

Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

No. 30. [Registered for
Transmission Abroad.]

SATURDAY, OCTOBER 8, 1881.

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

THE ECLECTIC PUBLISHING COMPANY, LIMITED.

Incorporated under the Companies Acts, 1862 to 1880.

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

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

FIRST ISSUE OF ONE THOUSAND SHARES.

Directors:

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

Bankers:

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

Auditor:

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

Secretary:

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

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

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

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

A NEW MAGAZINE.

October, 1881.

IT is sometimes said that Spiritualists appear to be indifferent as to training up their children in the principles they profess. It must be admitted that, so far, but little effort has been made, either through the Press or the Platform, to appeal to the child mind and imbue it with the leading principles of the Spiritual philosophy. Feeling that a field of useful work is to be found in this direction, several friends of Spiritualism and Liberal thought have highly commended the idea that arose out of that feeling:—viz., that an attempt ought to be made to occupy the vacant ground, by establishing a Monthly Magazine for the children of Spiritualists and the Liberal minded.

The price of the Magazine will be 2d. per copy, or 2s. 6d. per year, post free, and the first number will appear on January 1st, 1882.

The title of the Magazine will be "Little Hearts and Little Hands," and its contents will include handsome illustrations, fiction, and poetry, illustrative of advanced principles suitable for children; prize essays, puzzles, short tales, funny scraps, and lots of little things that Boys and Girls are interested in.

NOTE.—A special feature will be made of "The Red Rose Roll," the object of which is to promote habits of kindness among children towards animals of all kinds, a promise to that effect being signed by each member enrolled.

The favour of a subscription is respectfully requested from all interested in the project, which, from the large amount of correspondence the promoters have received, evidently will meet a want largely felt.

JOHN. S. FARMER, Editor; J. J. MORSE, Business Manager;
To whom all communications must be sent, at
53, Sigdon-road, Dalston, London, E.

THIRD AND CHEAPER EDITION!

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

HAFED PRINCE OF PERSIA: HIS EXPERIENCES IN EARTH LIFE AND SPIRIT LIFE.

Communicated through the Mediumship of

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

LONDON.—E. W. Allen, 11, Ave Maria-lane; J. Burns, 15, Southampton-row, W.O.; J. J. Morse, Progressive Literature Agency, 53, Sigdon-road, Dalston, E.; T. Blyton, 38, Great Russell-street, W.C.; Hay Nisbet and Co., 38, Stockwell-street, Glasgow; J. Bowman, 65, Jamaica-street, Glasgow; D. Duguid, 535, Eglinton-street, Glasgow; and all Booksellers.

SHAKESPEARE REDIVIVUS!

600 NEW SONGS, GLEES, PLAYS, CONVERSATIONS, &c.

"Who lies with me, beneath this tree,"

Is one of its Glees arranged for the Piano. Post free, 30 stamps.

. Their unprecedented number, inexhaustible variety, incomparable lyrical beauty, corroborate the spirit's assertion, that the author is SHAKESPEARE. No other mind could have produced them.

London: Castle & Lamb, 133 Salisbury-square.

Dalston Association of Inquirers into Spiritualism.

Rooms:—53, Sigdon Road, Dalston Lane, Hackney Downs, London, E.

SEANCES every Thursday Evening throughout the year. Special engagements of noted Mediums on the last Thursday evening in each month. Fortnightly Monday evening Discussion Meetings during the winter months. Standard works on Spiritualism and kindred subjects can be borrowed from the Library, containing over 200 volumes.

Terms of Membership:—3s. per Quarter, or 10s. per annum.

Copies of the Prospectus, Constitution and Rules, Séance Regulations, and Library Catalogue for the current year, to be obtained on application at the Association's Rooms.

J. J. MORSE, President and Treasurer.
J. TAFT, Hon. Sec.

GOSWELL HALL SUNDAY SERVICES.

GOSWELL HALL, 290, GOSWELL ROAD.

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

ON SUNDAY NEXT, OCTOBER 9TH, Morning at 11 a.m. Paper by Mr. BOWMAN; subject, "Animal Magnetism." Evening at 7 p.m. "Home: Eradication and Cure of Disease," Miss CHANDOS LEIGH HUNT. Reading by Mr. DENNIS.

Hackney Primitive Spiritualist Christian Mission,

7, ELLINGFORT ROAD, MARE STREET, HACKNEY, E.

(Nearly opposite St. Thomas's Square).

EVERY SUNDAY EVENING, at 6.30, Meeting for Divine Service and Manifestation of Spirit Power.—1 Cor. xii., xiii., xiv. Chaps. Collection.

Every Monday Evening, at 8 o'clock, Inquirers' Séance and Development of Mediumship. Miss BARNES, Medium. Voluntary contributions.

Miss BARNES gives Private Séances.

CHARLES RHYNS WILLIAMS, Manager.

LADBROKE HALL, opposite Notting Hill Station.

(Metropolitan Railway).

Morning Service at 11.30; Evening at 7.30.

Organist and Choir Master—Mr. KNIGHT-SMITH.

ON SUNDAY EVENING NEXT, OCTOBER 9TH, Mr. IVER MAC DONNELL. Subject, "The Death of President Garfield."

The Committee of Management will be glad of any help, either flowers for the Altar or money to carry on the work at the above Hall. Any friend who can and will come forward to speak at the Hall will receive a hearty welcome.

Communications to be addressed to the Secretary, Mr. W. HARLING, 73, Barnesdale-road, St. Peter's Park, W.

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

ON SUNDAY NEXT, OCTOBER 9th, at 7 p.m., Mr. WILSON, on the "Spirituality of Comprehensionism."

Mondays and Thursdays, from 2 to 4 p.m. Free Healing Séance, by Mrs. DEVONPORT.

J. M. DALE, Honorary Secretary.

GLASGOW ASSOCIATION of SPIRITUALISTS, 164, Trongate.

President: Mr. JAMES WALKER. Hon. Sec.: Mr. JOHN MCG. MONRO, 33, Daisy Street, Govanhill, Glasgow. Meetings are held every Sunday at 11.30 a.m., and at 6.30 p.m. Terms for Membership, 1s. per Quarter, with use of Library. Particulars of Weekly Séances can be had on application to the Secretary.

BOARDING HOUSE FOR SPIRITUALISTS,

22, Gordon Street, Gordon Square, W.C.

MRS. MALTBY has taken the house No. 22, GORDON STREET, GORDON SQUARE, and intends opening it as a Boarding House for Spiritualists, feeling that there is need of such an Establishment where friends can meet, and where they can discuss the subject of Spiritualism freely and openly.

Mrs. Maltby will do her utmost to make a comfortable and harmonious home.

22, GORDON STREET, GORDON SQUARE, W.C.

THE JOURNAL OF SCIENCE

For OCTOBER (Price 1s. 6d.), includes—

ARTICLES.—Weather-Wisdom and the Harvest. A Geological Idea of Lord Bacon's. By Dr. O. Reichenbach. Latent Heat. By Charles Morris. Animism versus Hylozoism. By J. H. Barker, M.A. The Sanitary Legislation of the Pentateuch. The Destruction of Noxious Insects. By J. W. Slater.

ANALYSES OF BOOKS.—Volcanoes: What they are and what they teach. Proceedings of the Literary and Philosophical Society of Liverpool during the 69th Session. Journal and Proceedings of the Royal Society of New South Wales, 1880. Annals of Chemical Medicine. The Popular Science Monthly. Proceedings of the Literary and Philosophical Society of Liverpool during the 68th Session. Spon's Encyclopedia of the Industrial Arts, Manufactures, and Commercial Products. &c., &c.

CORRESPONDENCE. NOTES.

London: 3, HORSE SHOE COURT, LUDGATE HILL.



Patented in America.

THE UNITED SUIT

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

MR. JAMES MALTBY,

THE INVENTOR,

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

WORKS ON SPIRITUALISM, BY M. A. (OXON.)

PSYCHOGRAPHY: OR DIRECT WRITING.—A collection of evidence of the reality of the phenomenon of writing without human agency, in a closed slate or other space, access to which by ordinary means is precluded. Price 5s. Harrison, 33, Museum-street.

SPIRIT IDENTITY.—An argument for the reality of the return of departed human spirits, illustrated by many narratives from personal experience; together with a discussion of some difficulties that beset the enquirer. Price 5s. Harrison, 33, Museum-street.

"A very remarkable book, and one which should be read by all students of modern phases of thought."—*Whitehall Review*.
"Wise reflections and valuable suggestions from an able and logical pen."—*Spiritual Notes*.

"A masterly little work. There is no waste matter in it, nothing weak or emotional; it is cool, clear, moderate, and concise: the work of a scholar who knows how to learn and how to teach."—*Banner of Light*.

"The author is among the ablest advocates of Spiritualism in England, and everything he writes is valuable. A clear and thoughtful style; high scholastic culture and literary ability."—*Religio-Philosophical Magazine*.

"This invaluable little volume . . . a practical handbook for the guidance of wise investigators that should take its place in the library of every earnest Spiritualist."—*Psychological Review*.

HIGHER ASPECTS OF SPIRITUALISM.—A statement of the moral and religious teachings of Spiritualism; and a comparison of the present epoch with its spiritual interventions with the age immediately preceding the birth of Christ. Price 2s. 6d. (R. W. Allen, 11, Ave Maria-lane.)

"It is quite impossible to over-estimate the good that is done to Spiritualism by such books as this. It represents the most advanced stage of thought, and from the first page to the last it is made evident that a most cultured mind is addressing readers who are like-minded. This is especially evident in the portions of the work which deal with the religious and scientific aspects of the subject."—*Spiritual Notes*, London.

"The work bears throughout those indications of careful investigation, a cordial admission of newly discovered truths, and an appeal to the loftiest sentiments of humanity, that have characterised the previous writings of its distinguished author."—*Banner of Light*, Boston, U.S.A.

"A valuable little work from the pen of the well-known and highly-esteemed writer whose many contributions in defence of Spiritualism have been put forth under the *nom de plume* of M.A. (Oxon.) It contains much interesting matter that every Spiritualist ought to be in possession of. . . full of interest to thoughtful Spiritualists; evidently the result of much liberal reflection, as well as of a clear intuitive judgment."—*R. P. Journal*, Chicago, U.S.A.

The *Chicago Times* of June 19, 1880, which highly commends the tone and style of the book in a long review of nearly two closely-printed columns, says:—"The author does not weary the reader with spiritual communications conveyed to himself alone; he writes with exceptional clearness, candour, and cogency: he is a master of strong and graphic English: his logic is unassailable, and his spirit extremely suave, manly, and straightforward. He is a high authority among Spiritualists."

THE NEWCASTLE EXAMINER.

Edited by Aaron Watson.

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

Every Friday. PRICE ONE PENNY. Quarterly Subscription by Post, 1s. 7½d.

RELIGIO-PHILOSOPHICAL JOURNAL.

This JOURNAL is a fearless and independent newspaper, and aims to be entirely free from all sectarian bias. It is neutral in nothing, but expresses clear and decided views upon all questions germane to Spiritualism. It is the warm advocate of honest truth-loving Media, and in their interest, full as much as in the interest of Science, insists that the phenomena shall be manifested under such conditions as to render accuracy of observation possible, and declines credence to phenomena which cannot stand the test of careful scrutiny.

TERMS—15s. IN ADVANCE. Address Jno. C. Bundy, Editor, Chicago, Illinois, U.S.A. Mr. J. J. Morse, Progressive Literature Agency, 53, Sigdon-road, Dalston, E., is Agent for England and will receive subscriptions. P.O.O. on London, E.C.

ALBO-CARBON LIGHT Reduces Consumer's Gas Bill one-half and produces an Unequalled Light for Softness, Brilliance, and Steadiness. Generators from 7s. 6d.

RUBBER HAND STAMPS and METAL BODIED RUBBER-FACED TYPE.—Universally used in Government Offices, Public Companies, Corporations, Mercantile Houses, Institutions, and Private Life, for Autographs, Monograms, Trade Marks, &c. Climax Dating Stamps, 25s. complete Compass Pocket Stamp, 7s. 6d.

LAYTON'S PIANOFORTES.—Warranted for Excellence of Workmanship and Finish, Quality of Materials, Brilliance of Tone, and Easy Touch, combined with Moderate Prices. Superior Instruments from 36 Guineas or on Three Years' System from 2½ Guineas per Quarter.

Illustrated Price Lists can be obtained of the London Agent, MR. THOMAS BIRTON, 38, Great Russell-street, Bloomsbury, London, W.C.

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

Spiritualist Societies.

Secretaries and Presidents of Societies will oblige by informing the Editor of *LIGHT* of any alterations that may from time to time be necessary in the following list:—

METROPOLITAN.

British National Association of Spiritualists. 38, Great Russell Street, Bloomsbury, London, W.C. Mr. Thos. Blyton, Secretary.
Brixton Psychological Society. 6, Akerman Road, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary, 22, Cowley Road, Brixton, S.W.
Dalston Association of Inquirers into Spiritualism. 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E. Mr. J. J. Morse, President. Mr. J. Taft, Secretary.
Goswell Hall Spiritualist Committee. 290, Goswell Road, E.C. Secretary, Mr. W. Towns, 161, Manor Place, Walworth Road, S.E.
Hackney Primitive Spiritualist Christian Mission. 7, Ellingford Road, Mare Street, Hackney, E. Mr. O. Rhys Williams, Manager.
Islington Home Circle. 70, High Street, Islington. Mr. Hugh Hutchinson, President.
Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 25, Great Quebec-street, London, W. Mr. J. M. Dale, Hon. Secretary.
South London Spiritual Society. Mr. J. G. Robson, Secretary, 8, Bournemouth Road, Rye Lane, Peckham, S.E.
Spiritual Institution and Progressive Library. 15, Southampton Row, Holborn, London, W.C. Mr. James Burns, Proprietor and Manager.

PROVINCIAL.

Ashington Spiritual Society, Ashington Colliery, Northumberland.
Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.
Birmingham Society of Spiritualists. Oozells Street Board School. Mr. R. Groom, 200, St. Vincent Street, Birmingham.
Birmingham Christian Spiritualist Society. 312, Bridge Street West. Mr. John Colley, Hon. Secretary.
Bolton Spiritualist Association. Mr. D. Cordingley, Secretary, Bath Street, Bolton.
Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street Mr. James Harpley, Secretary.
Cardiff Progressive Library of Scientific and Spiritual Literature. 157, Bute Road, Cardiff. Mr. George Sadler, Proprietor.
Cardiff Spiritualist Society. 3, Angel Street, Cardiff. Mr. E. Adams, Hon. Secretary, Rosario House, Richmond Road.
Darlington. The Lyceum of Psychology. Mr. C. O. Lagen, Hon. Sec. Hodge's Rooms, High Northgate.
Durham District Association. Hon. Sec., Mr. Joshua Gill, 6, Cottage Row, Old Shildon.
Exceior Society of Spiritualists. Scotland Gate, near Morpeth. Secretary, Mr. G. Hall, Choppington Colliery.
Glasgow Association of Spiritualists. 164, Trongate Street. Mr. John McG. Monro, Secretary, 33, Daisy Street, Govanhill, Glasgow.
Halifax Spiritual Institution. Peacock Yard, Union Street, Halifax. Mr. C. Appleyard, Secretary, 6, Albert Street, Gibbet Street.
Hull Psychological Society for Investigation, P. Library, 22, Prospect Street, Hull.
Keighley Lyceum. 51, Worth Terrace, Keighley. Secretary, Mr. A. Morrell, Albert Street.
Leicester Spiritualist Society. President, Mr. E. Larrad, 10, Edwyn Street. Hon. Secretary, Mr. R. Wightman, 56, Cranbourne Street, Leicester.
Leigh Spiritualists' Association, Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
Liverpool Psychological Society. Hon. Secretary, Mr. John Ainsworth, 21, Longfellow-street, Lodge-lane.
Lowestoft Spiritual Society. T. Dowsing, Secretary.
Macclesfield Society of Spiritualists. Mr. S. Hayes, Hon. Secretary, 12, Bond Street West, Macclesfield.
Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street Hulme, Manchester. Mr. Braham, Secretary, 329, Stretford Road, Manchester.
Midland District Spiritualists' Committee. Hon. Secretary, Mr. A. J. Smythe, 200, St. Vincent-street, Birmingham.
Millom Society of Spiritualists. Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
Newcastle-on-Tyne Spiritual Evidence Society. Weirs Court, Newgate Street, Newcastle-on-Tyne. Hon. Secretary, Mr. W. O. Robson, 8, Branding Place, Newcastle-on-Tyne.
Nottingham Association of Spiritualists. Secretary, Mr. W. Yates, 39, Bentinck Road, The Forest.
Oldham Society of Spiritualists. Psychological Meeting Room, 186, Union Street. Secretary, Mr. James Murray, 7, Edon Street, Frank Hill.
Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station. Mr. C. Hallgath, Secretary.
Plymouth Free Spiritual Society. Secretary, Rev. C. Ware, 12, Stanley Terrace Albert Road.
Rochdale Spiritualist Society. Mr. L. Firth, Secretary, 55, Hare Street.
Salford Spiritualists' Society. 288, Chapel Street, Salford. Mr. J. Camplin Secretary, 33, Downing Street, Manchester.
Sowerby Bridge Spiritualist Progressive Lyceum, Lyceum Buildings, Hollins Lane, Sowerby Bridge.
Walsall Spiritual Society. Hon. Secretary, Mr. J. Tibbitts, Junction Street.
Yarmouth Association of Investigators into Spiritualism. 33, Waterpark Terrace, Southdown Road. Mr. E. H. Dale, Secretary.
Yorkshire District Committee of Spiritualists. Hon. Secretary, Mr. C. Poole, 28, Park Street, Barker End Road, Bradford.

ESTABLISHED 1851.

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

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

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

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars, on application.

31st March, 1880. FRANCIS RAVENSCROFT, Manager.

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

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

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

A Pamphlet, with full particulars, on application.

Southampton Buildings, Chancery Lane. FRANCIS RAVENSCROFT, Manager.

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 40.

SATURDAY, OCTOBER 8, 1881.

PRICE TWOPENCE.

CONTENTS.

Spiritualism at the Church Congress	313
Gross	313
Notes by the Way. By M.A. (Oxon.)	318
Extraordinary Seance with Mr. Eglinton	319
Phenomena directed by Intelligence	319
"Evenings at Home in Spiritual Seance." By Miss Houghton	320
The Seventh Son of a Seventh Son	320
A Ghost at Noonday	320
The Late Harriet Martineau	321
Simplicity of Life	322
What our Contemporaries say	323
Work in London and the Provinces	324
Return of Mr. Alexander Calder	324

SPIRITUALISM AT THE CHURCH CONGRESS.

We give four extra pages this week to enable us to find space for a full report of the discussion by the Church Congress, on Tuesday evening last, at Newcastle-on-Tyne, on "The Duty of the Church in respect to the Prevalence of Spiritualism." The Lord Bishop of Durham occupied the chair, and there was a large attendance. The report reaches so late that we are obliged to defer our comments on the proceedings till next week, but it is only just to take the opportunity at once of acknowledging the very fair, temperate, and courteous manner in which for the most part the subject was approached. The discussion was opened with a paper by the Rev. R. Thornton, D.D., Vicar of St. John's, Notting-hill.

The Rev. Dr. Thornton.

At the mere name of Spiritualism some will at once cry out, "Frivolous!" others "Imposture!" and others "Sorcery and devilry!" Let me protest in the outset against all hasty, sweeping condemnations. No doubt in approaching the subject we find, (to use the words of Mr. Page Hopps, a friend of Spiritualists, though not one of them) that "the way has been defiled by fraud, and blocked up by folly." Gross absurdity and gross deceit have been exposed in the doings of pretended Spiritualists. But we must not rush to the conclusion that all Spiritualism is pure deception, any more than we must involve all statesmen and all ecclesiastics in universal censure, because there have been political and religious charlatans. And as to the charge of diabolical agency, I do most earnestly deprecate the antiquated plan of attributing all new phenomena which we cannot explain to the author of all evil. Far be it from me to deny that such agency is possible; on the contrary, I believe that Satan may enable men to possess themselves of unlawful knowledge and unlawful powers. But Galileo, and the ridicule with which we now speak of his persecutors, may teach us not to so mix up science and religion as to come to an *a priori* theological decision upon matters of simple fact. As rational men—and even more as Churchmen, who trust in the presence with us of a guide to our reason—when the matters we deal with approach or enter the province of Faith—we are bound to accept facts, though we may decline the inferences which others draw from them; to watch, to investigate, and so to come gradually to our own conclusions. For aught we know, these puzzling phenomena may be a new problem set by Almighty God, to be solved by the rules and with the aids which He has already given to His faithful children; a trial of the reasonableness of their faith.

The doctrine of those who are said to profess Spiritualism is, if I do not misrepresent it, something of this kind:—"God is a Spirit and the visible universe is an expression to man of His infinite life. Man is a Spiritual being: each individual Spirit is a part of a great Over-soul, or Anima Mundi. The Spirit is enthralled in a body during this life; when released it at once enters upon the possession of higher powers and more extended knowledge; and its condition is one of regularly progressive advancement. Disembodied Spirits are able to hold converse with those in the body; not with all immediately, but through the instrumentality of privileged or specially gifted persons called mediums, who are on occasion influenced, or as they term it, controlled, by the Spirits. Spirits can also apply force to physical objects, perform certain actions, such as writing and producing sounds; they can sometimes shew themselves in materialised forms, some of the material being borrowed from the medium. A new era is now dawning on us. The old religions, Christianity included, have played their part and must pass away in face of clearer light. By intercourse with the Spirit world man will advance as he never has advanced before, in knowledge, purity, and brotherly love."

I may fairly, I think, speak of this teaching as opposed to the system of the Church. It sympathises deeply with what we hold to be error; it ranges itself on the side of Arius, and Photinus, and Macedonius, and Nestorius. "Every heretic," says a Spiritualist writer, "of the church of all religions has been a pioneer in Spiritual discernment." "Priest-craft,

hypocrisy and cant," their lecturers tell us, are characteristics of all existing Christian communities. "The Church," says another writer, "is such a partial thing, so antagonistic in spirit to the higher worlds, so literal, so dogmatic, that he who feeds there is kept down from the lofty tone necessary for Spirit communion." Nor is the Church the only object of censure. Mr. Spurgeon's intellect is "dwarfed and cramped," "he dogmatizes and plays the Pope in his own way." Like all free thinkers, the Spiritualist is intensely dogmatic in his anti-dogmatism.

In dealing with opposing systems we must carefully observe two rules. The first is an inspired one:—"Prove all things, hold fast that which is good." Find out, and make the most of, all you can approve and agree with in the teaching of those who differ from you; a basis of agreement at least makes real points of difference clear, and may lead to a mutual understanding with the happiest effect. The second rule is:—Bear in mind that every opposing sect, or school of teaching, points to some weakness or shortcoming on the part of the Church; thus Presbyterianism is (or was) a reaction against Prelacy as distinguished from Catholic Episcopacy; and the Ranters warn us not too sternly to repress the impulse so many feel to express by outward acts their inward religious emotions.

Now there is much of the Spiritualists' teaching with which the Church can most cordially agree.

1. It is a system of *belief*, not of mere negation of all that is not logically demonstrated. Its adherents are not ashamed to avow that they hold, as true, propositions which are incapable of mathematical proof. They are at least Theists if no more; certainly not Atheistic.

2. It is in its very nature antagonistic to all Sadduceeism and Materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It proclaims that man is responsible for his actions, against those who would persuade us that each deed is but the resultant of a set of forces, an effect first, and then a cause, in an eternal and immutable series of causes and effects, and that sin and holiness are therefore words without meaning. It tells of angels, of an immortal spirit, of a future state of personal and conscious existence.

3. It inculcates the duties of purity, charity, and justice, setting forth as well the loving fatherhood of God as the brotherhood of men, to be continued, with personal recognition, in the future life.

4. It declares that there can be, and is, communion between Spirit and Spirit, and so, by implication, acknowledges the possibility, at least, of intercourse between man and the Supreme Spirit; in other words, of Revelation, Inspiration, and Grace.

From the statement of these points of agreement I pass on to those on which I think Spiritualism warns the Church that her trumpet sometimes gives but an uncertain sound.

1. We habitually remind those whom we teach that "they have an immortal soul." We too seldom convert the phrase, and tell them that they are really Spirits, and have a body which contains an immortal part, to be prepared for immortality. We make them look on the body as the true being, the soul as a sort of appendage to it; an error against which Socrates could caution his disciples ("Phædo," pp. 115, s. 64). No doubt, bodily existence is (in appearance) more of a reality to us in this life than Spiritual being, and thus, if I may venture on the allusion, nine out of ten people, when they hear the words Real Presence, understand bodily presence; they have not grasped the truth that to the spiritual only can the epithet "real" be justly applied even here below. Minds thus disciplined are easily led away to believe that the soul is only a certain phase of the bodily organism, and is dissolved with its dissolution. Those who have learnt with Socrates that the soul—or, more properly speaking, Spirit—is the essence of the man, could never suppose that the existence of the reality depended upon the existence of its instrument. We should have taught, more carefully than we have done, not that men *are* bodies and *have* souls, but that they *are* souls and *have* bodies; which bodies, changed from the glory of the terrestrial to the glory of the celestial, will be theirs to do God's work hereafter.

2. Again, we are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the Creed express our belief in the Communion of Saints; for if we hint that one who prayed for his beloved on earth may not forget them when, his earthly frame dissolved, he is removed nearer to the presence of

his Lord, popular religion confuses such intercession with the figments of the Mediation and Invocation of Saints. Once again the bodily life, and not that of the Spirit, is made the true life.

3. Further, there is a wide-spread reluctance, even in the Church, to accept the super-human as such. I do not say this is universal, far from it, but it is very general. There are some, for instance, who abhor all Spiritual exposition of Scripture. The four rivers of Paradise (to use a Rabbinical illustration) have no meaning for them; they may accept two, but the other two, "searching" and "mystery," they cannot away with. Others do not like to hear of the work of the Eternal Spirit in His Church, or of things done in God's wisdom, otherwise than earthly wisdom would direct or conjecture. They acknowledge indeed some Divine guidance, but shrink from Spiritual influence or Spiritual illumination, the ministry of angels, or the snares of the Evil One.

Here perhaps some one will say to me "You seem half a Spiritualist yourself: *ἐν δλίῳ με πείθεῖς* (I dare not venture to translate this phrase) to become one also." Well, I am just as much a Spiritualist as St. Paul was, when he wrote "I knew a man in Christ, whether in the body or out of the body, I cannot tell, God knoweth,—such an one caught up to the third Heaven." As little as when he bade his children glorify God in the body as well as in the Spirit, because both were God's, and exulted that he bore in the body the marks of the Lord Jesus; just as much as St. John, when he bade his beloved "try the spirits," and said of himself that he was "in the Spirit on the Lord's day." Just as little as when he declared that "the Word was made flesh and dwelt among us, full of grace and truth." There is a true Spiritualism and there is a false Spiritualism, just as there is a true astronomy and a false astronomy, the false, that

"Girds the sphere
With centric and eccentric scribbled o'er,
Cycle and epicycle, orb in orb—"

the true, that reduces all planetary movements under one simple mechanical law.

I proceed now to our great points of difference, to what it is that we cannot approve in Spiritualists' teaching. They claim to hold intercourse with the Spirits of the departed. Now I am far from denying the possibility of such intercourse; on the contrary, I believe that in God's Providence it sometimes does take place. But I fail to see that the phenomena which they allege as proofs of spiritual agency and converse are by any means convincing. Strange knockings, we are told, are heard, which on demand are made to represent the letters of the alphabet—frame mysterious words; musical instruments sail about the room, and utter unearthly melodies; sentences are written by unseen hands; shadowy forms are descried in the darkness; light touches are felt; indeed, one Spirit has permitted herself to be kissed. The Spirits give their names; one of the most active calls himself John King; and we read and hear of "Ernest," "Pocha," "Irresistible," and others. One is reminded of the "Hopdance" and "Smolkin" which Shakespeare borrowed from Archbishop Harsnet's "Declaration of Egregious Popish Impostures," and of Matthew Hopkins' Vulgar Pyewacket and Peck-in-the-crown. Now supposing for a moment that these are real spiritual beings, one would see a great danger in the practice of conferring with them. How can we know their character? It is curious that they are considered to shrink from daylight in general. "Your light hurts us," they are represented as saying, though we read "God saw the light that it was good."

One Spiritualist (Mr. Brittain) declares that in 35 years he has never met with a Spirit who has told him a wilful falsehood, but it is confessed that there is a danger of becoming associated with low Spirits. Indeed we are told that on some occasions stones have been thrown by Spirits, so there would appear to be roughs or Fenians among the Shades. But we need not, I think, be under any apprehension. There is no sufficient evidence that Spirits are at work at all. The so-called Spirit revelations seem to be limited by the intelligence and imagination of the medium. Just so with the beautiful dreams of the great Spiritualist, Swedenborg (and I mention his name with profound respect, though I esteem him a visionary): it is almost amusing to remark that, when he wandered under angelic guidance through the stellar universe, he was not taken to view Uranus, Neptune, or Vulcan. The failure to visit the latter may be accounted for by what I consider extremely probable, namely, that there is no such planet; but I fear that the others were left out, simply because he did not know of them. The Spirits gave him no new information on physical astronomy; and no Spiritual séances have as yet, as far as I can ascertain, made any addition to our stock of useful knowledge. Whence, then, all the strange phenomena? for, deduct what you will for delusion and deluded imagination, it is proved by the evidence of men of unimpeachable veracity and sound sense, non-Spiritualists as well as Spiritualists, that strange things are witnessed at the séances, I suggest that all are manifestations of a simple human force, which we may call as we choose, psychic, biological, odylic, ectenic, whose conditions are as yet unknown (as those of chemistry were a century ago), but may, before many years, be as well known as those of heat, electricity, magnetism, and light, with which it is no doubt correlated; and may be perhaps represented as Biot proposed to represent the conditions of

life, by an equation. This force was distinctly displayed in a series of experiments conducted a few years ago with the aid of the celebrated medium, Mr. Home.

A mahogany plank was made to rest with one end fixed on a solid table, the other end being attached to a spring balance with self-registering index. No ordinary pressure on the end supported by the table affected the balance in the least; but a touch from Mr. Home shewed an effect at the other end represented by from 3½lb to 50lb. The effect was produced when his hands were firmly held, so as to prevent his exerting any muscular pressure, and even when they were inserted in a vessel of water placed on the end of the plank above the table. Mr. Home asserted that he could not always produce the effect, and that when he did he was conscious of a force passing out from him, and at the end of an experiment he always exhibited considerable lassitude. The force which could in such a way influence a balance is certainly competent, with the aid of imagination, to produce any or all of the phenomena witnessed or believed to be witnessed by attendants at the séances, and I repeat what I have said before, that we are by no means compelled to infer the presence of Spiritual agency.

But farther, we cannot accept that degrading view of the body which seems to be an element in the highest Spiritualist teaching. It is represented, not as an instrument for the acquisition of knowledge, and as being, no less than the Spirit, the work of God, and consecrated to His service, but as a foul obstructive. Vegetarianism, and of course teetotalism, are essential to everyone who would reach the higher knowledge; his very residence must be a place where no blood is or has been shed. We find ourselves at once in the presence of the Gnostics, Bardesanes and Tatian; and remember with horror how short and easy was the step from their stern asceticism to Carpocrates and the ophites.

But still worse, we find in Spiritualists' teaching a terrible degradation not of our human body only, but of the great Master of bodies, souls, and Spirits. And here it is that I call it specially antagonistic to the Church. Jesus in their system is but an adept, an early Jacob Böhme, who gained his adeptship by an ascetic diet, for "there is no evidence that he partook of any animal food except the flesh of the Paschal Lamb." Or he is a Psychic, a remarkable medium, gifted with an exceptional amount of Spirit-force, and a peculiar power of communicating with and controlling Spirits. Or he is an Essene, a leader of a Buddhist sect, of high rank indeed, but inferior to the great Gautama who preceded him. His life is nothing more to us than a grand example of purity and charity, his death only a noble piece of self-sacrifice. With such views, it is hardly necessary to say that the personality of evil is almost contemptuously denied—the Scriptures displaced from the post of honour due to the written Word of God. What, then, is the duty of the Church in respect of the prevalence of this Spiritualism, so beautiful in part, in part so terrible, as it were an angel face with a serpent train in its rear?

First let us guard carefully against rash argumentative assertions, and obstinate ignoring of facts, lest haply we deny, through imperfect knowledge, something that is, after all, a law in God's creation. Let us simply shew that phenomena which we cannot now fully explain need not necessarily be referred to the agency of Spirits, good, bad, or indifferent, but may well be manifestations of some hitherto unsuspected human force. Then let us try the Spirits (or the teachers) by the revealed rule: "Every Spirit that confesseth not Jesus Christ come in the flesh is not of God." Where the mystery of the Incarnation is explained away or denied, we can have no doubt about the judgment we are to pass. Let us tell of the true dignity and true ministry of the bodies of the regenerate members of Christ, and of the Spiritual body, whose seed is in the natural body, to be quickened in his time. Let us thankfully acknowledge the truths of Spiritualist teaching, as weapons which we too are glad to wield against Positivism, and Secularism, and all the anti-Christianisms of this age of godless thought. Let us lay to heart the hints given as to our own shortcomings. But let us all the while remember that our Gospel is a final revelation till the Lord come, and boldly reply to those who would supplement or supersede it, "Though an angel from Heaven preach unto us any other Gospel than that which has been preached unto us, let him be accursed." Let us tell of the only true brotherhood, the only real unity; not that of a society whose bond is an intercourse, through self-asserting mediums, with questionable denizens of a Spirit world, but that of the one Church, the one Faith, the one Baptism, the one Bread and Chalice of the Lord. Let us preach more consistently and more clearly, by our lives as well as with our lips, with all apostolic zeal and all evangelistic fervour, with the emotion of true Spiritualists, and yet with the calmness of true children of the Catholic Church—the Incarnate God, Jesus Christ and Him crucified, Jesus Christ the same yesterday, and to-day, and for ever.

Mr. W. B. Browne.

Mr. Browne having spoken at length on Secularism (the subject of an earlier paper) said that, passing to the more special subject of Spiritualism, his minutes on that subject would allow him to give only a series of facts, and to draw from them conclusions, and from these conclusions to point out what, as it appeared to him, was the duty of the Church with

respect to Spiritualism. The facts were these. Some years ago several men of the very highest culture agreed together to investigate the phenomena called Spiritualism. The name of one of them he was at liberty to mention—a name that stood as high as any amongst the scientific men of England, or, indeed, of Europe—Lord Rayleigh. For a period of some two or three years these scientists spent a considerable part of their time in attending séances, in holding séances at their own houses, and in doing everything in their power to get at the bottom of, and to make up their minds on the cause of, such phenomena. The remarkable feature which he wished to place before their notice was that at the end of the time they were unable to come to any final conclusion on the subject, or to make up their minds as to whether the claims of Spiritualism were true or false. From that fact he was compelled to draw the conclusion that they must not pooch pooch Spiritualism. They must not say that it was an imposture, all nonsense, and that no sensible man could spend his time in attending to it. If these men, with all their experience and all their skill, could not settle the matter, there must be something in it. That was the first conclusion. The next conclusion was that the belief in the reality of these phenomena was not a mere hallucination, a delusion, which was a theory that certain medical men had very strongly put forward. He knew no one less subject to hallucinations than the distinguished man of science whose name he had mentioned, or some of his friends. It was absurd to suppose that over the period of two or three years they should be subject to hallucinations at the moments during which they were investigating this subject, and at no other time. Thirdly, they must adopt the view that the cause of these phenomena was a very difficult scientific problem, and that it must be solved by scientific methods; that, firstly, there must be either a supernatural cause, as the advocates of Spiritualism said; or, secondly, that there were certain natural laws of mind and matter which were not as yet understood, such as the power of reading thoughts; or, thirdly, that Spiritualism was a mere extension of the ancient and well-known science of conjuring. Looking at the subject from the point of view of these conclusions, what should be the duty of the Church? It appeared to him, in the first place, that the investigation of the phenomena was beyond their province. In the second place, while that subject was *sub judice*, they must be careful to treat it as an open one. (Hear.) Thirdly, they must be careful not to imply that these phenomena were incredible because they were supernatural. The Church was founded on the belief of supernatural events having occurred at least 2,000 years ago. Therefore it would not do for them to say in the next breath that these things were impossible because they were supernatural. As a previous speaker had said, he did not believe in attributing the phenomena to a Satanic agency. It was most deplorable that the Church should say with a sneer that every new light and every new discovery should be set down to the high priests and emissaries of the devil. It might be that there was an enormous amount of imposture, and a vast quantity of trickery in these manifestations. Therefore, those who felt that they believed in them were sure of finding themselves in very questionable company, and mixing up with questionable folk. On the other hand, they were almost sure of not finding out what the truth of the matter was, because experience shewed that the discovery of the trick required an amount of patience, skill, and knowledge which very few persons were likely to possess. Those were the points which he wished to put before the meeting as to the attitude which the Church should have towards Spiritualism; and he would only further say that whatever Spiritualism was, at least it was not materialism, and that it was materialism which at the present day was the great danger that the Church had to face. (Hear, hear.) Thus it was that materialists like Bradlaugh were inimical to Spiritualism, because to prove that Spiritualism was true would be to put a final extinguisher upon all their doctrines. Therefore he thought the Church might fairly hold herself in suspense in the matter, ready to welcome what truth there might be in the phenomena, assured they could not do harm; but at the same time recognising the great amount of imposture that accompanied them, and the very considerable likelihood that that which was not in itself corrupt might turn out something conducive to that character.

Rev. Canon Wilberforce.

The Rev. Canon Wilberforce said: In the brief time necessarily allotted to readers at a Church Congress, it is impossible to enter adequately upon the history of the origin and development of those peculiar phenomena which would be more correctly described as "Psychism," but which are generally known as "Spiritualism." It may be briefly stated that the signs and wonders of Modern Spiritualism, which are now undoubtedly exercising a potent influence upon the religious beliefs of thousands, originated in the village of Hydesville, State of New York, in the year 1848; and amongst the men of science and learning who investigated the subject in America, in order to refute its pretensions, may be mentioned the names of Dr. Hare, Professor of Chemistry in the University of Pennsylvania, and the Hon. J. W. Edmonds, Judge of the Supreme Court of Appeal in the State of New York. The former became convinced of the spiritual nature of the manifestations, and published the results of his investigations under the title of "Experimental Investigations of the Spirit Manifestations, demonstrating the

existence of Spirits and their communion with Mortals;" and the Judge, with some members of his family, became mediums of some considerable power. He has published, in two large volumes, a narrative of his investigations, visions, and spiritual communications; also a record of the mediumistic powers of his daughter, who, in the trance state, could converse freely in languages which she had never learned. In the year 1864, the phenomena, which in America had been witnessed by thousands of people, many of whom were of the highest credibility, and whose testimony no one would think of impeaching in a court of law, began to attract attention in England when the visit of an American professional medium—Mrs. Hayden—brought the subject prominently before the public. Among many who investigated at the time was Robert Dale Owen, the Socialist advocate, who became convinced from what he witnessed of the spiritual nature of the phenomena, and through them of the existence of a future state, and of the truth of Christianity. From that time the movement began, and continued to spread in England and on the Continent, although more slowly than in America. In July, 1869, the first noteworthy attempt at public investigation was made by the London Dialectical Society, which appointed a committee "to investigate the phenomena alleged to be spiritual manifestations, and to report thereon." The committee held 15 meetings, at which they received evidence from 33 persons, who described phenomena which, they stated, had occurred within their own personal experience, and written statements relating to it from 31 persons. They invited the attendance and co-operation of scientific men who had expressed opinions favourable or adverse to the genuineness of the phenomena; also of persons who had publicly ascribed them to imposture or delusion. But while successful in procuring evidence of believers in the manifestations and in their supernatural origin, they almost wholly failed to obtain evidence from those who attributed them to fraud or delusion. They then appointed six sub-committees to investigate by personal experiment. All of these sub-committees sent in reports, some attributing the phenomena to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture or delusion. The later phases of alleged Spirit manifestations which have been developed since the report of the Dialectical Society may be summed up as follows:—Open vision, more or less continuous; photographs of recognised departed friends of the sitters; religious impromptu addresses and poems on subjects suggested by the audience—the medium being in a state of trance; and, most remarkable of all well-attested manifestations, the materialisation of Spirits, through the physical bodies of mediums. (See a remarkable pamphlet by the Rev. T. Colley, late Archdeacon of Natal, published by Burns, 15, Southampton-row.) The exact position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by Mr. J. S. Farmer, published by Mr. Allen, and called "Spiritualism as a New Basis of Belief," which, without necessarily endorsing, I recommend to the perusal of my brethren. Those who are following Spiritualism as a means and not an end contend warmly that it does not seek to undermine religion, or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them, such as can be gained from no other source; that its manifestations will supply deists and atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and materialists from scepticism to Christianity. In corroboration of this statement may be appended the remarkable testimony of Mr. S. C. Hall, the founder and editor of the *Art Journal*. "As to the use of Spiritualism (he says), it has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversion from unbelief to belief—of some to perfect faith from total infidelity. I am permitted to give one name—it is that of Dr. Elliotson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism." When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established and the influence of which is every day extending. Appealing as it does to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in modern Spiritualism continues rapidly to increase in all ranks of society. No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of mediums, have any permanent effect in arresting its progress; for its real strength does not lie in the claims or powers of professional mediums, or in advocacy by means of the press or the lecture room, but in the thousands of private homes, in which one or more of the family has mediumistic power. But, it may be asked, is there no evil in Spiritualism? Assuredly there is, especially as caricatured and misrepresented in the lives, sentiments, and language of many professed Spiritualists. The effects have been summed up by Professor Barrett, of the Royal College of Science, Dublin, who is convinced by painstaking investigations of the supernatural character of the phenomena, in the following words:—(1) a morbid, unhealthy curiosity is excited; (2) the mind is distracted from the pursuits and present duties of daily life; (3) intellec-

tual confusion is created by uncertain and contradictory teaching; (4) moral and spiritual confusion is created by anarchic manifestations; (5) the will is subjected to the slavery of an unknown power, and the spiritual nature of man may be preyed upon by unseen parasites; (6) it offers a demonstration which is the negation of facts, much so-called Spiritualism being merely a kind of inebriated materialism. All these points," continues the Professor, "I can verify by actual cases; and, as a rule, I have observed the steady downward course of mediums who sit regularly; moral obliquity is the first symptom, then they become wrecks. This applies to mediums for physical manifestations chiefly. Indeed, is it not impossible to have a purely phenomenal presentation of any high spiritual laws?" In view of the spread of Spiritualism in its modern aspects, and of the consequences resulting from it, it becomes a most important question what ought to be the attitude of the clergy of the Church of England towards believers in the alleged manifestations. That they are affecting and will still more affect the Church is certain, and has made itself manifest here in Newcastle. Dr. T. L. Nichols, writing of its results in America, remarks that—"There can be no question about the marked effect of Spiritualism upon American thought, feeling, and character. Nothing within my memory has had so great an influence. It has broken up hundreds of churches; it has changed the religious opinions of hundreds of thousands; it has influenced, more or less, the most important actions and relations of vast multitudes. Immense numbers of those who, a few years ago, professed a belief in some form of Christianity, or were members of religious organisations, have, under the influence of Spiritualism, modified such profession. Great numbers, perhaps, who doubted or denied the existence of a future state, have found, as they think, incontrovertible proofs of its reality." Just, then, recognising that the general teachings of Spiritualism are inimical to almost every organised body of professing Christians, I would, with much deference, suggest that we must shake ourselves free from the conventional unwisdom of the ecclesiastical pooh pooh! which is our modern substitute for the "anathematism" of less tolerant days. We must abstain from contemptuous reference to Maskelyne and Cooke, remembering that these inimitable conjurers have more than once been publicly offered a thousand pounds if they would, *under the same conditions*, imitate the most ordinary spiritual phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge. We must call to mind the fact that such eminent scientists as Mr. Alfred Russel Wallace and Mr. William Crookes, the discoverer of the metal thallium and of the radiometer, the latter through his investigation of Spiritualism, have both declared that the main facts are as well established, and as easily verifiable, as any of the more exceptional phenomena of nature which are not yet reduced to law. The movement is here, in the providence of God, whether by His appointment or permission; and through it He calls upon us to do what lies in our power to control and regulate it for those who are or may be affected by its practice and teaching. If from Satan, we ought not to be content with ignorance of his devices. Whatever danger may result to those who from mere idle curiosity venture where they ought not, duty calls on us to brave them courageously, as a soldier or physician hazards his life for the welfare of society. Spiritualism may be, and probably is, a fulfilment of the Apocalyptic vision of the Spirits of demons going forth to deceive the nations. It may be that the manifestations, mixed as they confessedly are, are part of the dark clouds which have to appear and be dispersed before the promised advent of the Lord with His saints to bring in a true Spiritualism. In the meantime, even regarding the fact in its worst light, we, as watchmen and shepherds, sustain a relation towards it which involves important duties. We need have no fear for any truth of Christ's Church, for, as if He had foreseen attacks from the invisible border-land between earth and heaven upon His Church, He has promised that the gates of Hades shall not prevail against it. Resting on its true foundation, the Church of Christ is assuredly safe from all assaults; but there may be so much hay and stubble of our handiwork in it that many outward organisations may suffer the loss of the corporate existence. Secondly, we should realise that the sole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the Churches as opposed to the strength of Modern Spiritualism is in the ignorance of that life, and in misapprehension of Scripture teaching concerning it. Some good may have been done in this respect in the distinction made in the Revised Version of the New Testament between Hades and Gehenna—a distinction, slight as it may appear, which gave the Roman Catholic Church in the minds of Spiritualists an advantage over Protestant Churches. While no one can be advised to give up or modify any sincere conviction, whether founded on rational or merely authoritative grounds, it may be confidently affirmed that the result of Spiritualist teaching and propagandism will be a gradual and perpetual separation of the people from all churches and congregations whose ministers maintain and teach the endless duration of torment or punishment in the case of any one soul. Except on this question the teachings of alleged Spirits and believers are as varied as those of men on earth; so much so that very many mediums and believers, in despair of certainty, have become members of the Church of Rome. Yet

most of those who have gone over to that Church, and multitudes who are Churchless, would gladly have remained in their respective denominations if their teachers could have dealt kindly with them, and given rational grounds for the doctrines taught, and maintained an inquiring and conciliatory spirit towards the doubts and opinions of their hearers. The suggested attitude of the clergy towards Spiritualists may be thus summed up:—1st: As careful an examination of the facts as time and circumstances admit, that we may not condemn in manifest ignorance; remembering the words of Solomon, "He that answereth a matter before he heareth it, it is folly and shame unto him." 2nd: A frank admission of facts, and a conciliatory rather than hostile or dogmatic attitude towards believers. 3rd: A rational presentation of Christian doctrine, so far as to shew that the truths revealed are in harmony with the nature of man in his filial relation to the Father, and his fraternal relation to the Son, and in accordance with the infinite love of Almighty God. 4th: While frankly admitting any good in its teaching or influence which may be fairly claimed for Spiritualism, it is also our duty to shew from the abundant written testimony of eminent Spiritualists that great dangers, physical and mental, frequently result from a too eager and unreserved submission to psychical control. 5th: To shew that in the Christian religion, rightly understood, is to be found all, and more than all of important truth that any Spirit has ever taught from the beginning of the world.

Mr. Stuart Cumberland.

Mr. Stuart Cumberland said this was a question of evidence alone. In Spiritualism there was a variety of manifestations, of which the most objectionable was the so-called materialisation of Spirit forms, by which was meant the power of calling up deceased relatives and friends in the same material condition in which they were before leaving this world. Common sense told them that those that left this world rested from their labours. It was not in the power of the professional medium to call up those we loved to masquerade in Spiritualistic séances for the amusement of fools and the enrichment of knaves. He had seen a great deal of these materialisations, and had found that the so-called Spirit was always the medium or a confederate. A few months ago he went to a séance by Mr. Bastian. A very eminent clergyman who was present recognised in the form that was called up the person of his deceased son, and a most painful scene ensued. Two nights after he (Mr. S. Cumberland) returned, in company with Dr. Forbes Winslow and other friends, determined to expose the true nature of these manifestations. They were kept sitting for so long a time in a state of expectancy that a person was disposed at last to recognise in even a dressed-up broomstick his maternal grandmother or paternal grandfather. At last the Spirit appeared. The medium was supposed to be in a state of trance in a neighbouring room meanwhile. The Spirit came up to him (Mr. Cumberland) and declared most emphatically that it was his brother. Very happily he had not lost a brother. In pursuance of a little plot he had arranged, he squirted over the Spirit some liquid cochineal. He tried to grasp the Spirit, but it nearly broke his fingers in the struggle. At the close of the séance they found that the medium was covered with liquid cochineal. This proved that the Spirit and the medium were one and the same person. With respect to the duty of the Church towards Spiritualism he considered it his duty to aid in the exposure of what were frauds. There were two classes of Spiritualists: the dupes and those who defrauded them. For the one class they could not but have pity, and for the other nothing but strong condemnation.

Mr. John Fowler.

Mr. John Fowler said: As an organisation, the Church is based upon a certain number of cardinal truths, amongst which we find a declaration of the immortality of the human soul. This is the most essential fact in the Christian system of faith. If man be not immortal, the Church spiritually is useless, and a fraud; but if man be immortal, and the nature of that immortality be influenced by the acts we do here, it is most important that the Church should set forth the true purpose of life and correct living, that men may reap in another world the advantages which will flow from a well spent life. The weakest point, in a scientific and philosophical sense, which the Church has, is its affirmation of the immortality of man. The record alone is appealed to to prove this great fact; but men die, disappear, and are lost sight of to us, and the unbeliever challenges the believer to demonstrate by natural fact, a natural and theological truth—that the soul lives when the body dies. The authority of the New Testament is assailed, and the influence of the Church, by a growing number, is unrecognised. Secularism and atheism never had so large a following in this country before. The most intelligent amongst professional men have long ago ceased to believe the doctrine of immortality, and a large number of intelligent working men laugh in scornful incredulity at the stories which are narrated and the doctrines taught from the pulpit. Every man must observe the present indifferent state of the intelligent public to the service and doctrines of the Church. Those who have had opportunities of observing the intellectual state of the country say that infidelity is on the increase. Now, what does the Church propose to do in this matter? Of its seriousness proof is offered by the fact of this discussion. Until the facts of

spiritual existence have been demonstrated, like Peter, who denied his Master, we want evidence, and, like Thomas, we want to put our fingers into the prints of the nails. If demonstration was needed to establish the faith in the hearts of the disciples, demonstration is as much needed to-day, to establish its claims in the experience of the present generation. The fabric cannot be maintained. It will fall to pieces without the interior leavening power of the Spirit. Narrow creeds and ceremonies cannot impose and influence for ever the minds of men. Therefore, Modern Spiritualism has appeared as a Divine necessity of the times. It does not come to destroy the law and the prophets, but to establish that which came aforetime, and to make the possibilities of spiritual growth and strength in the heart of man more possible. The extraordinary gifts of healing, of speaking, and of prophecy which the founders of the Church exercised, displayed the supremacy of the spiritual over the temporal world. The blind were made to see, the sick were made whole, and the dumb did speak. The volume of heaven's wonders was revealed to us by the inspired speaker. These spiritual gifts, so extraordinary, and marvellous, were promised to be continued to the Church. Christ said to His disciples "Greater works shall ye do, because I go to My Father." There is nothing inconsistent in the claims of Modern Spiritualism and Christianity. One is the expression and the development of the other. That which was phenomenally possible in primitive Christianity must be as needful and as possible now. Nowhere are these gifts declared to be withdrawn from the Church. If the Church had them in the beginning, they are retained till now. The Church did not bestow them in the beginning, and the Church cannot take them away. Healing the sick, and the marvellous works which were done of old, were done in harmony with the Divine plan, and if men would only submit themselves to the same conditions, the miraculous vitality of the primitive Church could be resumed by us. These extraordinary phenomena to which the Spiritualist lays claim are of the same nature and character as those which were witnessed in the early Church, and they are calculated to meet the growing scepticism of the age by a complete defeat. The Church should not stand aloof, and denounce Spiritualism as a fraud. It will prove the Church's best friend. It will defeat the Atheist, the Secularist, and the Materialist—the three formidable foes of modern faith. If nature comes to the aid of faith, and establishes by phenomena the immortality of the soul—if it come to be written in scientific books as a truth demonstrable—there can be no room for fear or doubt. Every man will stand upon the hallowed ground of a realised fact, and upon the strength of that fact will his devotion be pure and his piety constant. It will add certainty to faith and resolution to hope. Man will look into the shoreless expanse of eternity and see the hand of his Creator leading him to the grand goal of his immortal being. Fear and doubt are the strongest enemies to the believer's life in the sanctuary and in the closet. The anxious inquirer ponders the problem, and cries in his soul for some objective evidence of the truthfulness of the Church's teachings. Without Modern Spiritualism the Church affords not this invaluable succour. It stands helpless before the onslaughts of the infidel. Time will not permit us to-night to detail the nature of spiritual phenomena, as it is presented in your midst to-day. However, we may be permitted to testify to a few facts. We have known reliable and experienced men and women, bitterly opposed to the subject, have evidence presented to them of a most convincing nature. Departed friends have presented themselves and given undoubted evidence of their identity, by a narration of experiences only known to themselves. Fathers have met children, and children have met fathers, and have exchanged unmistakable proofs of a personal continuance of life. They have been recognised in the phenomena of materialisation. Their presence has been made known by the remarkable power of clairvoyance. Entrancement has developed a power of inspiration as beautiful as any which distinguished any age of eloquence. The healing art is practised with success to-day, and could be easily developed in usefulness, if the Church applied itself to the study of the spiritual force of human nature. The inherent capability of the human organism for removing or alleviating suffering would be recognised as a source of stability to the Church itself. We do not say that there is anything miraculous or contrary to the laws of nature in these phenomena. Man, originally, from the beginning, has remained the same. The marvellous works which were done by the Apostles can be done now. But nothing can be done now which is not in harmony with natural law. The sooner the Church brings itself to recognise this truth the better able will it be to struggle with its outward foes. We have in our midst now sensitive persons who can be operated on by Spirits, and made to do the will of an invisible intelligence. By acting upon the vital fluid of a sensitive, a Spirit can control a medium. A medium is a person who is more or less susceptible to the will and control of another, and this susceptibility is increased by repeated and frequent exercise of the power. Mediums are not all alike. Some have the gift of healing, some of speaking, some of writing, some of clairvoyance, and some even of speaking with tongues. Manifestations of these spiritual gifts are very widely spread over England. Thousands could bear testimony to its truth. The subject is and has been investigated by men of note in every walk of life.

Scientific men, noblemen, literary men, and men of all classes distinguished for ability and learning, after a full investigation have, without hesitation, attested the genuineness of the manifestations which took place in their presence. Therefore, we say that a case has been made out on behalf of Modern Spiritualism to be recognised and utilised by the Church itself, that it may become strong to defeat its own doubts, and, in the full reliance of its hope, do battle with the hard foes which deny the immortality of the soul. If Spiritualists do not universally retain their allegiance to the doctrines of the Church of England, it matters but very little. The Church, by fairly and squarely investigating the alleged facts, will bring together into one focus philosophers and thinkers who otherwise might have remained outside the pale of the Church. To shelve the question by saying that Spiritualism is an imposition displays either presumption or ignorance. All that we ask of you is to fairly and squarely investigate the subject without prejudice or partiality, and we doubt not but that soon the spiritual world, with its millions of happy Spirits, will help on with enthusiasm the labour of Christian unfoldment, and give you those needful assurances so necessary to the Christian to do battle with the internal and external foes of everlasting truth.

Dr. Eastwood.

Dr. Eastwood, President of the North of England Branch of the British Medical Association, said it was his duty on behalf of the medical profession to say that medical men were, generally speaking, believers in the Christian religion, and that very few of them were secularists or infidels. The British Medical Association commences its annual meeting every year by prayer and praise, by public worship at the place where they assemble, and some years ago the Association met in Manchester to the number of 1,100 members, and the sermon was preached by the Bishop of Manchester in his own cathedral. Again, some half-dozen of the medical profession were also members of the Committee for the present Church Congress. These facts were sufficient to shew that the medical profession, as a whole, sets its face against either Spiritualism, scepticism, or infidelity; and, with regard to the Spiritualism, he said, as a physician, that the question concerned medical men very seriously, because without understanding the whole man, it was impossible to understand either bodily or mental diseases. For mental diseases themselves were the result of bodily diseases; they were the result of disease in the condition of our bodily structure, whether that structure be liver or brain. It was the universal belief, with very few exceptions, that the manifestations of Spiritualism were not the manifestations of Spirits, but were false, and that the majority were really caused in the way that had been mentioned that evening, and got up on purpose, the mediums themselves being Spiritualists. Spiritualism had added nothing to our knowledge of the human mind or spiritual part of our nature; and psychologists recognised that it had not added to our information in any degree whatever, for the manifestations might be fairly explained by the knowledge we already possess. Again, some persons might themselves be deceived, and assume the phenomena might be true—some persons might believe in what they exhibited, but they were at the same time deceived, and the manifestations brought forward were not true manifestations. The duty of the Church with regard to Spiritualism was to preach Christ and Him crucified, and to war against it on every occasion; and the duty of the Church against Spiritualism was very much to let it alone, and let it die away, as many other false impressions had died away.

Mr. Stephen Bourne.

Mr. Stephen Bourne said that as to Spiritualism, his experience with those who professed to deal with the other world was that they had never been able to operate upon himself. He was wanting in the preliminary of faith, it appeared. There was nothing more mysterious in that which the Spiritualists had to show than in what had been produced by professed conjurors. Messrs. Maskelyne and Cooke had produced things which to the uninitiated were quite as inexplicable. The Spiritualists had never done anything useful. If the Spiritualists had anything like the power they pretended, of being able to communicate with the Spirit world, they would be able to make their fortunes on the Stock Exchange any day. (Laughter and "hear, hear.") It was folly for the Church to waste its time in meeting Spiritualism, for the Spiritualists possessed an amount of ingenuity which would tax the ingenuity of the wisest and best men. It was not for the Church to enter upon this task. Let it be left to the scientists and conjurors; and let the Church go on preaching the simple truths of the Gospel and striving to infuse into the minds and hearts of the people that which would enable them to overcome all the armoury of evil that could be brought to bear on them.

The meeting concluded with a hymn and the Benediction.

Mr. T. P. Barkas, who had asked for an opportunity of speaking on behalf of Spiritualism, was not called upon by the chairman.

THE CHURCH CONGRESS.—We availed ourselves of the opportunity afforded by the meeting of the Church Congress to distribute amongst the clergy and other visitors a large number of copies of *LIGHT*, and also of the Rev. Dr. Maurice Davies' "Letter to the Archbishop of Canterbury."

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.

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

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. W. ole column, £2 2s. Page, £4. A reduction made for a series of insertions.

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

NOTICE TO THE PUBLIC.

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

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

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

NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)."

I am asked whether my converse with Spirits was, on a particular occasion, synchronous with the writing of a message through my hand. Yes; on that occasion, one of many in which I was engaged in a series of experiments long since abandoned, I was conscious of a separate existence, linked, however, with the body, and of conversing with Spirits whom I knew, while one of them conveyed the message in question. The full history of these experiments, which I hope one day to publish in detail, is extremely curious; and the evidence I obtained of the power of Spirit over matter, and of the independent life of Spirit, even while it is the tenant of a physical body, has never faded from my mind. Evidence, much the same in kind, though not so impressive in degree, I have obtained from mesmeric experiments. The contemptuous way in which one mesmerised subject always speaks of "body," and expresses his disgust at returning to it, is quite analogous to what my own feelings were, though my interest was greatly excited by watching what was going on. I may say that the full details of these experiments cover a wide area, and cannot be satisfactorily abridged. The conclusions I arrived at incline me strongly to the belief I have often expressed in some modified form of Berkley's theories about matter. Spirit is the great fact. But perhaps the antithesis between spirit and matter is not so complete as we think. I often wonder whether the phenomenon of form manifestation be not most easily explained as a transference of the body or form from the plane of spirit to the plane of matter. *Is it possible that the change may sometimes be in us the observers?* In my ordinary state I see material objects. In the state to which I passed on the occasion in question, material objects were shadowy and unreal, and Spirit was real and objectively palpable to my inner sense. Does this offer any hint at a solution of that surpassing mystery which we call Materialisation?

The Times has recently published a long article on "The Sufis," who may be described as the Protestants of Mahomedanism. A good deal of curious information is given about Eastern Spiritualism, and especially about the Dervishes, who are compared, in respect of the methods used to induce spiritual exaltation, to the Hebrew Prophets. Saul among the Prophets quoted as the prototype of a dancing Dervish must be rather startling to some orthodox and straight-laced readers! The allusions to modern Spiritualism are curt and contemptuous. The facts are too near home: it does not so much matter when the scene is laid in the East. Nobody minds a description of a dancing Dervish, but opinion runs high about the modern medium. Accordingly we have a few commonplaces about hysteria, obvious imposture, vulgarity, and the like, and then the writer passes on to the less dangerous and more distant ground of Eastern Spiritualism. Even the Times, however, no longer attempts to deny that the phenomena called Spiritual have a real and substantive existence. That is more than it would have done a few years ago.

The Sufis seem to be singularly independent of external forms of faith. Thoroughly imbued with the belief that "the Kingdom of Heaven is within," and that real communion with God is to be obtained only by those who have developed in themselves the true spiritual life, the Sufi cares little for any special form of theology. To him wordy speculations about God are little worth. External teaching and exhortation affect him imperceptibly. He knows that his development, his purification, his growth, must come from within, and he adopts such means as best conduce to these ends without any particular regard to the source from which he gets them. He may or may not be wise in cutting himself off from external supports, but it seems to me that he has grasped a cardinal truth when he holds to the idea that development must come from within, and that no exactitude of ritual observance, or accuracy of dogmatic belief, can be of any value apart from this. It is a very cheering sign that so many minds now grasp this truth, and are bold to use, each for its own growth, the means that best subserve their purpose. I have little doubt that the freedom and breadth of thought fostered by Spiritualism has largely furthered this result. It is essentially an emancipating influence.

The belief in the power of the soul to travel beyond the body is beautifully expressed in the following lines from the poems of Mowlana Rumi, the founder of one of the orders of Dervishes:—

"Thy hand of power doth every night set free
Unnumbered souls from their corporeal anares,
And prisoners taste the sweets of liberty,
And emperors shake off imperial cares.
Such is the semblance which the Dervish wears,
'Asleep yet waking' to the eyes of men.
Each natural law a false construction bears;
The hand that writes it is unseen, and then
The world ascribes the action to the moving pen.

"When deepest slumber doth the sense in fold
Into the regions of the Infinite,
Men's spirits wander free and uncontrolled.
But when the Morning, armed for the fight,
With golden buckler and with sword of light,
Drives off his dusky foeman—Night, the herd
Of souls return to their accustomed site;
Then is the falconer's shrill whistle heard,
And to his master's hand returns the errant bird.

"When morning's beams illumine all the earth,
And the bright eaglet plumes his radiant wings,
Then like the angel who presides at birth,
'He, who divideth light from darkness,' brings
The spirits back from their late wanderings;
But though He loose their brides, He doth keep
The Spirits tethered by mysterious strings
Each to its body. Such a mystery deep
Lies in the thought of 'Death and his twin brother
Sleep!'"

Peary Chand Mittra puts forth in Calcutta a little pamphlet on "The Soul, its Nature and Development," which contains some aphorisms from sages in various lands, and some original reflections which are not without interest, especially to the student of Hindu ideas. Yoga, or the method of developing psychic power, comes in for treatment; and this journal is credited with two articles "Sensuous Spirits" and "Spiritual Teachings" which confirm the author's view that "undeveloped Spirits who live in the earth, or under it, if they do not actually eat, enjoy the aroma of human food." We hardly remember this; nor did we quite recognise at first our old friend Epes Sargent under his disguise of "Sergeant Epis." In an appendix we have some details of séances held in Calcutta, at some of which Mr. Alexander Calder and Mr. J. G. Meugens were present. Mr. Meugens testifies to the genuineness of what he saw; but he can hardly have assimilated all he heard, if the following is taken as a specimen. A Hindu medium at one of the sittings "was convulsed, left the room, and climbed up a tree, from which he was brought down, and laid flat on the carpet. . . . He wrote: 'I am a native of Jessore. I was murdered for Rs. 5,000. Since my death I have been living on the top of a Bata tree on the Barrackpore-road for the last 24 years!'" How gruesome! Baboo P. C. Mittra is profoundly earnest, and his very sincerity inspires respect.

By the way, can any correspondent tell me whether the following Latin translation of Jane Taylor's nursery lines, "Twinkle twinkle, little star," is original? They were written "independently," or in the way that Slade gets his messages,

"under test conditions, and in full gas-light," in the presence of Mr. J. L. O'Sullivan, in May, 1880, through the mediumship of Alexander Phillips, at his rooms, 133, West Thirty-sixth-street, New York. Dr. J. R. Buchanan was also present.

"Mica, mica, parva stella:
Miror quoniam sis tam vella,
Splendens eminens in illo
Alto velut gemma coelo."

The phenomena is the same whether the lines are original or not. But I seem to think that I have seen them before.

M. A. (OXON.).

EXTRAORDINARY SEANCE WITH MR. EGLINTON.

On Friday evening, September 30th, I had the pleasure of being present at the house of Captain James on the occasion of the farewell séance of Mr. Eglinton, the well-known medium, who is about to leave this country for India. The party consisted of Captain James (the host), Sir William and Lady Topham, Miss Riccalton, General Maclean, Colonel Evans, Mr. Collingwood, Signor Rondi, Mr. Wilding, and myself. We sat in full gas-light round a large table, and engaged in conversation, in the course of which the medium appeared to be suffering great bodily pain, and, addressing Sir William Topham, said, "This feeling is connected with a ring you are wearing on your finger; a battle field has been shewn to me and some one you knew well has been shot. I feel as if I had been shot myself. The person who once owned that ring was shot on a field of battle; I am sure of it. Another friend of yours took that ring from his hand and brought it to you as a memento."

The correctness of this communication was acknowledged by Sir William, who explained to the company afterwards that the friend who had brought him the ring, not being able to detach it from the dead man's hand, was obliged to cut off the finger to preserve this "memento."

The medium also gave a detailed description of a departed lady friend of Sir William Topham, with some peculiarity of the features, giving the familiar name by which Sir William was in the habit of calling her, announcing also that she was present.

Mr. Eglinton having torn some strips of paper requested two or three of the circle to write names upon them and fold them securely. These remained upon the table in full gaslight, no one touching them. He then requested permission to take off his coat, which being at once complied with, he bared his arms to the shoulders. He then, by a lighted taper, set fire to the pieces of folded paper, rubbing the charred remains on his arms. On the left arm, near Sir William, came the name, distinctly visible, of the friend who had been previously mentioned, with the addition "W— is here." On the right arm appeared the name "Mary" for Colonel Evans. The medium then gave several names to others in the circle, which appeared to be recognised with satisfaction.

After a little break some blank cards, which had been well examined by all present, were placed on the table, and General Maclean tore a corner off one of them, putting it into his pocket. This card was placed, in full gaslight, in a folding slate belonging to Captain James, with the smallest possible crumb of lead pencil laid on the top of it. Two other blank cards were similarly placed between the leaves of books taken at hazard from a table. We were told to place our hands firmly on the slate and books, which were untouched by the medium. I, as well as one or two others who listened attentively, could distinctly hear faint, but sharp, clickings similar to an electric telegraph whilst the writing was going on. The medium placed his hands in turn on the top of ours. On opening the slate, a distinct message was found written on the card in a bold hand, recognised by General Maclean as from a Spirit who had some time previously given him a detailed account of her unhappy life on earth. On releasing the card from the book which I and Mr. Collingwood had firmly held under our hands, a message to myself was found in a fine small handwriting, signed by the name of one who had been in Spirit communion with me for nearly 30 years.

The crowning effort of Mr. Eglinton's powers was reserved, however, for Captain James. As nothing appeared on his card, the medium desired him to tightly clasp his hands, which he did and held them then in full view. Mr. Eglinton then placed his hand on the closed fist of Captain James, and with an effort which appeared to shake his frame, and which was almost painful to witness, withdrew his hand, and on the palm

of Captain James' hand lay a small note in a writing recognised by a sitter near me, as that of a person still in the flesh, unable to communicate by any other means.

In the dark séance afterwards, we had the well-known voices of "Joey" and other of Mr. Eglinton's controls, who gave pleasant messages and departed with "Good night! God bless you!" all round. It will be observed that there is a wonderful development of Mr. Eglinton's powers of mediumship, and we all regretted his near departure. Such mediums, who can stand the test of gaslight, are greatly wanted in our midst; and we must hope that he will meet with deserved success in his visit to India, and return in full power to his many friends and well-wishers in England.

C. FITZGERALD.

NOTES OF A PHENOMENON DIRECTED BY INTELLIGENCE.

Many of your older readers who knew Mrs. Marshall in her aunt's time, must remember curious phenomena presenting themselves through her mediumship. It is much to be desired that they should devote some of the time they give in relating them orally to relating them with the pen. Let me appeal to them now. It is not too late to inform the rising generation how very varied are the manifestations of the spirit, or, if they like better, psychic action. For the relators it would be useful practice. We all like our narratives to be listened to. By writing them they would have a thousand readers, where by speech they have but a few listeners. The phenomena I witnessed from time to time were interesting to me in proportion to their being associated with intelligence.

For instance, one evening there, a friend said that he had seen the light of a candle extinguished by the little table, and Mrs. Marshall said that at the close of the circle I might ask for it to be done. That time coming, I reminded her. Two candles were burning, one on the mantelpiece, the other on the large table near the little séance table, a small circular one. I asked if the Spirit would now put the candle out. The alphabet was called, and this was spelt out: "No, the light." I liked the correction. Mrs. Marshall stood up, drew the candlestick with its lighted candle to near the edge of the table on which it was, and rested the fingers of both hands on the small table at which we had been seated, between its edge and centre, inviting me to do the same on my side. I stood up and did so; my fingers resting near hers. The table rose from the floor, took on a swinging motion in the direction of the candle, until it described a vertical ellipse, drawing nearer and nearer to the candle, and when quite close it lengthened its sweep a little, dipped down upon the flame, drew away and gently descended to its starting point. On examination, the wick had been depressed just to the point of extinguishing the flame; it was not pressed into the candle.

I thought of that Nasmyth hammer that, although heavy enough to forge ships' anchors, can be adjusted so nicely as to crack eggs. But here we had in operation, between table and candlestick, a force more complex and requiring more calculation than that exercised by the engineer with the hydraulic hammer in cracking an egg.

Mrs. Marshall's visitors generally believed that they saw what they saw, and some would take scientific friends to see this phenomenon and investigate further, and I know that some did so. One whom I knew admitted what he saw and went away thinking about it. When he got back into his own sphere he related the experiment to scientific friends. This, as he told me, was how it was discussed and settled:—

"The thing you describe requires a tangible operator, who has to make a mathematical calculation and mechanically apply it. Certainly it would be awkward with a table and two pairs of hands—you say fingers, but fingers are ends of hands—but with practice one does not know what cannot be done. Yes, there is another difficulty; the operator must see through the table top; that would be clairvoyance, which we do not admit. No, the table, as in Brewster's experiments, must have seemed to you to move."

"But the extinguishing of the flame?" I asked him; "was that illusion?"

"You call Mrs. Marshall a medium; perhaps she can cause illusion."

"But Mrs. Marshall herself; is she an illusion?" My scientific friend shrugged his shoulders. I said, "Were you yourself, if there, an illusion? Or are you now only under a 'scientific' illusion?"

- D.

REVIEW.

EVENINGS AT HOME IN SPIRITUAL SEANCE, Prefaced and Welded Together by a Species of Autobiography. By Miss HOUGHTON. First Series. London: Trübner and Co.

This, the latest addition to the literature of Spiritualism, is a handsome volume of a unique and remarkable character. It is exactly what it professes to be, a simple, straightforward account of the Spiritualistic experiences of the writer, connected by autobiographical details and incidents of family history. These commenced in the year 1859. The present volume contains the history of them down to the year 1870, and it is intended in a few months to publish a second volume comprising the succeeding ten years.

The kind of phenomena which form the bulk of Miss Houghton's experiences are among the most difficult of treatment in the whole range of Spiritualism. Being mainly either of an entirely subjective character, or consisting of work done in obedience to subjective impulses, they are outside the limits of ordinary tests and evidence in proof of their genuineness, or of their being what they profess to be.

It is, however, important to bear in mind, and it is especially necessary for the non-Spiritualistic reader to observe this fact in the book, that Miss Houghton's earliest experiences were physical manifestations of a clear and undoubted character, and that she received indisputable proofs through such phenomena of the identity of certain communicating Spirits. Speaking of some of these, she says:—"These two tests were to me all-sufficient, and I have never since wavered. Some persons seem to think that I was too easily convinced; but in my opinion, if anything is a fact, there is no merit in placing difficulties in the way, instead of accepting that fact."

This last is an instructive remark. There is no doubt an amount of blind credulity among Spiritualists, and there is also a great amount of equally unreasonable incredulity among inquirers and non-believers.

Miss Houghton has thus a firm basis for her belief in Spiritualism, and as a natural consequence of this, her faith in subsequent manifestations was unquestioning, even when this faith could no longer be supplemented by objective proofs. Here, however, a divergence will commence between the writer and most of her readers, including even, we should imagine, the majority of Spiritualists.

What we mean is this. We may fully believe that Miss Houghton was in communication with intimate friends, and members of her own family who had gone before into the Spirit world; but when a few pages further, we are as calmly told of messages from the great names of antiquity, and from the highest orders of Spiritual beings, we feel we are justified in assuming an attitude of suspense, if not of incredulity. The writer may be individually justified in her own unquestioning faith but no offence ought to be either given, taken, or implied, if her readers are unable to take the same position.

The outsider, and also some Spiritualists, will now begin to talk of "lying Spirits" and "deception." But we wish to be clearly understood that we do not admit the necessary introduction of any such idea. We may believe in the absolute honesty of the medium, as in the present case, but we know far too little of the other powers and influences at work to justify us in coming to conclusions implying wilful deception.

To our mind there are possible explanations of these curious phenomena, without involving an intention to mislead on the part either of mediums *here* or of intelligences *there*. The question of the names given in Spiritualistic messages is one of the most perplexing problems we have to deal with. A volume of the kind we are now noticing, as a record of manifestations of this kind, may become a valuable aid in its ultimate solution. But we fear the writer must be prepared for severe comments in response to her courage in publishing some of her experiences of this nature.

The volume is full of personal allusions and reminiscences, interesting to those who are more or less acquainted with the names introduced. We could, however, have wished that the domestic incidents of the latter part had been more condensed, and we would venture to throw out a hint to this effect in the preparation of the second series.

The great charm of the book lies in its sincerity, in the straightforward simplicity of its style, and in the high tone and poetic beauty of many of the communications. It will occupy a place in the history of modern Spiritualism which could not else be filled, and there is no one but Miss Houghton who could have written it.

PARALYSED BY A PRAYER MEETING AND RESTORED BY PRAYER.

Susan, daughter of John Hayden, of New Bedford, was struck by religious excitement in the African Bethel Church, on the evening of March 4. She was able to walk home with assistance on that evening in March, but an hour afterward became helpless, and was put to bed, and has kept there ever since. At first she would make some convulsive movements at any sudden noise, but in a few weeks she became oblivious to everything. Several physicians were successively employed and dismissed, but no change appeared. She was unable to swallow anything except the thinnest liquid, and her diet for months was milk, occasionally with a raw egg stirred in it. The last physician was a Baltimore Spiritualist, who professed to be controlled by the Spirit of "Dr. Rush," and her medicines were administered during August. The pastor of Bethel Church on Wednesday, 10th inst., assembled some of the leading members of the church at Mr. Hayden's residence to pray that the girl might recover her sight. This was done by direction of Mrs. Edward Mix, of Wolcottville, Ct., who has some reputation for healing by the power of prayer. At 2.30 o'clock they engaged in prayer in the little girl's bedroom, Mrs. Mix praying at her home at the same time for the same object. While they were praying Susan shed tears profusely, and, as they afterwards sang, she began to laugh, and continued laughing until they stopped singing. These were the first signs of returning intelligence of any account, and she has since been improving. To-day she recognises her friends, answers questions by a nod or shake of the head, and seems to know all that is going on. She opens her eyes, and, except her weakness, appears to be in possession of her faculties. Her appetite is good. She is able to move her hands considerably. She is beginning to regain her voice, but has not yet obtained control of the muscles of the tongue, throat, and lips sufficiently to articulate. Yesterday she seemed to enjoy having the Bible read to her, and listened attentively to an account of her illness as given in one of the newspapers. In the article she was spoken of as being in a trance, but she contradicted that, and gave her friends to understand that she has been conscious of what has occurred all the time, through the senses of touch and hearing. Mrs. Mix has proposed that two other seasons of prayer be held, to intercede for the restoration of Susan's speech and general strength, but the times have not been fixed. The present condition of the patient is of good promise for complete recovery.—*Boston Herald*.

THE SEVENTH SON OF A SEVENTH SON.

The following is extracted from a letter of a correspondent of the *Inverness Courier*, dated from Nether, Lochaber:—"In the Highlands, the seventh son of a seventh son, whom we might call a *septemgeminus*, is believed to be born with some remarkable gift. A few weeks ago I had the opportunity of a long confidential talk with a well-known man of this kind, whose gift is that of healing; he is a respectable crofter, highly spoken of by his minister and his laird. He told me that in healing he made use of no medicines, nor applications of any kind, that whatever good he did proceeded from himself by simple manipulation. In epilepsy he strokes the patient with his hands, as he said, "in the natural direction with the grain," from above downwards; in scrofula, from below upwards. He could not always effect a thorough cure, but he rarely fails to alleviate pain. His success is speediest and most certain when, at the moment of manipulation, he himself is in best and soundest health of body, "and when," as he expressed it, "I have been able to get into my heart a very strong wish and desire for the patient's recovery." "If I am in any way out of sorts myself," he went on, "and cannot fix my whole heart very strongly on the case, I find I am not able to be of much use." I myself knew of a lad in my own parish, continues the correspondent, who had scrofula badly. It appears that he has been cured by this healing process. "Sir," said our *septemgeminus*, "he came to me, and after stroking him in the usual way on three different occasions, he recovered, and is now as well and hearty as can be. When you pass Mr. C.'s farm you will find him there as a 'halfin,' and will see for yourself." He makes no charge beyond travelling outlay. Patients mostly come to him. He only knows one other man who is, like himself, the undoubted seventh son of a seventh son, and he lives in the Island of Mull. He has the same healing gifts as himself, and is very successful in Mull, and on the mainland of Lorne.

A GHOST AT NOONDAY.

From the "Pall Mall Gazette."

We have received the following extraordinary narrative from a correspondent for whose good faith and professional acuteness of observation we can vouch. He substantiates his story with full details of dates, names, and places, which, however, for the sake of the survivors, he does not wish to be published. Without any further preface, we lay his letter before our readers:—

"As my wife and I were sitting at breakfast with a friend whom I will call Mr. A. then on a visit for the first time to our house and neighbourhood—our maid-servant passed out of the room on her way to the kitchen. As she closed the door Mr. A. startled me by saying, 'I saw a spirit of a man following that woman, who, as he passed, said distinctly in my hearing, "God judgeth not as man judgeth. I was innocent of the murder for which I have been hanged. I was there, but I did not strike the blow."'" 'What is it like?' I asked. He replied by describing a young Irishman whom I recognised at once as the husband of my domestic, who a year or two before had been executed on the charge of murder. Mr. A., a complete stranger to the locality, had only met me for the first time two days before, and he was totally ignorant of the crime in which my servant was so deeply interested. For obvious reasons the subject was never alluded to in our household, where the widow was regarded with feelings of sympathy, which led us to avoid as much as possible all reference to her husband's fate. I had previously good reason to doubt whether the evidence against him justified his execution. He had died protesting his innocence. His wife and friends were firmly convinced that, although he had been in the fight, it was not by his hand the fatal blow had been dealt. In addition to this, I had good reason to believe that the real murderer was still at large. You can easily imagine my astonishment when Mr. A. thus suddenly ventured upon forbidden ground, and abruptly declared that the spirit of a man who had suffered the capital penalty, and whose personal appearance exactly coincided with that of the unfortunate Irishman, was actually following the servant about the house proclaiming his innocence in accents which, although inaudible to me, my guest declared were perfectly audible to him. I had heard that Mr. A. had been a 'seer,' but I was not a little startled at this striking illustration of his peculiar faculty. I remarked that it was very strange, and informed him that the woman whom he had just seen for the first time with her ghostly companion was really the widow of an executed felon. Some time afterwards he exclaimed: 'There he is again, repeating the same words!' Intensely interested by this sudden and apparently supernatural confirmation of my suspicions, I determined to put the seership of my guest to what I regarded as a crucial test. I told Mr. A. that shortly afterwards I was going into the town, and as I should be passing the spot where the murder was committed perhaps his ghostly visitant might indicate the place where the dead man lay. Some time afterwards we started for the town. When we left the house Mr. A. remarked, 'There he is following us,' alluding to the 'Spirit.' When we had proceeded part of the way along the road, which was quite unknown to my friend, I made a détour to make a business call and went along another street, Mr. A. following me. Just as, without a word on my part, we were turning out of the main road, Mr. A. said, 'The spirit is standing at the corner. He says we are not going the right way towards the place where the murder was committed, and which he has promised to point out to me.' I replied, 'Oh, we shall come out in the main road again by-and-by before we reach the spot.' We proceeded on about a quarter of a mile, and having done my business and struck the main road again—which differed, I may remark, from none of the other roads we had traversed—Mr. A. soon after declared, 'There is that man just on there, waiting for us.' As we continued our walk, I purposely refrained from uttering a word, or even from thinking, as far as I could, about the murder, so as to prevent any possibility of my companion obtaining any clue. As we were passing through one of the lowest parts of the town Mr. A. suddenly exclaimed:—'He tells me that it was here the murder was committed. It was just there (pointing to the place in the road where the murdered man fell). I see the hubbub and confusion rise up before me as a picture, with the people round. He, however, again tells me that he did not strike the fatal blow. He does not excuse himself from being morally guilty as being mixed up with those who accomplished the death of the man, but strongly maintains that he was not the murderer.' I will only add in relation to the last incident that Mr. A. described the exact spot where the murder was committed, and the circumstances in connection therewith. How can you account for that? Mr. A. had never been in the town before; he had never lived within a couple of hundred miles of it; he did not know till within a day or two before he arrived that he would ever visit it; he could not by any possibility have known that the poor woman in my employ was the widow of a man who was hanged. He had no conceivable interest in deceiving me, nor was he concerned to prosecute the matter any further. I have in vain attempted to account for his story, nor can I on any of the popular hypotheses explain

to my own satisfaction how he saw that ghost at noonday. That he did see it he assured me, much to my surprise, when no one expected any such revelation; and, whatever he saw, it certainly led him to the exact place where the murder was committed."

THE LATE HARRIET MARTINEAU.

The name of Harriet Martineau has been mentioned amongst the names of eminent persons who had satisfied themselves of the reality of the phenomena of modern Spiritualism. In reference to this question Mr. Henry G. Atkinson writes:—

If we turn to the "Autobiography and Memorials," page 426, vol. 3, we find the following letter from Harriet Martineau to Mary Carpenter.

"Ambleside, April 17th, 1866.

"What your friend has heard of my belief in Spiritualism (so-called) is not true. As far as direct personal knowledge goes, I am in a state of blank ignorance of the whole matter. I have never witnessed any of the phenomena, nor conversed with any qualified observer who had. This would be wrong if I could have helped it, but the whole thing has come up (in a popular way) since my illness began."

She continued ill and unable to leave her cottage at Ambleside until she died, and in a letter to me not long before her death expressed her entire unbelief in the Spirits of the dead and a future existence; but saw no reason for supposing the whole matter to be imposture, since between an idea of fraud and the belief in the appearance of the Spirits of the dead presenting themselves in our midst, there are many ideas which may occur as the solution of the appearances. There may be for instance visible Spiritual beings—truthful, or capricious and untruthful—or there may occur apparitions in a way unexplained; or "double" reflecting somehow or other, as with the Indian prince, who, when shewn his own likeness in a mirror, ran behind to see who was there; and I think De Morgan said that Spirits were a very clumsy way of accounting for the phenomena as they had occurred in his time. But as the friend of the late Harriet Martineau, I must beg that her name may be omitted in any list of believers "after careful investigation." Had it been, as assumed, she would have told us about it in the "Autobiography," in which we find a statement precisely the reverse. The letter ends:—

"About the facts of mesmerism, my position is the same that it was twenty years ago—simply because I hold not an opinion based on any theory (for I never had any theory on it) but knowledge of facts. If Cuvier and other eminent naturalists justly insisted that no group of facts in natural history is better established on observation and experiment than those of mesmerism, it is not possible for any reasonable person who knows the facts to have variable opinions on the case."

HENRY G. ATKINSON.

4, Quai de le Douane,
Boulogne-sur-Mer, France.
September 29th, 1881.

THE MEDIUM, JESSE SHEPARD.

The *Chicago Times* publishes a communication from Mr. Henry Kiddle, in which that gentleman records some remarkable experiences with the medium, Jesse Shepard. "On one occasion," he says, "while in conversation with the intelligence claiming to be Bacon, I took down from my library the volume containing the *Essays* (volume xii. of the Spedding edition); and, turning to the essay on *Atheism*, I commenced to read, intending to elicit comment. I immediately found my auditor vastly better acquainted with the work than I was; indeed he read, without seeing the page at all, ahead of me at almost every sentence, closing with a reference to the long Latin quotation from Cicero which terminates the essay. I found, too, that he was similarly familiar with other essays, showing either that this presumed untutored young man must be a most wonderful scholar in classical and English literature, or there was another and far greater mind behind him using his brain. For example, Shepard was quite easily controlled to give the Latin quotation from Seneca in the essay on *Death*.

The psychic seemed like a person unacquainted with Latin, repeating what a Latinist was saying to him, making an occasional error from the failure to hear distinctly the words. The passage as quoted by Bacon is not as Seneca wrote it, for, it would seem, Bacon usually quoted from memory, and, while he gave the substance, often departed from the letter of the text. Now, it is a significant fact that this passage was given just as we find it in Bacon's essay. Had Shepard committed the whole book of essays to memory, Latin and all,—for he certainly did not know that I should refer to this essay at that time,—he could not have shown a greater familiarity with them."

MISS LOTTIE FOWLER, whose clairvoyant powers are well-known to many London Spiritualists, has arrived on a visit to this country, and is residing at 2, Vernon-place, Bloomsbury, W.C. Since her previous visit to England she has experienced much trouble and affliction in her family circle, but she is now in very fair health.

SIMPLICITY OF LIFE.

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

One of the first lessons the disembodied Spirit learns is the value of simplicity of life in achieving happiness on earth. Simplicity may be defined as an absence of complication in one's surroundings, an approach to a state of innocence. Thus you read of the Norfolk Islanders as living in a state of innocence and consequent happiness. They are out of the world and know nothing of its conventionalities and its cares, and you would very often like also to be out of the world, and enjoy the simple pleasures which nature provides with so lavish a hand, in those parts of the earth that have not been defiled by man's civilisation. So would thousands in your life, and the feeling is increasing yearly amongst the votaries of fashion. They are beginning to cry out "Is life worth living?" They find that when they have enjoyed all that life, as constituted by modern civilisation, can afford, they are far from having attained that happiness of which they are all so eagerly in pursuit. Alas, how mistaken are their aims, how misdirected their road. It is sad to see how little true happiness there is in your life, and how simple the remedy if people would only adopt it.

We say—Reduce your establishments, give up your wealth, which brings you no joy; retain by all means enough to satisfy your wants, but keep those wants within narrower limits. Do not imagine that because your neighbour has a yacht or a country house, a carriage and pair, and a box at the opera, such are necessary for your happiness. It is the experience of every one who has tried these external aids to happiness that they are a failure; but mankind will never learn by the experience of others. Each wants to gain admission to the magic circle that constitutes the world of fashion, to which he aspires to belong, and it is not until he has wasted the most precious years of his life in discovering that happiness is not to be so attained, that he begins to ask himself, "Is the game worth the candle?"

If men could but see the bitter regrets of those who gaze back upon their misspent lives after entering the Spirit world; how keen the anguish of soul—how hard it is to undo what has been done, and what suffering must be endured before the lost ground can be regained—they would not so readily waste precious time in vain pursuits. Fully three-fourths of the intelligent part of mankind are pursuing a wrong track, and their spiritual teachers and guides are responsible for it. They are as blind as those who follow—blind leaders of the blind.

It is not one man in ten thousand who can live the life which modern society pursues without being spiritually retarded by it, and we can imagine no greater misfortune for a man or woman who wants to be happy in this life, than to be drawn into the gay world of fashion. The first effect it has on the character is to develop selfishness. You are either courted for your beauty—if you are a woman—or for your rank, or for your money, or for your genius. Your vanity is flattered, and that at once engenders self-love, pride, ambition, envy, uncharitableness, with a little hatred and malice, perhaps, to follow. It cannot be otherwise. All history shews that, excepting in very rare instances, adulation has demoralised those who receive it. We who can see the inner workings of the minds of those who move in the ranks of fashionable life, know how hollow is the life they lead, how little of true happiness they possess.

When death intervenes then comes a rude awakening. Such men are then no longer worshipped, for they do not then possess that which attracted their admirers. They have not beauty of person, because the body has long since decayed and the beauty of the Spirit is marred by self-love. Hence to those who are high enough in Spirit life to know what is beautiful and what hideous, the Spirit body of such men is deformed and can no more excite admiration than can a humpbacked person in your world. You ask: Has it the appearance of a physical deformity in the Spirit body, or only in the garments in which it is clothed? We answer, in both. The garments are unsightly—ragged, or dirty, or tawdry—according to the character of the wearer; for each defect of character corresponds to some peculiarity of costume. The Spirit body may be misshapen, though in the flesh the owner was lovely and graceful as a sylph. Or it may be the countenance that has lost the outward mask of sweetness or innocence of expression which so many in your world know how to assume; and in their place expresses the true character of the in-dwelling Spirit. You ask: Is the pity which the higher Spirits would naturally feel towards such, whom perhaps they formerly knew in the flesh, a source of pain to the one who excites it? Yes, certainly. Old friends are drawn together after death by the great law of affinities, and they then discover that each had defects which were unknown to the other whilst they were both in the body. Hence they soon see that there is less sympathy between them than they supposed and in place of being drawn together they are repelled. They depart from each other, i.e., the good leave the bad and the bad are repelled from the good by the pity which they see excited in the breasts of the latter. In proportion as the unhappy ones are ready to progress so will that pity excite love, but in proportion as they are still in their sins, so will the pity

which they excite disgust and repel them, just as it would have done in the flesh.

Now you see how it is that beauty of body is often a snare in your world, and how fashionable life fosters and encourages self-love in its possessor.

Greater simplicity of life is the want of the age. We say, cultivate a love of nature, live more in the country, away from towns. There you may find happiness. You ask, would it not be selfish for the good and the rich and intelligent to leave the towns where the poor dwell, and where so much can be done to elevate and raise the latter? You say there are endless reformatory institutions needed in the towns to benefit the poor, and if the rich ran away from their duties in this respect, there would be no one to look after the poor. We reply that for one rich person who looks after the needs of the poor in your great cities there are hundreds who think only of themselves, and help to corrupt the poor by their evil example, and by the debasing effects of their gold. London is full of wealthy people who possess more money than they know what to do with—so far as using it wisely is concerned. These people spend their money on more or less unworthy objects, and by reason of their presence in the capital they corrupt and demoralise the poor, teaching them to think that it is the one thing needful to make money. The rich appear to be happy, and so the poor naturally strive to obtain money, in order to enjoy the advantages which the rich possess. In so doing their self-respect is diminished, they become servile, less inclined to work, and only think how they can get money without honest toil. Look again at the enormous army of men and women retained to wait on, and minister to the wants—or rather the fancied wants—of the rich. They are all more or less demoralised by the fact. The honest independent spirit which you find in the man who tills his own land and works for no master, is not to be found in them. Self-interest requires them to offer respect to those whom they do not respect. That promotes hypocrisy and deception, which is a spiritual deformity. Now, if men lived more in the country, and communed more with nature, and if every man who wanted to possess a bit of land and maintain himself on it could achieve his object, how different would your society become.

She who has beauty should be content with the admiration it excites in the heart of him she would marry. When once she oversteps this line, which is the natural and legitimate admiration that love should excite, then she is on the high road to self-love and its inevitable consequences. Those who possess rank should use the respect which it excites to set a good example in simplicity of life and many virtues—as did your late Prince Consort, as does your present Queen, and many others among the ranks of the aristocracy. If everyone who possessed wealth would make this rule with himself—to set aside a certain sum as being necessary for his wants, and to regard the rest as his only as trustee for the deserving poor, how easy would it not be for him to spend it? He would never have any regret at parting with it, and he would certainly reap a rich return for it when he reached the life beyond the grave. This is of course assuming that he has not spent the money from a selfish desire to benefit himself thus indirectly; but from a real love of his fellow men. And lastly, those who possess genius and learning, instead of crowding the salons of fashionable people and being lionized, should delight in seeing the ignorant enlightened, and in promoting the highest interests of their fellow men.

You have often admired the loveliness of the English landscape, the graceful trees, the village church, and picturesque cottages, and the quiet retirement of the homes of many of those who crowd the fashionable world of London in the summer season. Their homes are deserted at a time when nature is most lovely, and when the life of the country house ought to be most attractive. How is this? It is due to the craving for excitement that is engendered by a fashionable life. There are many causes to account for this incessant craving for excitement besides the love of pleasure and the pursuit of happiness. It is too often to escape unhappiness at home—the unhappiness of an unholy marriage. Alas, what a sink of iniquity does not this subject touch upon! Those who have sold themselves to the devil must needs dance to his piping. He has them in his chains, from which there is no escape but death or the Divorce Court. We have written of marriage in the Spirit world, but we could say much more about marriage in your world, and must say more. Suffice it to say that so long as women and men marry for money or for social rank, so long will simplicity of life as a means of happiness be, for them at least, an impossibility.

FULFILMENT OF A DREAM.—A few days ago an aged German, living on Market-street, left his vest in the store of his employer for a short time. When he returned he found that his watch had been stolen from the vest. The old man a night or two ago dreamed he saw the watch covered with straw in a corner of the yard adjoining the house where he slept. The next morning he told his dream and was laughed at by all except the woman head of the household. She advised him to go and look over the place. He did so, and in a few minutes, by poking in the straw in the spot designated, found his watch. Now the old man is a firm believer in dreams.—*Hartford Times.*

OUR CONTEMPORARIES.

"The Spiritualist."

Evidently ignoring the universal experience that popular terminology is usually so tenacious of life as to withstand all attempts at alteration, the editor of *The Spiritualist* is again agitating for alterations in the terminology of Spiritualism. He advises especially "that healing mediums would do well to call a meeting on neutral ground, and to invite a few scientific and other persons to meet them, in order to get rid of inaccurate words at present in use in the healing art, and to select others less objectionable and less prejudicial. Not only does the misuse of the word 'magnetism' excite prejudice in the mind of every scientific man who approaches the subject, convincing him that the speakers scarcely know what magnetism is, but if he comes as a patient, the mistaken use of the word establishes a point of contention between him and the operator, likely to weaken the good effects the mesmeric treatment might have given, had their minds been more quiescent and more in rapport."

The editor gives the following as the origin of the word "psychography," the title of one of M. A.'s (Oxon.) very valuable books:—"Madame Blavatsky in 'Isis Unveiled' introduced one good word into the movement, namely, 'psychography,' and it has been of special utility ever since."

In reference to experimental research in Spiritualism the editor says:—"The valuable self-recording weighing machinery generously presented by Mr. Charles Blackburn to Mr. Harrison for research with mediums at séances, has this week been taken to pieces and stored away. The latter had of late been, single-handed, incurring the rent of a room for the experiments, and before they were discontinued, he paid mesmeric sensitives, and gave time of value for other purposes in the endeavour to promote original research. The prosecution of the researches one day per week would involve him in a loss of at least £100 a year. The investigations are abandoned with regret, until those conditions opposed to all good work in Spiritualism introduced into the movement of late by a few new-comers, are removed."

"The Medium."

In an article by "Medium Ignotum," criticising the attitude of "J.K." who writes upon the "Adeptship of Jesus," exception is pretty freely taken to "J.K.'s" conclusions, and the critic, referring to the objections often urged against Christianity, sensibly observes:—

"The most formidable objections to Christianity as a bar to the world's advancement arise simply from a misunderstanding of what Christianity is. Again and again, meeting with some denunciation of its assumed errors or inconsistencies, I find on inquiry that it is a corruption which Christ never owned. Again and again, when saluted by the seeming discovery of some deeper truth or higher ideal which a new age has disclosed, on further examination I find it is something which Christ himself taught, which Christ himself lived. I venture on these remarks believing they will be in accord with the object which your journal is intended to promote. Many timid minds are frightened away from the blessings which Spiritualism contains by the needless tone of antagonism sometimes assumed against Christianity. Nor am I able to believe," says the writer in closing, "that any Adeptship or revelation of the Father in future ages can bring to light a nobler ideal or truer teaching than are to be found, by those who inquire for them, in the life and words of Jesus."

Mr. Burns in a sort of open letter to everybody, writes:—

"The Spiritualists, ever fond of describing holes in the apparel of old Dame Ecclesia, scarcely care to contemplate seriously the condition of their own garments. Those who are true Spiritualists—and they are not a few—desire to look this matter full in the face, and do their duty fearlessly. After all, our errors have been of that kind which we were supposed to be fighting against. Priestcraft, Externalism, we have declared war with, and yet we have become servile tributaries to them. We have hired others to do our spiritualising for us, or cajoled them into doing it for nought; and neglected our own spiritual development and personal responsibility. . . . After all that has been done of late it may not be deemed impertinent to ask—What have we gained by breaking away from ecclesiastical bondage, and becoming the humble servants and reverent admirers of the mediumistic adventurer? I pause for a reply."

"The Banner of Light."

The editor writes, in the number of this journal last to hand:—

"The next issue of this paper commences the fiftieth volume of its existence on the plane of journalistic endeavour. In this connection it gives us the greatest pleasure to be able to announce that the volume about to commence will be characterised by a feature which we feel will call forth the satisfaction of our patrons—viz. : We propose to enlarge the *Banner of Light* by four pages, thus making it a *twelve* instead of an eight-page paper, keeping the price of subscription the same as it is at present. We have decided to make the experiment; and trust to the generously expressed appreciation of our patrons and the public in future to render that experiment a success."

It is out of no idle compliment that we tender to Mr. Colby and his staff our best wishes for the success which, after 25 years of honourable and valuable labour, they are fully entitled to expect, for among the American Spiritual journals which reach this country the *Banner of Light* deservedly occupies the leading position as a thoroughly representative Spiritualist newspaper. Ever at the service of Spiritualism and its worthy workers, the *Banner* has befriended many a struggling medium and speaker, and, from its staunch defence of our principles is accepted throughout the great Republic, and wherever else the English language is spoken, as the leading Spiritual newspaper in the mother land of Spiritualism. That its long and worthy career may be indefinitely extended is our sincere wish.

Mr. E. W. Wallis has lectured very acceptably to large audiences in the Science Hall, Boston, and he recently had a reception tendered him in that city, concerning which it is reported that "he was entranced, and offered a beautiful invocation, and for more than an hour responded to questions in a most able manner. He was afterwards controlled by an Indian Spirit, who composed poetry, incorporating words proposed by sitters, and also gave an excellent and successful psychometric character-reading from a handkerchief handed to him. Mr. Wallis received hearty congratulations from all who were present."

"The Herald of Progress."

A lecture, "God in Nature," by Mr. J. C. Wright, trance speaker, contains many useful thoughts, amongst which is the following, illustrative of trust in God:—"The thought displayed in the mechanism of the universe is too much for my understanding to master. But that fidelity to order and that triumph of wisdom, as it has kept pace with me in the past and stands abreast with me in the present, will not desert me in the future. If I had room for a thought that catastrophe would break suddenly in upon me and annihilate my existence I should be stricken with the madness of a sailor ready to perish in the angry waters of a world. I have no such dread. I have no place in my understanding for such a fear. I am removed out of all the possibilities of despair. Nature's guarantees of my continuity and happiness are sealed on the face of consciousness. If I saw my Father in any other light, heaven would cease to be a paradise."

"The Religio-Philosophical Journal."

Andrew Jackson Davis having been interviewed by the reporter of *The Religio-Philosophical Journal*, the following amongst other questions, were put and answered:—

"What is your relation to the phenomenal phases of the movement?"

"Perfectly friendly. Why do you ask? I had supposed my position was universally well understood."

"I ask because lately, while at a Camp meeting of Spiritualists, I was told you were an opponent of the manifestations, and had done a great deal to break down circle holding."

"The truth is just the reverse. I have done much to promote the formation of investigating circles. As evidences of a future existence to the senses of mankind, I regard real spiritual phenomena as at once most desirable and indispensable. Investigating circles for such uses should be multiplied and perpetuated."

"If this is your position, why do certain Spiritualists indulge in bitterness and acrimony toward you?"

"Misunderstanding is at the bottom of it all. While I have unwaveringly favoured the development of real manifestations, I have on the other hand opposed uncompromisingly the unworthy uses of mediumship."

"What do you mean by unworthy uses?"

"Nearly all the later phases are forms of abuse—such as fortune-telling, trick-performing, miracle-working, and wonder story telling. Among these may be classed such acts as are called 'paraffine spirit mounds,' 'flower tests,' 'form materializations,' and other performances in the dark, or in such a dim twilight that no human eye can be positive about what is transpiring, or whether or not the medium is true or false."

"The Theosophist."

The Theosophist for September has an article by "H.P.B."—which we take to be the initials of Madame Blavatsky—on a communication which appeared some short time since in this journal from the pen of M. A. (Oxon.), entitled "The Claims of Occultism." This communication Madame Blavatsky quotes at length, with foot-notes, but as these notes are simply explanatory, and offer no corrections of M. A. (Oxon.)'s criticisms, we conclude that upon the whole she admits their general accuracy. That she greatly respects the author is very evident, for she speaks of him as "a profound and sympathetic writer, a personal and esteemed friend—one in short, who, I trust, whether he remains friendly or antagonistic to our views, would never confound the doctrine with its adherents, or, putting it more plainly, visit the sins of the occultists upon occultism and—*vice versa*," and she adds, in reference to the article under notice, "It is with considerable interest and attention, then, that the present writer has read 'The Claims of Occultism.' As everything else coming from M. A. (Oxon.) pen, it bears a peculiar stamp, not only of origin

ality, but of that intense individuality, that quiet but determined resolution to bring every new phasis, every discovery in Psychological sciences back to its (to him) *first principles—Spiritualism.*"

Madame Blavatsky's definition of the views of M. A. (Oxon.) is this:—"His doctrine seems to us more than ever to centre in, and gyrate around, that main idea that the spirit of the living man is incapable of acting outside of its body independently and *per se*; but that it must needs be like a tottering baby guided by his mother or nurse—be led on by some kind of spiritual strings by a *disembodied* spirit, an individuality entirely distinct from, and, at some time even foreign to, himself, as such a spirit can only be a *human* soul, having at some period or other, lived on this planet of ours." Whether this is a correct rendering of the position of M. A. (Oxon.), must be left for M. A. (Oxon.) himself to say. At any rate, even if it be, Madame Blavatsky admits that though such is not the belief of all the Theosophists, herself included, it is one which is "shared by all those Theosophists, who have joined our movement by deserting the ranks of the *oi polloi* of Spiritualism."

"We will not quarrel, but simply argue," says Madame Blavatsky. This is a sentiment which we, on our part, cordially endorse. We desire to treat our friends, the "Theosophists" perfectly fairly, and to give them the fullest credit for honesty and sincerity of purpose. Spiritualism, we say, is a fact. Theosophy, we also say, may be a fact, for aught we know, but at present we are without sufficient proof.

SPIRITUALISM IN LONDON AND THE PROVINCES.

GOSWELL HALL.

On Sunday evening last every available space was occupied at the above hall, to hear a lecture on "Magnetism as a Science and Art," by Mrs. Wallace (*née* Chandos Leigh Hunt), who dealt with the subject in a highly interesting and instructive manner. She dwelt at considerable length on the many benefits that would accrue to mankind from having a thoroughly practical knowledge of magnetism and its uses in the curing of disease, &c., several instances of which were related by the lecturer. But while extolling the virtue of magnetism, the lady did not fail to point out and condemn the abuse to which it had been and might be put by unscrupulous persons. The lecturer generously consented to occupy the platform again next Sunday evening; the announcement of which was greeted with loud applause. It was also announced that the committee had arranged for the holding of a séance every Monday night at the house of Mr. Hawkins. The first will be on October 10th; medium, Mr. Towns. A charge of sixpence each will be made, and after expenses are met, the balance will go towards augmenting the Sunday Service fund, which is deserving of more support than has hitherto been accorded to it. The friends seem determined to keep the hall open for the propagation of the cause, and are now very busy making arrangements for the second anniversary soirée, which it is hoped will be a complete success. A cordial vote of thanks was passed to the lecturer and suitably acknowledged, and a similar compliment to Signor Damiani for his efficient services as chairman concluded a most successful and harmonious meeting.—J. N. G.

CARDIFF.

On Sunday last, the Rev. John Page Hopps, of Leicester, well known to Spiritualists, preached, morning and evening, at the Unitarian Meeting Room, in this town. The audiences were very numerous and contained a large admixture of local Spiritualists. The morning subject, "Am I my brother's keeper?" was admirably treated, the great truth of the solidarity of humanity being forcibly put. The preacher pointed to the national system of education as one of the proofs that in some degree, at least, Englishmen are beginning to recognise the fact that they are their brothers' keepers, and hoped none among his hearers would ever allow the murderous sentiment of his text to sully their thoughts or stain their souls. In the evening, a crowded room testified to the growing popularity of one of the most spiritual preachers in England, the subject of the lecture being, "What proofs have we of the existence of God, and of a future life, apart from supernatural revelations?" The lecturer contended that supernatural revelations are merely super-ordinary occurrences; and instead of being infractions of any natural law, are the operations of laws ignored or misunderstood. He denied the theory of complete revelation in the Bible, and claimed that God is continually revealing Himself to us apart from anything "supernatural," every fresh invention being only a discovery of something that already existed in nature, and the outcome of the gradual progress of scientific knowledge, the discoverer having begun where somebody else left off. He looked upon the records known as the Bible as a valuable possession, it being often wise to look back at the ancient landmarks as well as forward in the path of progress. The lights of the Bible are as luminous to-day as then, and the shadows in it were warnings for us. He pointed out the great law of yearning, and its satisfaction, and asked: Shall man's highest and purest instinct—that for a future life—be the only exception? In conclusion, the lecturer said that everything in nature pointed to the fact that the future life was merely an orderly and progressive continuation of the present life, and

that the world was on the verge of discoveries in this respect that might startle and cause to wonder not a few.—W. P.

NEWCASTLE-ON-TYNE.

Last Sunday morning and evening Mr. Wright delivered two able addresses, which met with a great amount of appreciation from those assembled.

On the Monday evening he again occupied the platform, with one of his popular generalised discourses upon Spiritualism.

On Tuesday evening, the 27th, 18 Spiritualistic friends assembled at the house of Mr. Fenton, Low Fell. After sitting for some short time a female form proceeded from the cabinet. This was followed by another female form, which moved to a distance from the cabinet of about three yards, and then stood perfectly motionless, being clearly observable, in the good light, by all present. Hereupon scratchings were heard in the cabinet, and afterwards knockings were given in reply to questions asked by the friends, and upon inquiry it was intimated that the form in the circle was the mother of Mr. Fenton. After this the form moved toward her son, kissed him, and, in an audible female voice, said, "God bless you." Other two forms appeared after this one retired, one of which claimed to be the husband of a lady present, and the other partially dematerialised and then disappeared behind the curtains. We are sorry to record that on the following day Mr. Fenton, while at his work, was taken suddenly ill, and, in the course of a few days, passed on to the higher life. This good old man was one of the oldest and most assiduous workers that Spiritualism has had in the North-NORTHUMBRIA.

MISS ELLA DIETZ will sail on the 13th instant in the "City of Rome" from Liverpool for New York.

MADAME BLAVATSKY ON "LIGHT."—"It is a good and useful journal; and, if I may judge by the numbers I have seen, one whose dignified tone will prove far more persuasive with the public than the passionate and often rude remarks passed on their opponents and sceptics by its 'spiritual' contemporaries."—*Theosophist* for September, 1881.

THE LATE PRESIDENT OF THE B.N.A.S.—We learn with pleasure that our esteemed friend, Mr. Calder, has returned to London, after an absence of six months, during which time he visited Galles, Colombo, Kandy, Madras, Calcutta, Assam, Benares, Agra, and Bombay, at which latter port he took steamer, reaching London in nineteen and a-half days. It is gratifying also to be able to state that Mr. Calder is in excellent health.

A CURIOUS COINCIDENCE.—On Sunday a week ago the youngest child of Warren Wasson (Katie) was nearly drowned in a covered well, and the family were in great terror and confusion. A day or two since a letter was received from Mr. Wasson, who is in Oregon, which was written before he had heard of the occurrence. He states that about midday on the same Sunday, which was about the time of the accident, he was taking a nap and was suddenly awakened by a terrifying dream. He thought he saw little Katie dripping with water, and that the little boy, next older than Katie, was immersed in the water, and that he was able to save him only by taking hold of his ears. He says that when he pulled him out he was covered with spots like a leopard. Mr. Wasson says that as he awoke he was covered with a cold sweat and in real agony of mind. This is a very strange coincidence, and the dream corresponds with the occurrence, save that the little boy was not in danger. The little girl, Katie, when taken from the water was spotted black and blue from the chill and partially arrested circulation of the blood. Those curiously inclined can speculate upon this very singular affair, and account for it upon such theory as seems most plausible.—*Carson Index*.

"WE WILL NOT QUARREL—BUT SIMPLY ARGUE," says Madame Blavatsky in the September number of the *Theosophist*. Yet on another page of the same number we find the following strange announcement:—"The proprietors of the *Theosophist* are preparing to publish a large work, unique in its kind, save perhaps Wagner's 'Dictionary of faulty arguments and abuse, by his musical critics.' They have been collecting for over six years materials for the publication of a *Synopsis*, arranged alphabetically, and which will contain all the rude and abusive expressions, all the slanderous and even libellous sentences, Billingagate phraseology, pious fibs, malicious insinuations, and glaring untruths coupled with the term 'Theosophy' in general, and directed against the two Founders of the Society especially, as found printed in missionary and other Christian organs, since January 1st, 1876, till January, 1882. In each deprecatory sentence the name of the paper and the date will be scrupulously and correctly stated." With all due deference to the proprietors of the *Theosophist*, we venture the suggestion that they are making a sad mistake—that the course they threaten to adopt is very much like "quarrelling" and very little like "simply arguing." It is moreover a great waste of energy which might be directed to a better purpose. And it is vulgar! In the pursuit of truth it is conscious rectitude, self-possession, and dignity, that command attention and respect.

MR. J. J. MORSE'S APPOINTMENTS.—KEIGHLEY: Sunday, October 9. STAMFORD: Sunday, October 16. EASTBOURNE: Tuesday, October 18. LONDON: Sunday, October 23.

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; 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 Hon. J. L. O'Sullivan, sometime Minister of the U.S.A. at the Court of Lisbon; 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 the Medical University of Pennsylvania, U.S.A.; Bishop Clarke (Episcopalian), of Rhode Island, U.S.A.; Darius Lyman, of the Treasury Department, 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 Guldenstübbe; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," &c., whose recent researches in this subject have attained a world-wide fame; Gustave T. Fechner, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; Immanuel H. Fichte, Professor of Philosophy at Leipzig; Professors Wagner and Butleroff, of the University of St. Petersburg; Dr. Maximilian Perly, Professor of Natural Science in the University of Berne; Dr. Franz Hoffman, Professor of Philosophy, Würzburg; Dr. Robert Fries, 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; Perly, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, Dec. 6, 1877.

PROGRESSIVE LITERATURE AGENCY

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

J. J. MORSE,

53, SIGDON ROAD, DALSTON, LONDON, E.

ESTABLISHED 1878.

THE above Agency supplies all the works published by COLBY and RICH upon Spiritualism, Phrenology, Health, and all Reformatory subjects, including a large selection of choice Fiction and Poetry. The following are a few of the many authors whose works are sold, viz., Dr. J. M. PEEBLES, Dr. E. CREWELL, WILLIAM DENTON, HUDSON TUTTLE, P. B. RANDOLPH, ANDREW JACKSON DAVIS, HENRY C. WRIGHT, MARIA M. KING, A. B. CHILD, EPES SARGENT, Mrs. C. SWERT, LIZZIE DOTEY, KESSEY GREAVES, COL. INGERSOLL, &c. Full and complete List of Books, with Author's Names and Prices, post free. All Books sold as near as possible to English equivalents for American prices.

THE BANNER OF LIGHT:

The oldest, best, most popular, and the widest circulated Spiritual newspaper in the world. Post free, fifteen shillings per year.

ALL BOOKS SENT POST FREE.

Address all communications to J. J. MORSE, Progressive Literature Agency, 53, Sigdon-road, Dalston, London, E. P.O.O. on London, E.C.

NEW WORKS JUST ISSUED.

SPIRITUAL STRAY LEAVES,

BY

BABOO PEARY CHAND MITTRA,

Treats upon topics of great interest to Students of Eastern Spiritualism, and cognate questions of an occult character, which are discussed with clearness, judgment, and ability. Contains also a Novelette, entitled, "Avedi; or the Spiritualist": a Spiritual tale.

Paper Covers, price 1s.; post free, 1s. 1½d.

OUR IMMORTAL HOMES. Dr. J. M. Peebles' latest and best work. Large 8vo., cloth, gilt sides and back. Latest edition. Reduced price, post free, 6s. 6d.

SCIENTIFIC BASIS OF SPIRITUALISM. Epes Sargent's last work; one of the best books for inquirers, and the distinguished author's best and final production. Cloth. Pp. 372. Post free, 7s.

NEW WORK. JUST RECEIVED.

RELIGION AS REVEALED IN THE MATERIAL AND SPIRITUAL UNIVERSES. Dr. Edwin D. Babbitt (Author of Principles of Light and Color, Health Manual, &c.) Cloth. 12mo. Pp. 364. Illustrated. Post free, 6s. 6d.

WHO MADE THE DEVIL? A Trance Address, by the popular medium, J. C. WRIGHT, of Liverpool. 16 pp. Paper wrapper, 2d.; post free, 2½d.

THIRD EDITION.

Beautifully printed by Blacklocks, 88 p. in handsome wrapper, Price 3d.

THE LEEK BIJOU REPRINT OF

"WHAT MUST I DO TO BE SAVED?"

A DISCOURSE BY

COLONEL ROBERT G. INGERSOLL,
Minister in America of the Gospel of Free thought.

NOTE.—This New Edition contains the Author's own Preface (from the American Edition); it is the only full Report issued in this Country, and a share of the profits from it will be paid to the Author—whose approval of its Reprint in this form has been obtained.

Sample Copy post free 3½d.

All the above supplied by J. J. MORSE, Progressive Literature Agency, 53, Sigdon-road, Dalston, London, E. P.O.O. on London, E.C.

A FORECAST
OF THE

RELIGION OF THE FUTURE,

Being Short Essays on some Important Questions in Religious Philosophy.

By W. W. CLARK.

"The writer, in dealing with so-called sacred things, combines a reverential spirit with sound reasoning and the requirements of logic. We may say that the series form a kind of condensed reasoning and argument so far as we know, unique of the kind."—*Spiritual Notes*.

"This is a book for genuine truth-seekers."—*Truthseeker*.

"What we especially like in Mr. Clark's volume is his frank acknowledgment of the reality and importance of Modern Spiritualism."—*Psychological Review*.

"Proceeding with great force and originality of thought, though the author goes far away from technical orthodoxy, he never leaves the breezy atmosphere of a spiritual Christianity. He scatters on his path thoughts that clash with many of the received ideas, and thus stimulates the reader to new inquiries."—*The Homilist*.

LONDON: TRÜBNER & CO. 5s.

MESMERISM.

D. YOUNGER,

CURATIVE MESMERIST AND MEDICAL RUBBER

23, LEDBURY ROAD, BAYSWATER.

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

British National Association of Spiritualists.

(ESTABLISHED 1873.)

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

(Corner of WOBURN STREET.)

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

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

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

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information afforded to inquirers on all questions affecting Spiritualism.

Members' Free Séances are held on Thursday evenings, at 8 o'clock prompt, subject to certain regulations, which can be ascertained on application.

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

Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

Spiritualists of all shades of opinion are invited to actively co-operate with the Association on every possible opportunity.

TERMS OF MEMBERSHIP.

	£ s. d.
Country members, with privilege of voting at all General Meetings	... 0 5 0
Town members, do. do.	... 0 10 6
Members, with use of reading-room and reference library, and the right of taking out one volume from the lending library	... 1 1 0
Family tickets, with all privileges	... 2 2 0
Town members to be understood as those residing within the Metropolitan postal district.	

Light refreshments are provided at moderate charges.

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

Prospectuses of the Association and forms of application for Membership, can also be procured from the several allied Societies.

COUNCIL.

Adshad, W. P., Derby House, Belper, Derbyshire.
 Barrett, F., Hawthornden, Leacroft, Staines.
 Bennett, E. T., The Mansion, Richmond.
 Bowman, J., 65, Jamaica-street, Glasgow.
 Coffin, Walter H., F.C.S., Junior Athenaeum Club, Piccadilly.
 Crookland, Newton, Lynton Lodge, Vanbrugh-park-road, Blackheath, S.E.
 *Duan, James (of the South Durham District Association), 68, Simpson-street, New Shildon.
 Edwards, T. H., The Chestnuts, Sunbury, Middlesex.
 Evans, Colonel, E. I. U. Service Club, 14, St. James's-square, S.W.
 FitzGerald, Mrs., 19, Cambridge-street, Hyde Park-square, W.
 FitzGerald, Desmond, 6, Akerman-road, Brixton, S.W.
 FitzGerald, Mrs. Desmond, 6, Akerman-road, Brixton, S.W.
 Green, G. F., 16, Viceroy Park, Plumstead, Kent.
 Houghton, Miss, 20, Delamere-avenue, Westbourne-square, W.
 Isham, Sir Charles, Bart., Lampport Hall, Northampton.
 Lamont, J., 45, Prescott-street, Liverpool.
 *Larrod, E. (of the Leicester Society), 10, Edwyn-street, Leicester.
 Maclean, Major-General, E. I. U. Service Club, 14, St. James's-square, S.W.
 Mengens, J. G., The Manor House, Fenge, S.E., and 3, Church-lane, Calcutta.
 Morse, J. J., 53, Sigdon-road, Dalston, E.
 Pearson, Cornelius, 15, Harpur-street, Bloomsbury, W.C.
 Pearce, R., Lanarth House, Holder's Hill, Hendon, N.W.
 Pickerszill, W. C., 3, Blandford-square, N.W.
 Podmore, Frank, 16, Southampton-street, Fitzroy-square, W.
 Potts, G. H., 57, Moorgate-street, E.C.
 Reimers, Christian, 47, Mornington-road, Regent's Park, N.W.
 *Robertson James (of Glasgow Association), 36, Gerturk-street, Govanhill, Glasgow.
 Rogers, E. Dawson, Rose Villa, Church End, Finchley, N.
 Rondi, Signor, 22, Montagu-place, Russell-square, W.C.
 Spear, S. T., M.D., 13, Alexandra-road, South Hampstead, N.W.
 Theobald, Morell, F.C.A., 62, Granville Park, Blackheath, S.E.
 *Tredwen, R. Pomeroy (of the Dalston Association), 66, Claverton-street, Pimlico, S.W.
 Withall, H., 5, Angell Park-gardens, Brixton, S.W.

[* Representatives of Allied Societies who are *ex officio* members of the Council]

VICE-PRESIDENTS.

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

AUDITORS.

J. W. Gray, Esq., C.E. G. H. Potts, Esq. Morell Theobald, Esq., F.C.A.

RESIDENT SECRETARY.

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

HONORARY OR CORRESPONDING MEMBERS.

His Imperial Highness Nicholas, Duke of Lenchtenberg, St. Petersburg, Russia.
 Ahmed Rassim Pasha, Khan de Rassim Pasha a Bahdjé, Capoussou, Constantinople.
 The Baron Von Vay, President of the Spiritual Society at Pesth.
 The Baroness Adelmia Von Vay, Gonobits, bei Potoschach, Styria, via Gratz, Austria.
 The Baroness Galdenstübbe, 39, Rue de Trevise, Paris.
 Colonel Don Santiago Bassols y Folguera, Madrid.
 El Visconde de Torres-Solano, Madrid.
 The Hon. Alexander Aksakof, Russian Imperial Councillor, Nevsky Prospect, St. Petersburg.
 Signor Sebastiano Fenzi, Firenze, Italy.
 Herr Constantin Delhez, Wien, Austria.
 J. M. Peebles, Esq., Hammonton, Atlantic Co., New Jersey, U.S.A.
 Mrs. Cora L. V. Richmond, Chicago, U.S.A.
 Miss Anna Blackwell, La Trésorerie, Wimille, Boulogne-sur-Mer.
 Baboo Pearychand Mittra, Metcalfe Hall, Calcutta.
 James Mylne, Esq., Beheea, East Indian Railway, Bengal.
 Mrs. Emma Harding-Britten, The Limes, Humphrey Street, Chesham Hill, Manchester.
 A. J. Riko, Esq., Noordeinde, 198, The Hague, Holland.
 Professor Friedrich Zöllner, Leipzig, Germany.
 Dr. Maximilian Perly, Professor of Natural Science, Berne, Switzerland.
 Dr. Franz Hoffmann, Professor of Philosophy, Würzburg University, Germany.
 Gregor C. Wittig, Esq., Kornstrasse, 28, Leipzig, Germany.

W. H. Terry, Esq., 84, Russell-street, South, Melbourne, Victoria, Austr.
 M. Leymarie, 5, Rue Neuve des Petits Champs, Palais Royal, Paris.
 H. T. Child, Esq., M.D., 634, Race-street, Philadelphia, U.S.A.
 E. Crowell, Esq., M.D., 186, Clinton-avenue, Brooklyn, New York, U.S.A.
 G. L. Ditson, Esq., M.D., Malden, Massachusetts, U.S.A.
 W. L. Sammons, Esq., Cape Town, South Africa.
 J. Murray Spear, Esq., 2, 310, Mount Vernon-street, Philadelphia.
 Mrs. J. M. Spear, 2, 210, Mount Vernon-street, Philadelphia.
 J. H. Gledstones, Esq., Merignac, Gironde, France.
 Samuel Chinnery, Esq., 9, Rue Pippinère, Paris.
 Rev. Samuel Watson, Memphis, Tennessee, U.S.A.
 Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.
 M. de Bassompierre, 285, Chausée St. Pierre, Etterbeck, Brussels.
 M. A. Anthelme Fritz, Rue de Palais, 137, Schaerbeck, Lez-Bruxelles.
 Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.
 Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York.
 Comte de Bullet, Hotel de l'Athénée, Rue Scribe, Paris.
 J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, London, N.W.
 Captain R. F. Burton, F.R.G.S., H.M. Consul, Trieste, Austria.
 A. R. Wallace, Esq., F.R.G.S., Nutwood Cottage, Frith Hill, Godalming.
 Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.
 Mdlle. Huet, 173, Rue St. Honoré, Paris.
 W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.
 Dr. Grunhut, Waitzner Boulevard, 57, Buda-Pesth, Hungary.
 Dr. A. E. Nehrer, Kporjes, Hungary.
 J. W. Jay, Esq., 9, Montgomery-place, Boston, U.S.A.
 Mrs. Hallock, 4, The Avenue, Bedford Park, Chiswick, W.
 Signor Damiani, 39, Colville-road, Notting Hill, W.
 Dr. Fiel, 73, Boulevard Beaumarchais, Paris.
 Herr J. H. Stratil, Modling, 18, Brühler-strasse, near Vienna.
 M. Cochet, Rue Tangier, Algiers.
 Berks T. Hutchinson, Esq., L.D.S., R.C.S.I., 2, New-street, Cape Town, South Africa.
 Miss Lizzie Doten, The Pavilion, Tremont-street, Boston.
 H. J. Newton, Esq., 128 West 43rd-street, New York.
 Dr. Robert Freise, Breslau, Germany.
 M. C. de Rappard, 41, Rue de Trevise, Paris.
 Thos. Blyton, 38, Great Russell-street, London, W.C.

ALLIED SOCIETIES.

Home.

Dalston Association of Inquirers into Spiritualism. Hon. Sec.—Mr. J. Tait
 53, Sigdon-road, Dalston, E.
 Brixton Psychological Society. Hon. Sec.—Mr. H. E. Frances, 22, Cowley-road,
 Brixton, S.W.
 Liverpool Psychological Society. Hon. Sec.—Mr. H. Morris, 35, Cobden-street,
 Everton, Liverpool.
 Cardiff Spiritualist Society. Hon. Sec.—Mr. E. Adams, Rosario House, Rich-
 mond-road, Cardiff.
 The Great Yarmouth Association of Investigators into Spiritualism. Hon. Sec.—
 Mr. B. R. Dale, 3, Water Park-terrace, Southtown-road, Great Yarmouth.
 Glasgow Association of Spiritualists. Hon. Sec.—Mr. John McG. Monro,
 33, Daisy-street, Govanhill, Glasgow.
 South Durham District Association of Spiritualists. Hon. Sec.—Mr. James
 Dunn, 8, Co-operative-street, Old Shildon, Durham.
 Leicester Spiritualist Society. Hon. Sec.—Mr. R. Wightman, 56, Cranbourn
 Street, Leicester.

Foreign.

The Spiriter-Forscher Society, Buda-Pesth. Secretary—M. Anton Prochaska.
 Josefstadt Erzherzog Alexander-gasse, 23, Buda-Pesth, Hungary.
 Sociedad Espiritista Española, Cervantes, 34, 28, Madrid. President—El Visconde
 de Torres-Solano.
 Sociedad Espirita Central de la Republica Mexicana. President—Señor Refugio
 T. Gonzalez, 7, Calle de Alameda, Mexico.
 Sociedad Espirita di Bogota, Colombia, South America. President—Señor
 Manuel Jose Angarita.
 L'Union Spirite et Magnetique. Secretary—M. Charles Fritz, 121, Rue de
 Louvain, Brussels.

Business for the Ensuing Week.

TUESDAY, OCTOBER 11TH.—Finance Committee Meeting, at 6 p.m.
 Council Meeting, at 6.30 p.m.
 THURSDAY, „ 13TH.—Members' Free Séance, at 8 p.m. prompt.

THE THEOSOPHIST. A Monthly Journal devoted to Science
 Oriental Philosophy, History, Psychology, Literature, and Art. Conducted
 by H. P. Blavatsky. Published at 108, Girgaum Back Road, Bombay. Subscrip-
 tion, £1 per annum, post free. Post Office Orders to "The Proprietors of 'The
 Theosophist,'" at the above address.

Agents for the sale of "Light."

LONDON.

THOS. WILKS, 299, New North-road, N.
 J. M. DALE, 50, Crawford-street, Bryanston-square, W.
 R. COCKER, 74, Dalston-lane, E.
 T. BLYTON, 38, Great Russell-street, W.C.
 J. KING.—Goswell Hall, E.C.
 J. J. MORSE, 53, Sigdon-road, Dalston, E.

PROVINCIAL.

ABINGDON.—R. V. Holton, Lombard-street.
 BELPER.—T. Edwards, 8, King-street.
 BIRMINGHAM.—J. Groom, 200, St. Vincent-street.
 „ —E. J. Foley, 368, Monument-road.
 BIGGLESWADE.—J. F. Hunt.
 BRIGHTON.—Mr. Broughton, 13, St. George's-road.
 BRADFORD.—J. Clayton, 63, Manchester-road.
 CARDIFF.—J. Hogg, 66, Crockherbtown.
 GLASGOW.—W. Love, 226, Argyle-street.
 KNIGHTLEY.—S. Billows, High-street.
 LEICESTER.—J. Bent, 1, Town Hall-lane.
 LIVERPOOL.—R. Chatham, 20, Caird-street.
 NEWCASTLE-ON-TYNE.—E. J. Blake, 49, Grainger-street.
 NEW DELAVAL.—W. Cooper, 14, Double-row.
 NORTHAMPTON.—W. Eyres, Newsagent, 9, Regent-square.
 NOTTINGHAM.—W. Yates, 39, Bentinck-road, The Forest.
 „ —W. Jebbett, 57, Parliament-street.
 MANCHESTER.—J. Heywood, Deansgate.
 ROCHDALE.—Samuel Kershaw, Durham-street.

FOREIGN.

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

Printed for the ECLECTIC PUBLISHING COMPANY (Limited), and pub-
 lished for them at 4, Ave Maria Lane, E.C.—Saturday, October 8, 1881.