come; it only means that there is imminent danger of its happening, unless, by will power or prayer, you divert the chain of circumstances that is leading you in the direction indicated.

You see, therefore, there are three different kinds of clairvoyance—the clairvoyance of the present, the past, and the future, and we have given you a slight sketch of the manner in which each operates. You must not suppose, however, that there are no genuine clairvoyants in the body. Some, as you know, are only clairvoyant when they are entranced, whilst others are normally clairvoyant. The latter are very rare.

MR. W. EGLINTON sails for India early in October next. His mediumistic power is in excellent condition.

ACCORDING to the *Psychological Review*, a new monthly magazine for the children of Spiritualists is to be started, the title of which will be "*Little Hearts and Little Hands*." The business manager will be Mr. J. J. Morse, from whom prospectuses and full particulars can be obtained.

THE report of the Lake Pleasant camp meeting, as given in the *Banner of Light*, says:—"E. W. Wallis, of England, can flatter himself that his *début* in America as a speaker was highly successful. Societies give this brother a call at once. His stay in this country is limited to next April. Keep him at work."

FORM manifestations are being experienced by a select circle of Glasgow Spiritualists, through the well-known mediumship of Mr. David Duguid. Some of the friends may possibly contribute reports of their interesting and instructive experiences in this connection for our columns. Mr. David Duguid's séances for direct paintings, &c., continue to attract attention far and near.

HOW PEOPLE FEEL WHEN DYING.—In a recent sermon by the Rev. Henry Ward Beecher upon "Death," the preacher asked, "How should a Christian look at death?" Mr. Beecher replied—"Well, in the first place, he should not look at it at all—on purpose. Or, if he looks at it, he should do so only to stimulate himself to lead a better life here and not to brood over the horrors of an imaginary hereafter." People wondered how they would feel when dying. "I'll tell you how you'll feel—most of you," said Mr. Beecher. "You'll feel stupid; that's all you'll feel. You'll want to go to sleep. Dying is as easy as going to sleep in most instances." Once in a while there was a triumphant or a radiant death, or a remorseful death, but not once in a million times was there such a death as is described in books. That was all "flummery." Mr. Beecher attached no significance to the manner in which a man expired, as it was principally the result of physical accidents, and afforded no test of his moral state.



## AN HOUR WITH MR. EGLINTON.

Writing on the Arm.—Messages on Closed Slates, &amp;c.

We had a séance last night, some account of which may interest your readers. Mr. Eglinton returned some weeks ago from a successful, but somewhat arduous, visit to America, and is going a few weeks hence to India: so we wished to make the most of his short stay in England.

Our party last night was remarkable in its composition. It comprised four well-known mediums, three physicians, three journalists; two of us were natives of America, and one of India.

Sitting in a full light, Mr. Eglinton placed upon the table two new and well cleaned slates, a packet of blank cards, some paper, and pencils. Holding one of the slates under a corner of the table around which we sat, aided by Dr. T— at his right, the first manifestation was a crash of the slate, which was broken quite across with a loud bang, and a force and violence utterly unaccountable: a force which evidently could not have been exercised by the two holding the slate, nor by anyone visibly present.

A bit of pencil was now placed between two slates, which were laid upon the table in full light. In a few moments the sound of writing was heard, and one of the slates was found with one side covered with writing—20 lines. There were two messages, in very distinct handwriting, one very brief, which I recognised as that of my deceased daughter; another signed with the initials of a name which one of us had secretly written. The words, written in a bold, free hand, very dissimilar to the other writing, and not, as it explained, in the handwriting of the Spirit whose initials are given, are these:—

“Of course you will quite understand that this is not written by me. I throw my mind upon the intelligence of the operative Spirits, who record what I wish to say. I sincerely trust this lethargy in the movement will soon disappear in favour of active work. It is time something was done.—Yours, E. F.”

One of the cards was now selected, its corner torn off for identification and given to one of the doctors, and the card placed in the centre of a book, taken from the shelf, with a minute bit of black lead from a pencil. The book was then firmly held upon the table by the hands of one of the sitters. Another card, similarly placed in another volume, was held in the same way on the opposite side of the table. In a few seconds a sound of pencil writing was heard, and on the first placed book being opened one side of its card was found closely written over with a message uncompleted. On opening the other book the next word and its completion were found upon the other card. The whole had been written with miraculous celerity. As the cards were carried away by the one to whom the message was written, I cannot give a copy. There was no possible doubt of the manner of its production. The miracle was repeated in a message to one of the ladies, beautifully written on a card in the centre of a book, held under her own hands, and as it happened by a bit of a blue pencil, which was among those lying on the table.

We had next the more unusual phenomenon of writing appearing upon the arm of the medium. Mr. Eglinton bared both his arms and requested the physicians present to examine them. He then asked that several persons would write the names of friends who were no longer in the earth-life, upon pieces of paper. These were secretly written and folded. Taking them one by one he burned them to ashes. Selecting the ashes of one of these papers, he held them between his fingers while all the muscles of his arms were swollen in extraordinary convulsions. Then he rubbed the ashes upon his left arm, until the carbon and cuticle made a light grey, in which came out a clearly written message, signed with a name which had been written on the paper selected.

The lights were now turned off and the familiar voice of the Spirit “Ernest” spoke to us, and pointedly to some of us individually, ending with his fervent “Good-night, God bless you!” “Joey” also gave us his peculiar and very pleasant greeting and good-bye. Considering that several of us had met each other for the first time, we all thought it a very successful séance, and none enjoyed it more perhaps than the mediums, Mrs. Corner, and her sister, Miss Cook, who had the rare pleasure of being at a séance without being entranced or exhausted; for it has been my observation that no persons take a greater interest in Spirit manifestations than those who possess the mediumistic quality by means of which they can be produced.

As to the “lethargy in this movement,” it appertains to all movements—religious, political, social. The physical world

and the intellectual and emotional have their alternations. The waves flow back, but the tide rises all the same. There are eddies by the river's banks, but it flows onward to the sea. There may be lethargy, and cowardice, or worse—but the movement will not stop. What may seem disaster will lead to victory.—Faithfully yours,

T. L. NICHOLS, M.D.

32, Fopstone-road, South Kensington,  
September 2nd, 1881.

## MR. SINNETT AND THE “OCCULT WORLD.”

We learn from the *Bombay Summary* that a special meeting of the Bombay Theosophical Society was held on July 5th, to give a reception to Mr. A. P. Sinnett, vice-president of the Parent Theosophical Society, on his return from Europe. Some new members having been initiated,

Mr. Sinnett was then requested by some of the Fellows present to give the Society some particulars about his new book, “The Occult World,” which many of the mofussil members would not perhaps have a chance to read. To this he answered that it would take a long time to recapitulate the contents of the book; but he would explain how he was led into writing it and give a general idea of its purport. He then gave an account of the manner in which his correspondence with one of the Brothers of the first section sprang up, how it grew and developed, and how he was at last struck with the idea of publishing extracts from his correspondent's letters for the benefit of the world at large. He also stated his reasons for affirming most positively that these letters were written by a person quite different from Madame Blavatsky,—a foolish suspicion entertained by some sceptics. It was *physically impossible*, he said, that this could be the case; and there were other valid reasons for asserting that not only was she not their author, but even most of the time knew nothing of their contents. Foremost among these stood the fact that their style was absolutely different from that in which Madame Blavatsky wrote, and for anyone who could appreciate the niceties of literary style there is as much absolute individuality in style as in handwriting. Apart from this consideration, however, Mr. Sinnett drew attention to some incidents more fully described in the book itself, which shewed that a telegram for him was handed into the telegraph office at Jhelum for transmission to him at Allahabad in the handwriting of the celebrated letters. This telegram was an answer to a letter from him to the “Brother” which he had enclosed to Madame Blavatsky then at Amritsur. It was despatched within an hour or two of the time at which the letter was delivered at Amritsur (as the postmark on the envelope, which was afterwards returned to him, conclusively shewed). A complete chain of proof was thus afforded to shew that the handwriting in which all the Brother's letters were written was certainly the production of some person who was not Madame Blavatsky. He went on to explain that a final and absolutely convincing proof not only of the fact that the letters were the work of a person other than Madame Blavatsky, but also of the wonderful control of generally unknown natural laws which that person had exercised, had been afforded to him on the very morning of the day on which he was speaking. He had been expecting a reply to a recent letter of his to his illustrious friend Koot Hoomi, and after breakfast while he was sitting at a table in the full light of day the expected answer was suddenly dropped, out of nothing, on to the table before him. He explained all the circumstances under which this had occurred, circumstances which not only precluded the idea that Madame Blavatsky—and no other person was present in the flesh at the time—could have been instrumental in causing the letter to appear, but made the mere hypothesis of any fraud in the matter contemptibly absurd.

It warmed the heart of every native member present to see an Englishman, of literary distinction, paying so much respect and reverence to a Hindu mystic. National pride was upon every face, and our members must have realised how beneficial the exertions of Madame Blavatsky and Colonel Olcott had proved in this direction.

Mr. Moorad Aleé Beg, the President of the Saorashtir Theosophical Society, who was also present, then rose up and said he had known and seen these Brothers not only after he had joined the Society, but a long time before that. But how he came to know and converse with them as well as other particulars about our first section, he was not at liberty to give out to the world. Several other members also rose and gave their testimony as to their having seen these men personally on various occasions at the head-quarters as well as in other places.

After a vote of warm thanks to Mr. Sinnett, and a parting speech from the President of the Bombay branch, the meeting was adjourned.

A LADY WRITES:—We have taken “LIGHT” from its first number and are charmed with its high tone. Its advent is to this dwelling the event of interest of the week.

## 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 séances.

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. Obeyans 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.

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.

Our readers will receive with pleasure the information that henceforth "M.A., Oxon," will take charge of this department of our paper, and will contribute week by week the "Notes by the Way." Though writing under a *nom de plume*, Spiritualists everywhere will recognise the pen as that of a friend whose literary services to the cause of Spiritualism it is impossible too highly to appreciate.

The *Banner of Light* records some very astounding cases of Materialisation. If accurately described, they would seem to shew a distinct step in advance in the way of evidence. There is so much room for speculation as to what actually occurs when the medium is secluded from view—and that quite outside of any question as to the integrity and moral honesty of the medium—that every bit of evidence of the independent existence of the materialised form is full of value. Superficial critics and whole-souled enthusiasts resent any attempt at securing unimpeachable evidence as a reflection on the honesty of the medium, or an impeachment of the procedure of those whom they are fond of calling angels. It is to be regretted that the question should be approached in any such spirit. It is purely a question of evidence and inquiry. First we desire evidence of a perfectly clear kind that a form has been built up independent of, and separate from, the body of the medium. Next, we wish to inquire how this has been done. There are authentic cases of transfiguration on record. There are also cases in which portions of a body and even a whole frame have been built up. These forms have maintained a separate existence from the medium for a brief space, though they have probably drawn their support from him. In any given case, it is surely of importance to inquire whether materialisation or transfiguration has taken place. That inquiry can be conducted without the slightest harm or inconvenience to the medium; and we are bound to say that to treat it as a slur on the integrity of the medium is foolish in the extreme.

We have been led into this train of thought by reading a letterheaded "Spirit-Grabbing," and signed by Dr. F. Hartmann, in a recent number of the *Banner of Light*. It seems that Mrs. N. D. Miller, of Memphis, Tenn., a medium known through Dr. Watson's account of her powers, was staying in Dr. Hartmann's house, and that a small circle was arranged, one sitter being Mrs. M. Smith. We are not told under what conditions the medium was placed, but "from thirty to forty materialised forms, sometimes two at a time, came out of the cabinet." One of these walked up to Mrs. Smith, who recognised it as her mother, and was extremely affected. She clung to the form, and hysterically begged that her mother might not be taken away. She seems to have quite lost command over her feelings, and, seizing the form by both wrists, lost consciousness. The struggle was in full view of the circle, and eight feet from the cabinet. As it seemed likely that injury might be done, it was determined to attempt to free the form from the grasp of the "powerful woman," who so tenaciously clung to her. What follows is important, if the details are precise; and there is no lack of definition in the statements made. "When we took hold of Mrs. Smith's hands they were still clinging to the wrists of the Spirit, but the body of the Spirit was gone. . . . The

arms ended in nothing beyond the wrists. Finally these spirit-arms, still encircled by the grasp of Mrs. Smith's fingers, melted away too, while Mrs. Smith herself kept on screaming, and was too much excited to be reasoned with or quieted down."

Here we have a piece of evidence which seems to us to be far ahead of a great deal that is regularly being published. We have ourselves on several occasions felt the melting away of a great solid hand, purporting to belong to John King, which had previously pulled us upward from our chair till we stood on the table, and felt the hand melt away close to the ceiling. We have read of many cases of de-materialisation of the form, but there has always seemed to us to be some deficiency in the record. The evidence was not perfect. We have repeatedly asked permission to hold one of these forms while it was dissipated into its elements. For reasons that we can readily see to be cogent, this has not been permitted. Those misguided persons who have rudely seized a Spirit-form have proved nothing by their reprehensible procedure. With such methods we have no sort of sympathy. Even in cases of manifest imposture it is not the best way of exposure, and in doubtful cases it is inconclusive as well as barbarous. In the case before us it seems as if the natural emotion of the woman, thus suddenly brought face to face with her mother in form such as she had known her on earth, had done what we desire. The figure melted away; even the wrists, so firmly clutched, went too; and it is satisfactory to note that four people saw and watched this prolonged struggle, which was eight feet away from the cabinet. It was still more satisfactory to find that the predictions so loosely made, of death to the medium if the form were meddled with, were not fulfilled. Mrs. Miller complained of nothing worse than "lameness and fatigue in her arms, and sickness at the stomach," from which, we trust, she suffered only the most temporary inconvenience.

We find on all sides, and in places the most unexpected, evidence of the intervention of Spirit which it must sorely puzzle the materialist to get over. In the \*Life of Sister Augustine, Superior of the Sisters of Charity at the Saint Johannis Hospital at Bonn, which has been translated into English by Augustus Hare, we find the following narrative:—"Sister Augustine was in the hospital at Aix-la-Chapelle, busied in the dispensary. As the Angelus sounded at twelve o'clock, she laid down her utensils to utter the accustomed prayer. Suddenly a deep, inexplicable sadness came over her, and, instead of praying, she burst into tears. With difficulty, she at last sufficiently composed herself to join her fellow-sisters in the refectory. After dinner, the superior sent for her, and told her that her mother had written to say her father was unwell, and wished to see her, and that she might go at once. She started at once, never thinking that her father's illness might be serious. On arriving at Coblenz, she hastened home, and gaily running up the stairs, called out to the servant, How is my father? The girl looked at her with a startled, sorrowful face, and answered: Alas! he died yesterday at noon. As the Angelus was ringing, he had passed away, amid the prayers of his family."

Mr. Spurgeon would seem to have formed "quite an opinion" about Spiritualism, which he prefers to call sorcery. In noticing Mr. Farmer's book, "A New Basis of Belief in Immortality," he gives vent to some characteristic utterances. He is very wrath that any Biblical sanction should be claimed for Spiritualism, and naïvely says that "in the hands of some interpreters the Bible is made to teach anything they like to impute to it." It is even so; and not only that, but it is to be feared that it is made not to teach anything that certain interpreters dislike. There is no form of fanatical belief so foolish but it can find some text, wrested from its context, to give it a baseless sanction. In proportion to the nonsense that he talks is the number of the texts that the ranting preacher glibly quotes, as he plays upon the excited feelings of the hysterical crowd that listens. And this is to be the method of assaying truth! Because Mr. Spurgeon scents mischief from afar, and fears that freedom of thought may place his craft in danger, we are to have the old Sorcery and Necromancy fetish furbished-up and brandished like a bogie in our faces. "Was not young Samuel a medium? they will ask us," says Mr. Spurgeon. Certainly, they will. What is the reply? "We shrink with horror from every species of sorcery." If that somewhat inconsequent answer is intended to describe Samuel's clairaudience when he



listened to the voice of the Lord, as a species of sorcery, it is a new and remarkable piece of Exegesis. If it is not, it is merely nonsense.

Mr. Spurgeon is but another instance of the dwarfing and cramping power of a rigid system of theology on a mind that becomes enslaved to it. Such a groove of thought becomes habitual, and in time it is assumed that within it is Divine truth, and outside of it are devices of the devil for the ruining of souls. If ever a startled glance is thrown over the hedge, it is only to gather material for thankfulness as to the snug safety to be found in the thinker's own domain, and the terrible danger to which the rest of the world is exposed. Mr. Spurgeon is not singular in believing that his *interpretation of the Bible*—for, like all sectaries, he reads only what his eye sees—is synonymous with Divine truth. We would recommend him the study of Mr. S. C. Hall's letter on this subject, and of certain books which might enlighten an open mind; but Mr. Spurgeon has too long been accustomed to dogmatise and play the pope in his own way, for us to hope that he would condescend to pay any heed to what only concerns a scientific demonstration of a future life. He knows all about that already.

### A PERSONAL EXPERIENCE.

Seeing in one of your contemporaries an announcement that Mrs. Mary Marshall is again to be visited as a medium, recalls to my mind a visit I made to her and her aunt or mother some years ago, and which was thought interesting by all to whom I related it. I had had some business transactions with an Australian merchant; that being concluded, he talked generally about what was going on in England, and about books that were being published; imperceptibly the conversation glided to spiritual books and Spiritualism, in which he gave me to understand he believed. Finding me not an opponent, he said he was hoping to find some one to accompany him to a certain Mrs. Marshall, a medium whose sésances he had seen announced, for he wanted to look into the subject before he returned home. He finished by asking me to go with him. I said that as he was a stranger in the land, I would do so; that, from certain occurrences in my own family, I believed in ghosts or spirits. An appointment was made, and he called for me. Arriving at the residence of Mrs. Marshall, in a street running out of Holborn, we were received in an unceremonious and business-like way by a stout old lady and her daughter or niece. We were at once invited to sit with them at a little round table. My friend drew his chair up, but I said I preferred to keep at the fireside; it was my friend, not I, who was the inquirer. I thought also that I should there see better what went on. The table soon got into motion, with all hands placed upon it; then the elder lady said that I had better join them as the table was being moved towards me, and that she thought there was a Spirit for me. Well, I moved to the table, which seemed indeed to meet me, and when I sat down pressed itself against me in as animated a way as a table well might. Mrs. M. said that as the Spirit was to me, perhaps I would like to know who it was, for which purpose she put before me an alphabet-card, telling me to point to the letters in succession, and the Spirit would tilt at those which would spell its name, but I passed the card to the younger medium, who called the letters in succession; and by the mode mentioned a name—Christian and surname—was spelt out in full, the initials of which were J. D. I acknowledged that I had a friend of that name, and asked, if he were gone, where he had departed this life. The answer, by the same method, was "California." I asked why he had not written to me, to which this answer came, "Cholera cut me off." I said, to make sure it was my friend, let him tell me the name of her he was to have married. This name, baptismal and family, was correctly given. Again and again the table pressed against me with astonishing animation.

Now for the explanation. I had, years before, a most brotherlike friend of the name thus given; this friend was engaged to be married to a charming young woman; everyone thought it must be a happy match. At the eleventh hour she turned from him and wedded someone else. It was too much for my friend; he was made ill by it. He came to me for sympathy, and stayed with me for a time. He was not poor. I advised him to travel, and get change of scene and objects, as by that means his trouble would be lightened. Finally he went to America. He wrote to me from New York to tell of his safe arrival there, but said he was not yet far enough away from her,

and that he was preparing to go West; from whence he would write again. But he never wrote.

It may be worth noting to say that, a year or two before, we took our vacation holiday together, knapsack on back, and one day while resting under a tree, he resumed the reading of his morning newspaper; he read aloud a paragraph from an American paper about Spirits rapping and moving tables. His comment upon this was "Ridiculous!" I said it would not perhaps appear ridiculous if he had had the experience which I had had at home, for the house in which I was born was haunted, and if ghosts or spirits could do things which I knew they could, they could do what the paper said. Some of these things I told him of. He said it was wonderful if true, but he must know for himself. What I told him led to further talk. In the end he proposed that whichever of us died first, should try and make his continued existence known, if he could, to the other. We shook hands on it. Perhaps this was the first opportunity possible to him.

J.C.

P.S.—Some time I may jot down my recollections of our haunted house; they are not very terrible. I ought to have said that my Australian friend was satisfied and went again and again.

### SLEEP.

In "LIGHT," 27th August, there is an interesting and philosophical paper, through the mediumship of the author of "Life beyond the Grave," on the subject of Sleep.

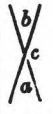
This is a subject which entirely puzzles all the physiologists, and it is only, I conceive, those who are acquainted with the phenomena of entrancement who can have any idea what the mystery of Sleep is.

All which the physiologist can suggest is that it is a state probably connected with a certain amount of congestion of the vessels of the brain, producing pressure and an effect resembling apoplexy.

To some extent I would differ from the author above referred to, for we all know that in ordinary sleep the sleeper can be generally awakened by the smallest sound or the gentlest touch, and if so his soul cannot be "almost as far from the body as it would be at death."

In natural entrancement, not in sleep, we have this absence of the soul from the body, and also, as I maintain, in entrancement produced by anæsthetics. In ordinary sleep the soul would seem simply to be quiescent—dormant, concentrated to a point, as it were, while that entrancement by which the soul enters the Spirit world is the rebound on the other side.

Let this figure illustrate my view.

 The lower angle (a) represents the earth or soul life; the upper angle (b) represents the spirit life. The point (c) where the one angle is radiated into the other represents the point of equilibrium, or oblivious sleep.

From this point we are easily recalled to consciousness, but while at this point there is no communication either with this world or the next. It is a position of dreamless oblivion.

Dreams are usually a confused tissue of nonsense, and occur, I conceive, when the soul takes short journeys, or makes short oscillations between the soul and Spirit-world; so that confusion and disorder are the result.

The very deep sleep may pass farther into the Spirit-world, and obtain spiritual information, but it is not in sleep, but only in entrancement, that the Spiritual vision and enlightenment is obtained, and this enlightenment is in proportion to the depth of the entrancement.

In the highest entrancement visions are obtained, "which eye hath not seen, nor ear heard, nor the heart of man conceived," and impossible to be uttered.

Bad dreams may be from bad health or bad habits, attracting during sleep bad Spirits.

If instead of simply sleeping the usual oblivious lethargy, we could nightly pass into entrancement, then all the evil and weakness of the day would be more than compensated for, the wear and tear of the body would cease, and men and women might thus live for hundreds of years.\*

Such sleep would be "sore labour's bath, balm of hurt minds, chief nourisher in life's feast;" and to merit this sleep it is necessary to live that pure and abstemious and Godward life which may tend to the regeneration as by water and by Spirit.

GEORGE WYLD, M.D.

\* See pp. 54-58, "Theosophy and the Higher Life."

## MR. O'SULLIVAN'S REPORTS OF SEANCES.

To the Editor of "LIGHT."

SIR,—I beg the space of a few lines in which I may give my testimony to the value of the admirably clear and accurate accounts of Spirit phenomena lately given in "LIGHT," by my friend, the Hon. J. L. O'Sullivan. Such statements, from such a source, are of immense value to our science. I have known Mr. O'Sullivan for about thirty years, first as editor of the leading American political periodical, *The Democratic Review*. At a later period he was appointed American Minister at Lisbon, where, upon an important occasion he distinguished himself, not only as a diplomatist, but as a scholar of sound and varied learning—the Admirable Crichton of the West—by addressing an international assembly in five languages. Mr. O'Sullivan is not only an honest, but a clear-headed, methodical observer, who possesses the excellent faculty of describing what he sees with vivid accuracy, so as to make it seen by his readers. I hope he may be able to give us his remarkable and varied experiences and observations in a permanent form. As I have been at several seances, in London and Paris, with Mr. O'Sullivan, I think it a duty, as it is a great pleasure, to give this testimony to his ability and fidelity.—Yours truly,

T. L. NICHOLS.

32, Fopstone-road, South Kensington.

[We have received another interesting communication from Mr. O'Sullivan, which will appear in our next issue.—*Ed. "LIGHT."*]

## I SLEEP, I DREAM, ON THE BILLOWS HIGH.

The following has been sent to us as a specimen of more than 600 songs, glees, &c., which have been given inspirationally through the same medium.

I sleep, I dream, on the billows high ;  
Careless, fearless, on the deep sleep I ;  
Rocked by the waves when the winds blow free,  
I sleep, I dream, on the rolling sea.  
Careless am I when the billows rise,  
'Mid tossing foam on the sea that lies ;  
Careless, fearless, am I on the deep ;  
The billows my pillows, calmly I sleep.

I sleep on the deep, on the rolling wave,  
Where the waters toss and the winds do rave ;  
I sleep on the deep, on the rolling wave,  
Where the waters toss and the winds do rave.

Rocked by the waves of the rolling sea ;  
Rocked by the waves when the winds blow free ;  
I sleep, I dream, in the darksome night,  
And sail o'er the sea when the morn is bright.  
Lightly and brightly glide I along,  
The tossing foam and the billows among ;  
Daily, gaily, I sail o'er the sea—  
Light-time, night-time, alike unto me.

I sleep on the deep, on the rolling wave,  
Where the waters toss and the winds do rave ;  
I sleep on the deep, on the rolling wave,  
Where the waters toss and the winds do rave.

W. S.

THE rooms of the B.N.A.S. will be re-opened at the usual hours on Tuesday next, 13th inst. The Council will assemble at 6.30 p.m. on the same date.

MR. THOMAS BLYTON has been enjoying the hospitality of Mr. James Bowman, at that gentleman's sea-side cottage at Gourock, N.B. On his return south Mr. Blyton originally purposed calling at Newcastle-on-Tyne, but subsequent arrangements have reluctantly compelled him to abandon that intention.

SPIRITUAL STRAY LEAVES, by Baboo Peary Chand Mittra. London: J. J. Morse.—A curious and interesting little book, by a celebrated Hindu Spiritualist, who is a keen reasoner, and possessed of a subtle insight into things spiritual. Mr. Mittra holds high rank in his native country, alike as a gentleman and a scholar. He is also author of—among other works—"Psychology of the Aryas," a thoughtful and able production upon the theme to which it is devoted. The work before us is a collection of "Stray Leaves" from the author's writings, dealing with such topics as "God in the Soul," "The Spirit Land," "The Soul Revelation," "Occultism and Spiritualism," "Soul Revelation in India," &c. ; while, in addition, there is a brief novelette entitled, "Aveda ; or, the Spiritualist," which is illustrative of Spiritual principles. An article entitled "Culture of Hindu Females in Ancient Times," is well worthy of attentive perusal. Those of our readers who may desire to learn something of the subtle mode of thought upon spiritual matters that is nursed by the Hindu mind should not fail to procure this little brochure, which will well repay the trifle it will cost them.

## OUR CONTEMPORARIES.

## "The Spiritualist."

The editor discusses the question of "A Pure Mind in a Pure Body" in relation to the matter of diet, and puts the case thus :—

"Probably the influence of food over the religious thought of the individual is as slight as it is indirect, and is almost a vanishing point with a man of strong will-power. If a man can do great public good in the world, and feels he must withdraw from it to try feeding experiments on the human body, his most religious course is to hire a boy to try the diet and experiments upon, by feeding the lad wholly upon vegetables, and to devote himself unselfishly to the good of those who would have suffered by his withdrawal. The spiritual economy of this mode of action is clear."

Four columns are devoted to an account of the editor's visit to York, with the following amusing incident which transpired during his search for information upon the subject of Mother Shipton :—

"Yesterday I went to Dring Houses, near York, in which modern pamphlets assert that Mother Shipton lived, but find that there is not even a local tradition to that effect. The older records say nothing about her having lived there. Dring Houses is a village consisting of a roadside string of some fifteen or more houses, of which three are inns. The landlady of one of these told me that she knew Mother Shipton, because she (Mother Shipton) had been on the premises only last week. Interrogations followed, and she explained, 'I meant Mother Shipton, the horse at the York races last week.' This cleared up the matter, except that Mother Shipton might more appropriately have been the name of a mare."

## "The Medium."

The opening article is from the pen of Samuel Bengough, B.A., and is headed "Order above us, Religion, or Christian Theosophy." The author, expressing his views upon the religion of the future, says :—"There appear to be three degrees of mind which beget, respectively, three conceptions of causation. First, the simple senuous degree, that of the savage and most physicists of the present day ; in spite of their spectrum analyses, telephones, and so forth. This answers to fetishism or atheism ; it suits either. Secondly, the rational degree, which answers to the more respectable religions—Pagan, Catholic, and Protestant—acknowledging an invisible sphere of existence consisting of spiritual moral beings—and thirdly, the spiritual degree of the soul, which answers to a conception of the Divine and our relations thereto, resting on the proceeding from the Christian ideal, either in Christendom or elsewhere, and never sinking below it. Modern Spiritualism affords such an enlargement of our acquaintance with the realms of physical, mental and moral causation, as amounts to a new world of truth, the conquest of which will probably be attended hereafter with far-reaching results on which it is vain to speculate." "Omega" contributes a long report concerning successful "materialisation" seances at Plymouth, through the mediumship of Miss Barnes, who is well-known as the medium of the late Hackney Spiritual Evidence Society.

## "The Herald of Progress."

A long article by "W. Y." on the "Internal Evidence of the Astro-Masonic Features of the Bible," follows many of the lines pursued by Mr. Wm. Oxley in his late contributions to our contemporary upon astro-theological matters. One rises from the perusal of such contributions with a certain sense of weariness and confusion. Ingenuity is often taxed to the utmost to give fanciful interpretations to the Bible, and the present article, like many others we have seen, is far more curious than useful.

The editor narrates the following concerning Mr. Edward Gallagher, a medical clairvoyant, of Heaton Chapel, near Stockport, and the statements are further substantiated in a letter from Mr. Samuel King, of Furniss Vale, under date of May 31st, 1881 :—

"A short time ago a few friends were assembled to witness some illustrations of the reality of Mr. Gallagher's powers or gifts, when the following formed part of the communications. After many tests had been given to different parties present, a gentleman sneeringly asked if Mr. G. could see the works of the Furniss Vale Printing Company. He looked and described them interiorly and exteriorly, and said that if the roof of one building (describing the particular building) was not propped at once it would fall in ; also that the reservoir embankment would give way, and the works would be flooded. The gentleman and his friends laughed at the prognostications, but they were literally fulfilled. On examination of the roof next morning, the wood was found to be rotten. A new roof had to be put on at once. The embankment also gave way while the hands were at breakfast one morning afterwards, endangering their lives and flooding the works. This sneering gentleman is now a firm believer in occult power. One of his children has been cured when the medical faculty were powerless over a disease they could neither see nor understand."



**"The Banner of Light."**

The following item will interest some of our readers:—"It is with much pleasure that we are enabled to inform our readers that Dr. F. W. Monck, of London, is in all probability now on his way to this country, it having been his intention to embark for New York on the 4th or 7th instant. There is doubtless no one who has been longer or more favourably known in England as a servant of the cause of Spiritualism than Dr. M., both as a medium of various striking phases of spirit-manifestations, a magnetic healer, and lecturer. He has also taken the degree of honour bestowed upon mediums by the English Government, namely, incarceration in prison for practising Spiritual gifts."

The *Banner* also gives an able contribution from the pen of A. E. Newton, the editor elect of the new Spiritual paper, *The Two Worlds*, of New York. Mr. R. W. Emerson had stigmatised Spiritualism as "a rat hole revelation," and had written—"The moment the doctrine of immortality is separately taught, man is already fallen. In the flowing of love, in the adoration of humility, there is no question of continuance. No inspired man ever asks this question, or condescends to these evidences. For the soul is true to itself, and the man in whom it is shed abroad cannot wander from the present, which is infinite, to a future which would be finite."

On this sentiment, Mr. Newton justly remarks:—

"This depreciation of 'evidences' of immortality, this stigmatization of rational inquiry as 'low curiosity,' and this exhortation to a reliance on internal or subjective experiences, have been the cant of the church and the clergy for sixteen hundred years or more, ever since the so-called 'age of miracles' is alleged to have ceased; and yet the world has been all the while sinking deeper in the slough of doubt, unbelief, and materialism, sordid or scientific, varied with spurts of fanatical superstition. Seeing this, and realising that this downward tendency could be arrested only by a new and wide out-pouring of 'evidences' from the supernal realm, it would appear that the ex-carnated souls of our ascended brethren who constitute that part (if one may so speak) of the great 'Oversoul' which rules this planet, have determined to furnish fresh demonstrations that shall command the attention of even the most sordid. This they are doing, through the modern spirit-phenomena, in almost every nation upon the globe, despite the depreciations of creed-bound theologians, incredulous scientists, and fastidious transcendentalists."

**"The Religio-Philosophical Journal."**

Mrs. A. D. Oridge, a relative of Professor William Denton, supplies the following narrative:—

"I learn that a few weeks ago, Mrs. Isa W. Porter, a daughter of E. V. Wilson, made an examination of a letter and a lock of hair for Dr. Edward Vogeler, of Wheaton, Ill., she knowing nothing concerning it. She gave a most astonishing series of tests to the Doctor, who is, or was, a Materialist of the German school. She informed him that the hair and letter were from his sister who lived across the water, probably in Germany; described her feelings and diseases, also some matters concerning her marriage, most perfectly, except in one unimportant particular. She went further, and stated that she at that time was in an armchair, and that a person or a dog was sleeping in her room. The control went on to say that the patient spoke these words: 'If I could get well, never mind, whether it might be done by God or the devil.' The sister has sent a scrap of German writing saying she could not more correctly describe these things herself. 'All agree,' she says; 'even the dog story is true,' the sister writing that her favorite dog sleeps in her room and sometimes the other dogs. Dr. Vogeler is now a Spiritualist. He is an educated German. He writes like a man who has given attention to the subject and candidly admits the existence of another world besides the material. Calculating the difference in time, the sister affirms that she was then sitting in a chair; in short, everything is correct."

**"Light for All."**

The editor quotes, with approval, the article which appeared in "LIGHT," for July 23rd last, upon "What is Spiritualism? a Science, a Religion, or Both?" and makes the following comments:—

We are pleased to see a paper on this subject which delineates the whole ground so fully as the following article from "LIGHT," London. While there are a small number of Spiritualists who delight in the promulgation of the fact that "Spiritualism and the manifestations incident thereto are a branch of science that can be produced at will by certain peculiarly organised people, who are styled mediums or sensitives," the unscientific, but by far the more intelligent and far-seeing portion of Spiritualists know, by investigation, that no Spirit phenomena or manifestation can be produced at will of any mortal, all scientists to the contrary. We know that Spiritualism is a "scientific fact," in just the same ratio that any fact susceptible of positive substantiation is a fact, scientific or otherwise.

*The Truthseeker* (Rev. J. Page Hopps) is liberally quoted from, while in addition the journal contains numerous items of interest, as affecting Spiritualism upon the Pacific coast.

DR. G. WYLD has returned to town from Buxton.

**SPIRITUALISM IN LONDON AND THE PROVINCES.**

**GOSWELL HALL.**

It was quite cheering to all interested in these services to witness such a great improvement in the attendance on Sunday evening last, when a most harmonious feeling prevailed, and was perceptibly felt by most present. Signor Damiani, of Naples, took the chair, and discharged the duties thereof in his usual kind, and genial manner. Mr. Greenwell read an article on "Infidelity," from the "Arcana of Spiritualism," which was received with marked favour, and this new feature in our services was highly commended by our friend A.T.T.P. (the lecturer of the evening), who considered that readings such as these from our own authors, or other advanced thinkers, were highly suitable, and would be greatly appreciated. He then proceeded with his address, in which he gave his "Personal Views of the various Phases of Spiritualism," entering into, and criticising, at considerable length, the different classes of phenomena, and the manner in which they were presented to the world. The whole of his remarks on this subject abounded with sound common sense, and were loudly applauded by his hearers. The feature of the evening, however, was the reading of a control by "Dr. Abernethy," which was principally directed towards a conclave of eminent scientists, whose ideas are very materialistic, though they find food for thought in the "Historical Controls," which are published from week to week. Altogether it was a most admirable discourse, in favour and defence of the fact that man is immortal, and that communication between this and the next world is indisputable. Mr. Hocker, in an appropriate speech, moved, and Dr. Malcolm ably seconded, a vote of thanks to A. T. T. P., which was carried enthusiastically. A suitable reply from the lecturer brought to a close one of the most satisfactory meetings that has been held in this hall. May we see many more of them. On Sunday, September 18th, Mr. J. J. Morse will be with us once again. J. N. G.

**CARDIFF.**

On Sunday evening last the hon. sec. publicly confirmed the resignation he had previously handed to the Executive Council of the Cardiff Spiritual Society. At the close of the trance speaker's address, in which allusion was made to the loss the Society had sustained, Mr. Paynter addressed the meeting for the last time in his capacity of officer of the Society, reviewing its past existence, and the hopes and fears which had alternately come to the surface. He saw no reason to despair of the ultimate success of Spiritualism in Cardiff, provided the members remained true to each other and firm in their resolve to surmount every difficulty, sooner or later. In conclusion, he said that now that the closing scenes of his connection with this Society were being enacted he felt how much the few short months during which he had held the post of honorary secretary had drawn him into closer communion with Spirit friends, than in the previous course of his past earth-life it had been his privilege to experience. He advised the friends never to forget that while they now basked in the warmth of Spirit influence, and revelled among the flowers of Spirit communion, once they were outsiders and perhaps sneering sceptics. Let them remember the time when it was winter for them. He asked them not to be afraid of any threatened dissolution of the Society from outside causes, for if they were banded together as one, and kept of one mind, nothing could harm them. Spiritual fellowship, he said, was not a thing to be prated about, but a something to be felt in the innermost recesses of the soul; a plant which sent its roots deep down into the heartstrings of human nature. His earnest hope was that if they had no opportunity of meeting him again on this outer plane, they might all meet him again where thoughts became the medium of communication; where harmony was law, and fraternal love religion; and where they should help each other onward to that goal, hidden from them, as yet, behind the shadowy veil of time, but which must surely surpass in beauty and happiness the most transcendent impressions that have yet pierced the clay walls which temporarily enshrine their immortal Spirits. After the hon. sec's address, a vote of thanks for his past services was proposed by Captain Mark, seconded by Mr. Brooks, and supported by Mr. Adams; and in reply Mr. Paynter assured the meeting that nothing but a probable immediate departure from Cardiff would have caused him to sever his connection with the Society; and that he felt bound, not only by his love of the cause, but also by his duty as a member of the British National Association of Spiritualists, to found a society in the town to which he intended removing; and that he should continue to devote every possible moment to the spread of Spiritualism. He said he should treasure the vote of thanks among the most cherished memories of his life. The audience was the largest seen for a very long time at an ordinary meeting, the room being almost inconveniently crowded.

**GLASGOW.**

In the course of his trip to Scotland Mr. Thomas Blyton again had the gratification of meeting and conversing with many of the Glasgow Spiritualists, including Mr. and Mrs.

James Bowman, Mr. and Mrs. James Robertson, Mr. David Duguid, and Mr. John McG. Monro; as well as Mrs. and Miss Armstrong of Newcastle, and others. Since Mr. E. W. Wallis' farewell meeting, the work of the Glasgow Association has continued quietly but none the less effectually to disseminate a knowledge of the facts and teachings of Spiritualism; and, with Mr. J. J. Morse's visit in October next, they hope to inaugurate their winter campaign with renewed energy. The Association possesses the nucleus of a lending library, to which additions by friends who sympathise with their work would prove very acceptable.

#### NEWCASTLE-ON-TYNE.

Mr. F. O. Matthews.

Last week, Mr. Matthews made his appearance among us and began a course of successful clairvoyant meetings, at the rooms of the N.S.E.S. The several meetings passed over with varied success, sometimes the tests being of a remarkably conclusive nature, at other times indifferent and doubtful. If Mr. Matthews' "controls" would confine themselves to the giving of "tests," and refrain from attempting to lecture through him, it would be an advantage to all concerned, since in the first their qualifications are beyond question. Moreover it would keep his temperamental condition in a greater state of passivity than can otherwise be done, and, as he told us last week, conduce to the higher development of his mind, which was necessary for him now since his labours in London had introduced him, of late, to a higher class of society.

#### Seance with Miss Wood. Remarkable Materialisations.

On Sunday last a large company assembled at the seance room at Weir's Court, and after the doors were locked and the sitters put into their several places, Miss Wood was carefully screwed into the cabinet by two strangers. In a short time "Pocha" controlled the medium and entertained us for a while, after which the Indian "guide" of Mr. Matthews, who was present, stepped into the circle in his usual energetic way, shook hands with his medium, skipped about to the centre of the circle, and rather strongly shook the hand of Mr. Hunter. He was followed by what purported to be our late friend and co-worker, "Mr. Morris," who tottered forward and embraced his wife and two grandchildren. Then "Lily" presented herself and was followed by what purported to be another "guide" of Mr. Matthews. When it retired a "guide" of Mr. Livingston, a trance speaker from Hetton-le-Hole, which was expected to present itself, came from the cabinet and recognised its friend. Another figure came forward, after this one had retired, and professed to be a friend of a gentleman who was in company with Mr. Livingston. A lady friend of Mr. Matthews who had been drowned next shewed herself, and finally "Pocha" toddled outside of the curtains and began to chatter and dispense her little favours. She invited four persons separately to come forward and examine the screens of the cabinet, who all declared them firmly fixed and sure. A form known as "Tom" next came forward, and then passed into the cabinet and unscrewed the door of the cage and dragged out the chair containing Miss Wood. Mr. Matthews spread his white handkerchief over the head of Miss Wood, and in a short space a little figure appeared at her right hand, and a tall form at her left hand. This concluded one of the most interesting and conclusive sittings which I have attended. — NORTHUMBRIA.

#### PLYMOUTH.

##### A Series of Successful Seances.

During the past fortnight the friends here have held a series of seances for Spirit materialisation, Miss Barnes, of London, being the medium. I have much pleasure in reporting for permanent record, a few of the most important and interesting incidents and results of these sittings.

The results would, no doubt, have been much more satisfactory had we observed proper conditions, but being most of us novices in reference to this matter, our shortcomings may perhaps be considered pardonable. Our mistake has been in too freely admitting persons "wishing to see." This remark will be appreciated when I state that altogether some 60 persons have attended these seances. Probably, if we had selected our sitters and kept to the same, with the judicious addition of one or two, we should have realised much more satisfactory results. We shall know better next time; as it is, we have been much impressed and gratified.

The cabinet consisted simply of two curtains, which were hung upon a cord stretched across a corner of the room, and which could be parted in the middle, or drawn aside at either end. At the first sitting a peculiar voice announced itself as that of "Thomas Wilson," with whom we ultimately became very familiar and friendly. We also saw various portions of a human form—a shadowy head above, and hands both large and small between the curtains; also a large body of white substance underneath. The Spirits, both "Thomas Wilson" and another announced as "Charles," conversed freely with the sitters, frequently naming the hymn that they wished to have sung. They also indicated their pleasure by loud raps.

At the next sitting, according to the vote of the majority, and her own wish, the medium was securely tied by two friends, who stated that they found her at the close exactly as

they had left her. Soon after the sitting commenced a head, with features clearly defined, appeared above the curtain, and was simultaneously greeted by the company. Then a very long arm and large hand stretched over the curtain, took up a bell from the mantel piece and rang it; then handed it between the curtains and placed it on a little table. Mr. P., at whose house the sittings were held, saw a Spirit form at the end where he sat, whom he was able to recognise as his father. At the other end Mrs. P. was touched by a hand. The Spirits again conversed freely with the sitters.

On the following evening, there was a distribution of flowers by the Spirits, a number of which had been placed on the table by the friends. The persons to whom they were given were selected, some by name and others by some personal peculiarity; and the flowers, which, in view of all, the Spirits had taken from the table, were handed to them over the curtain. At the close of the materialisation seance Mr. H. was controlled and the company was addressed by five different Spirits.

On the following evening, the medium was very curiously and firmly tied by the Spirits, soon after which a materialised form of full stature, enveloped, all except the face and hands, in pure white, stood between the curtains in full view of the whole company, announced itself as "Charles," then called upon each of the inner circle to come forward to be touched. The Spirit gently tapped my own hand four times; so far as I was able to see, the hands and face appeared quite natural, with the exception of their colourless, corpse-like aspect; two of our most sensitive mediums state that they noticed a deathly smell when they were near the form. After this proceeding on the part of the Spirit "Charles," "Thomas Wilson" and another little Spirit, called "Brush," appeared. The difference in the relative statures of these three forms might be roughly estimated as that of five, four, and three feet.

If anyone should suggest that all these manifestations were perhaps produced by the medium, one might ask: Whence did she obtain that peculiar and intensely white drapery material? How was that wax-work, corpse-like appearance, forcibly reminding one of the figures at Madame Tussaud's, produced? How did she so change her stature as to appear respectively in the forms of a child, a youth, and a man; each of these having a different voice? And finally, supposing that under any circumstances she could accomplish such feats, how could she do it when securely tied, so that, as acknowledged by the company, she could not have moved an inch without carrying her chair?

On the Saturday of the first week, we had a most successful sitting. The Spirits again secured the medium, after which they took up the bell and rang it in time with the singing. Then a large white substance in the form of a foot, nearly twice the size of an ordinary foot, appeared between the curtains and rested upon a little stool; finally another distribution of flowers took place by "Thomas Wilson," who stood between the curtains, bending naturally towards the sitters, and making witty remarks to those who were selected to receive the flowers. We had a good sitting on the Sunday, when some of the manifestations already described were repeated, and Mr. P.'s daughter appeared, being seen by all.

Nothing of special interest transpired during the second week; the lack of proper conditions, I think, considerably frustrated the efforts of the Spirits. I would, however, refer briefly to the sittings held last Friday and Saturday evenings. After various manifestations had taken place, whilst we were waiting, we were informed that a gentleman was endeavouring to shew himself—Mr. Ware's father. I had the happiness of catching two brief glimpses of the form, nothing more. If there had been opportunity, I have no doubt that he would soon have succeeded in shewing himself fully. The sitting of last Saturday, which was the last, was one of the most successful. Two bells were rung by the Spirit with one hand above the curtain, whilst we sang a hymn, and "Charles" appeared in full form enveloped in white from head to foot. The Spirit then came to the table and took up the flowers which were on it, and having arranged them in bunches, distributed them to the sitters, handing them over the curtain. During this process the Spirit voice called each of us by name, and the arm and hand were perfectly distinct to all. The arm seemed as if clothed in a night-dress, and one of the sitters, a gentleman of high intellectual attainments and most devout spirit, states that he took particular notice of the hand, which appeared to him as of the most beautiful wax-work, and almost transparent. Finally the Spirit took the scissors from the table, and proceeded to cut off a piece of drapery for each of the sitters; from whence it was obtained I am unable to say. The medium was on this occasion also secured immovably to the chair. — C. WARE.

12, Stanley-terrace, Plymouth, 5th Sept.

MRS. MARY MARSHALL is at present engaged in writing her life and experiences in Spiritualism. She is also giving seances at her residence, 24, Lyme-street, Camden-road, N.W.

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.



## 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.

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## 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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