

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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Transmission Abroad.]

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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.

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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.

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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. Sporn's Encyclopedia of the Industrial Arts, Manufactures, and Commercial Products. &c., &c.

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SATURDAY, OCTOBER 15, 1881.

PRICE TWOPENCE.

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THE TRUTH ABOUT GHOSTS.

The Church Congress is responsible for having raised a good many ghosts. Its discussion of the subject of Spiritualism has awakened a wide interest in the question of the possible appearance of the Spirits of the dead; and the *Daily Telegraph* has turned the occasion to profitable account by publishing a number of stories—good, bad, and indifferent—about ghosts. The subject was started by an editorial article, in which was related a curious story, to the effect that whenever a misfortune was about to befall the Airlie family the warning was given by the sound of unearthly music. We give a few notes of the subsequent correspondence for the edification and amusement of our readers.

Alluding to the story of the "Airlie" warning, "Master of Arts" wrote to suggest that "as the general subject of apparitions and such phenomena is somehow in the air again" the *Daily Telegraph* should open its columns to the discussion of "the Truth about Ghosts." "Master of Arts" holds that the various theories of the Spiritualists are for the most part vague, untenable, or puerile. But he thinks that the now countless experiments more or less scientifically pursued by these persons have undoubtedly left a residuum of psychological research in the world's possession which, like the crude phenomena at the beginning of every science, deserves by this time to be examined and formulated by capable minds. We want, he adds, to see the established facts of mesmerism and Spiritualism, if there be any, and the best ghost stories, tackled by proper minds, and on the plane of strictly natural philosophy!

A correspondent who subscribes himself "A Sceptic," but who gives his name to the editor as an assurance of perfect good faith, gives the following narrative:—"I know a household in the West of England which is completely upset and rendered miserable by apparitions and mysterious occurrences which can neither be explained, terminated, nor tolerated. The lady of the house, in spite of all efforts to live down the annoyance, is driven to live away from her home as the only means to restore her health, seriously shaken by what is constantly seen and heard. The house is ancient and well built, and cost the present owner a considerable sum of money. He is a shrewd, sensible man of the world, the last to allow the reality of phenomena which diminish the value of his property. Yet from the time of his first marriage till now there has been seen, again and again, the shadowy form of a woman holding a child in her arms, and noises and nocturnal disturbances have continued. My friend's second wife has been even more troubled than the first. She has repeatedly seen the figures, sometimes plainly, sometimes as vague phantoms. Ghostly hands have been witnessed on the stair-rail, and governesses and visitors have noticed flitting lights, steps on the staircase, and doors opening and shutting in the dead of the night. The children playing in the nursery have been known to jump from their rocking-horse, and run hurriedly downstairs, crying, 'We cannot stay upstairs, mamma! There is the lady again!' My friend has applied every test which a healthy unbelief in 'Spirits' and a knowledge of human nature would suggest. Traps have been set to catch the supposed trickster; children and servants have been closely scrutinised; hard-headed guests have watched with him; I believe that an accomplished London detective has been secretly engaged to investigate the nuisance. Yet it continues, and though no actual mischief attends the midnight wanderings of the phantasms, or their queer proceedings, the worry, the discomfort, and the perturbation may be imagined."

"The Ghost of David Hume" writes:—"The truth about ghosts is, there is no truth in them! And no ghost story ever told would bear the test of scientific investigation.

Can any of your readers cite a single instance to the contrary? 'Master of Arts' must know as well as you or I that nothing can come of such a correspondence as this except the unsettlement of the public mind. The mystery which enshrouds the hereafter appeals most strongly to intellects not sufficiently robust in mental grasp to deal with the facts of the present. Hence ignorant hags gain a precarious livelihood by telling the fortunes of kitchen wenches, and better dressed rogues befool the middle and upper classes with the gross imposture of Spiritualism. . . . Consider the number of emotional persons who may be induced to imagine the dead whom they loved in life come back to them in ghostly form. . . . This superstition is a species of folly based on a very real human want. It is an excrescence on the doctrine of the immortality of the soul. Say I love a woman or a child best in the world, and one or other is taken away. From that hour forth the earth changes for me. The sun does not seem to shine with such a golden light, the summer seas lose something of their sparkle—nothing around or about is half so generous because of my loss. I need, desire, crave, long for some message from the other side of life's tangible boundary. How cruel to betray my unhinged intelligence with vain hopes. . . . I would not care to shew the world, in my own person—as 'Master of Arts' has done—that a man may be acquainted with the truths of science, be master of an English style as clear as running water, and at the same time entertain a doubt as to the 'truth about ghosts.'"

"A.T.E." says:—"As the Shropshire ghost is now interesting the public, allow me to remind your readers of a precisely similar occurrence in Australia. A murderer was really brought to justice through the apparition of his victim appearing to some of his neighbours, and the fact is recorded in the papers relating to his trial. An account of it is given in the recollections of the late Rev. Julian Young, published together with the memoirs of his father, Charles Mayne Young."

"Visionary" writes:—"Those of us who are believers in ghosts can claim the company of some of the best and ablest men—among others, Sir W. Scott, Johnson, Warren, Bulwer, Tennyson, Southey, Wordsworth, Rousseau, and hosts of literary and scientific minds, and none can discredit the testimony of Abercrombie, author of the work on the intellectual faculties. Sir W. Scott entered in his diary, February 17th, 1828, that on the previous day at dinner, in company with two or three beloved old friends, he was haunted strangely by a sense of pre-existence, the sensation being so strong as to resemble a mirage in the desert, a calenture on ship, when lakes are seen in the desert and sylvan landscapes in the sea. 'There was a sense of want of reality in all that I did and said.' Admitting that our souls are immortal, why should they not be entitled to a past as well as a future? Southey declared, 'I have a strong and lively faith in a state of continued consciousness from this stage of existence, and that we shall recover that consciousness of some lower stages through which we may previously have passed seems to me not improbable;' while Wordsworth advocates the idea in a poem, 'Our birth is but a sleep and a forgetting.'"

F. H. Grove, Dumpton, Kent, confirms the story of the "Airlie" warning. The following facts, he says, were related to me not long after their occurrence, by a lady connected with one of the oldest titled families in Scotland, and who was on intimate terms with many of my own family, and nearly in the following words:—"Early in the spring of 1845 I went on a visit to Lord and Lady Airlie. Arriving late I had to dress rather hurriedly for dinner; while doing so I heard what appeared to me a band of music at a distance. On naming this casually to the gentleman who sat next me at dinner, he said in a whisper, 'Say nothing now, it was the drummer boy you heard; I will explain by-and-by.' During the course of the evening, he told me of the legend, of which I was then ignorant, namely, that before the death of a member of the Airlie family a drum was always heard to beat in one of the corridors of the castle. Lord Airlie was then in delicate health, hence the anxiety of my neighbour to prevent any further remarks on my part, in case they might reach the ears of his Lordship, near whom I sat." I have only to add that Lord Airlie recovered and lived for, I think, four years after this time, but poor Lady Airlie, who was then quite well, died very suddenly at Brighton a short time afterwards—in June, I believe.

Mrs. Ann Day (formerly Gladden), of 31, Burgoyne-road, S.W., writes on the same subject:—

"Early in the year 1845 I went to Cortachy Castle in attendance upon Miss Margaret Dalrymple, who was paying a two days' visit to the Earl and Countess of Airlie. We arrived late in the evening, and Miss Dalrymple had only just time to dress for dinner. As she rested for a few minutes on the sofa, however (this she told me some time after we had left the castle), she heard distinctly, as if immediately beneath the floor, the sounds of fife and afterwards the beating of a drum. While at dinner, she remarked to Lord Airlie, who sat near her, 'What is that strange music you have about the house? You assuredly have an excellent piper?' Lord Airlie, without replying, dropped his knife and fork and retired from the dining-room. Later in the evening the place seemed to be all in confusion, and I learnt that Lord Airlie, after leaving the table, went to the library and dined in solitude. The next morning, whilst the family were at breakfast, I was quite alone in Miss Dalrymple's room, and as I stood before the fire I heard, as I thought, a carriage drive up, and stop dead, directly under my feet. Immediately there followed the sound of another carriage driving up, and stopping in exactly the same manner. And then, as if following the vehicles, came the tramp, tramp, tramp of marching soldiers. Then I heard some shrill notes of the fife so distinctly that I looked round instinctively, expecting to see a piper in the room. In another moment I was still more startled by the beating of a drum. About this there was something indescribably disagreeable; it seemed as if the drummer were making his way through the floor. Being a perfect stranger to the place, I thought there might be a coach road and an entrance door to the castle, near the room in which I stood, and that some distinguished guests were arriving or departing. On looking out of the window, however, I found there was no door or coach road near, and not a human being was to be seen. I concluded, therefore, that the sounds must have been echoed from a distance. The next morning before our departure, Lady Airlie came to the door of Miss Dalrymple's room, to give her a £5 note for an orphan school in which she was interested. Neither of us ever saw the countess again. She was confined of twins at Brighton some months afterwards, and died. It was not until Miss Dalrymple, a few days after we left the castle, asked me if I had heard 'the strange music there,' that I disclosed my experience, and then for the first time I learnt from her the tradition about the Airlie drummer boy. She told me that she herself had been totally in ignorance of it until her allusion at the dinner table to the music she had heard elicited from another guest an explanation."

"Ventilation" supplies the following:—"I can only say for myself, that I am not altogether ignorant of physical science; and yet I myself have witnessed phenomena for which I could not account. After the death of a female relative, whose husband at the time was lying paralysed, the room in which she died gave birth to all kinds of noises; the furniture was moved violently about, &c., while the room itself was locked, and the key in my possession. This lasted until the death of her husband, when the house resumed its normal condition. These sounds were not heard by one pair of ears, or by the inmates of the house only. And here I am reminded of another fallacy in the reasoning of ghost scoffers. They say that a man, by prolonged concentration of thought on one particular object, may project a picture of that object on to the retina. But from this view how is the following explained? A friend of mine came home one evening, and told me that he saw his father walk down the corridor leading from the boxes of a certain theatre. He was much surprised, as he imagined his father to be some miles in the country at the time. The next day he received intelligence of the death of his father at the hour when he saw him in the theatre. His father was in perfect health when he saw him last."

These are but specimens of the large number of letters which have been published by the *Daily Telegraph*. Some of the correspondents contend that all who profess to have seen ghosts must be physically or mentally diseased, and they even dilate at length on certain physiological conditions which give rise to the illusion! Meanwhile, Spiritualists smile at the self-complacency with which these men affect to settle the whole question of the "Truth about Ghosts," without ever troubling themselves to learn whether their theories fit in with the facts. Thousands of families, sitting in private home circles, see "ghosts" every week—or rather, as we should say, see, touch, and talk with the Spirits of dear departed relatives and friends! For this assurance they have the evidence of all the senses on which men usually depend for their faith in the ordinary experiences of every day life.

ERRATUM.—By a printer's error in our last week's issue, the number was given on the outside page as No. 30, instead of No. 40. In the inner pages the number was given correctly.

DO ANGELS AND ARCHANGELS COMMUNICATE?

To the Editor of "LIGHT."

SIR,—In your issue of the 8th inst. the reviewer of Miss Houghton's "Evenings at Home," remarks as follows:—"When we are calmly told by Miss Houghton 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 reviewer, however, omits to give his reasons for *suspense* or *incredulity*, which might have proved highly instructive to the readers of "LIGHT." My experience has taught me otherwise, for I may say, with an eminent Spiritualist, that I do not believe that I ever was deceived by the Spirits, or that I had reason to doubt their identity, (except on one occasion, and it was through my own fault). Yet I have assisted at between two and three thousand sésances, one half of which were with that medium of unsurpassed powers—the Baroness Cerrapica, of Naples. Thus I have communicated with tens of thousands of Spiritual intelligences, who, I firmly believe, as was proved afterwards by events, never deceived me about their identity. Through this medium, who would remain often three or four hours in the trance condition, and who was the channel of communication for sixty or seventy Spirits at one sésance, I have had messages from Spiritual beings of the highest order, including Him who promised that "When two or three are gathered together in His name, He would be in the midst of them." And why not? Have these high Spirits—the Solons, the Socrates, the Moses, the Abrahams, changed their natures, and if not, are they not more perfected and consequently more desirous to enlighten and benefit mankind? The reviewer might take exception to *Angels* and *Archangels* or to their utterances as expressed by the sensitives, but *Angels* and *Archangels*, for aught we know, may be denizens of the Spirit-world, and their thoughts may suffer in transmission through temporary defect of mediumship. In those Naples sésances a good clairvoyant assisted, who would see a Spirit with a crown on his head and a harp in his hand, and an instant afterwards David would manifest through the trance medium, and speak as David might, and so in innumerable other instances. Some years ago I sent to a London Spiritual paper a report of one of these sésances, where the Divine Nazarene blessed us with His presence; His utterances were taken down by shorthand writing, and were as simple as sublime; but the editor would not publish my article, thinking perhaps that the lapse of time had slackened the ties of love of the Great Spirit for the children of this miserable world, for whom He came and suffered so much. This malady of incredulity about identity, which affected the first pioneers of Spiritualism in this country, I regret to find is still amongst us. Now, suppose that in one of our sésances the Great Spirit of the universe were to announce His presence, why should He find us incredulous? Did He not communicate with man in former times, and does He not manifest to us perpetually through universal nature? Surely, man, the highest embodiment of His creation, may also be chosen as a worthy channel of communication between Him and His creatures; or should we with a veil of doubt put a limit to His will? The mind shrinks from the thought that the Dispenser of this grand revelation would permit those who approach the subject with a thankful heart and reverential feelings to be deceived. We consider ourselves philosophers; let us prove it by broad and comprehensive views of Spiritual Communion, lest, by narrowing our ideas, we become as dogmatic as bigoted sectarians.—I am, sir, your obedient servant,

G. DAMIANI.

29, Colville Road, Notting Hill.

London, October 10th, 1881.

To the Editor of "LIGHT."

SIR,—Having read in your paper of October 8th, the review of Miss Houghton's new work entitled "Evenings at Home in Spiritual Séance," I wish particularly to call attention to a remark of the reviewer's which I consider well worthy of notice.

Having spoken of the "firm basis of belief" which Miss Houghton claims as the result of her experiences in the phenomena of Spiritualism, he comments on the divergence which will then occur between Miss Houghton's views and those of her readers as to the reliability of the communications purporting to be from "the great names of antiquity and from the highest orders of Spiritual beings," and adds "that we are justified in assuming an attitude of suspense, if not of incredulity."

Most Spiritualists will, I conceive, endorse this sentiment,

and whatever Miss Houghton's own "unquestioning faith" may be, it is certainly injudicious, in view of the present stage of Spiritual inquiry and the intrinsic difficulty of the subject of identity itself, to present to the general public such unqualified assertions as that of communications from the Archangel Gabriel, or any other archangel.

As far as my own personal belief in the matter is concerned, it appears to me improbable that great and noble Spirits should be able to return to the grossness of earth conditions except for some high and special work, but that they should return to manifest in the séances of A, B, and C, is certainly far less probable. I do not believe high Spirits ever communicate *directly*, through any medium or mediums, but this does not reflect in any way on the honesty of the mediums, nor, indeed, on the Spirits, as we know too little of Spiritual conditions to form a correct judgment on this most difficult subject.

F. ARUNDALE.

21, St. Edmond's-terrace,
Regent's Park.
October 11th.

THE THEOSOPHISTS.

By Gerald Massey.

I see from quotations made by "M.A. (Oxon.)" in "LIGHT" for September 17th, that the *Theosophist* assigns such phenomena as the alleged stone-throwing by invisible agency, to the action of a "blind, though living force" belonging to the "invisible body of those we call blind Elementals or forces of nature," the "active forces and correlations of fire, water, earth, and air," whose shape is "like the hues of the chameleon which has no permanent colour of its own," and "it is only the trained eye of the proficient in Eastern occultism that can fix the fleeting shadows, and give them a shape and a name." A "shape and a name" is exactly what they and we want.

Do these living forces manifest what we term Mind? Or is Mind latent, incipient, among them? Science at present knows nothing whatever about the correlation of mental and elemental forces. Do these suggest a living link? What forms do they take? Because force, so-called, does not seem to cast even those fleeting shadows which can be fixed in form, and these must manifest in form for the adept to get them fixed. The remarks quoted by "M.A. (Oxon.)" are full of suggestion, but at present the vision is all visionary.

Elements are but *elements*, and cannot consciously direct anything. If there be *mind*, however less than human, engaged in these matters, we want the profound seer to fix the shadows and describe the shape. The language and traditions of the *Kabala* or *Gnosis*, no matter in what land, will not help us much, and are always suspiciously confused with certain mythical origins that we wot of. For instance, the four Spirits of the Four Elements in Egypt are from out of the Seven Great Spirits of the Great Bear. From the four corner stars of the Bear (the Coffin of Osiris, which they guard) they can be traced to the four corners of the Mount (Meru or others) and the four quarters of the later Zodiac. These were four of a group (Great Bear and Dog-Star), who appear in the Ritual, both as the Seven and the Eighth Elementaries or gods of the earliest time before the firmament of Rā was lifted.

They originated in verifiable physical phenomena and not in Spiritualism, yet they have passed into the *Kabala*, like the Seven Princes or Angels of the Chariot, just as if they were Spirits in the modern sense. The whole body of lore or wisdom, in which the Oriental occult is trained, *originated* in the celestial phenomena and not in what is called Spiritualism, although that is mixed up with the early teachings. The Spirits of the Four Elements belong to mythology, not to Spiritualism. To this great gulf, fixed at starting, may be mainly traced the difference between Eastern occultism and Western Spiritualism. This I hope to make definite and help to bridge over ultimately. Seers have often described to me (I should say, a seer, with whom I dwelt for 17 years) many fleeting forms of the chameleon kind, passing in currents and flowing rivers of force, but they *did* take forms in such wise that the *Kabalist* lingo of the Four Elements might be employed in describing them. Unfortunately at that time I was not an evolutionist. We want the seer that is trained, but for one thing he should know all that Western science has established, as well as the traditions of the East. "M.A. (Oxon.)" says he has seen phenomena which might fairly represent the gambols of a monkey, and "what for no?"

I write on behalf of the *Asamanuk pa*. Perhaps the reader never heard of the *Asamanuk pa*. The word means "Head-Ghost" or "Spectre-Elder." The name is given to a chimpanzee

or baboon that inhabits the islands of the Volta river, where the *Sisai* (the souls or shades of the departed) have their Hades or Dead-world, called *Gbohiadse*. These apes are literally "devils to throw stones." It is a native saying, "Moko ke Asamanuk pa daa tetfa." "Nobody vies with the Asamanuk pa in stone-throwing."* Now as an evolutionist, I hold that the Asamanuk pa has as good a right to his soul as I may claim for mine. And if his consciousness continues, so may his early tendency, and this may be his only mode of sending a message to demonstrate his continuity.

It would be of equal interest to the evolutionist to know that the Spirit of a monkey persisted (habits and all) as if it had been the Spirit of a man, and it would give me just as much pleasure to learn that our "poor relations" do continue, as if I received a message from some far more highly-developed being; even though they had to smash all my front windows to let in that much light.

If the *Theosophist* were also an evolutionist, perhaps he would be able to fix the "fleeting forms" of his vision, and perceive some of the Spirits of man's predecessors on the earth, as his Spirits of the earth, or in *Kabalist* lingo "earth Spirits."

VISUAL PERCEPTION.

"What is truth?" may be said to be answered by "LIGHT," and hence the motto, "Light! more light!" may well serve, though it was but the expression of the dying man whose eyes began to fail him. But what is light? And by light we mean the sense in vision and the medium of visual perception. Well, the sense of light, as well as the impressions of all the other senses, are illusory, for the whole universe is total darkness and absolute silence. Though, no doubt, our eyes and ears are very good servants to fetch and carry, and serve our need well enough, as with the little fly dancing over our head, with its hundred eyes and many legs and wings, and high up in the air there, laughing at our creeping movement and with its instincts all ready at birth, whilst man has to watch and learn before he is ready to accomplish anything at all.

The common law of the illusions of the senses is that the mental impression is transferred to the object and cause, but metaphysical idealists, like Berkeley, could not see this or analyse perception, because they insisted on the perception being the thing itself, and men of science with the ordinary belief in the perception of objects did not trouble themselves further about the question, except in the still foolish idea that the visual sense of distance can only be accounted for from an education in some way from the sense of touch, not recognising the common law with all the senses—all equally possessing a sense of distance to be accounted for—from the transfer of the train of mental impression to its cause. Hence the sun seems to shine and the sound to be in the instruments or in the air, the pain in the tooth, the feeling in the fingers, &c.; and the will seems to be free, the sense of freedom to act being transferred back to the source of the sense.

Living abroad, I have not seen the early numbers of "LIGHT," and may only be repeating what has been given before; but in the endeavour to analyse perception I am but following out the admonition by Francis Bacon, who says most emphatically that: "He who hath not first, and before all, intimately explored the movements of the human mind, and therein most accurately distinguished the course of knowledge and the seats of error, shall find all things masked, and as it were enchanted, and, till he undo the charm, shall be unable to interpret." And how true this is when we still find Dr. Richardson trying to explain the visual sense of distance by the sense of touch, and the libertarian exclaiming in triumph: "Is not my sense of freedom as reliable as the evidence of any other sense—as that my hand is cold, for instance?" And of course it is, because a similar illusion is common to all the senses, and the cold is no more in the hand than that a free or undetermined action was in the source of the sense of the freedom to act, which is in effect transferred to its source. The sense of distance with all the senses must be referred to intuition, to what the little fly and the chick have at the moment of their birth. In my next I will explain the value of the illusions as essential to life, and the source or medium of all knowledge, and not as imperfections of the mind.

HENRY G. ATKINSON.

2, Quai de la Douane,
Boulogne-sur-Mer.

* "Wit and Wisdom from Africa." Captain Burton, p. 154.

TO CONTRIBUTORS.

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

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

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NOTES BY THE WAY.

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

THE CHURCH CONGRESS.

I am so accustomed to an unfair, superficial, and abusive treatment of the claims of Spiritualism that I confess I turned to the discussion at the Church Congress with but languid interest. I thought I knew the probable course that the discussion would take. I anticipated that much would be made of the Great Enemy luring souls to ruin; of the delusions of these latter days; and of the blasphemous pretensions so freely made by Spiritualism to the possession of many of those gifts and graces which the Church in early days claimed as the sign of her Divine mission. I expected a display of holy horror, solemn warning, and comminatory invective. I am thankful to confess that my anticipations were not realised. The editor has already acknowledged in this journal the fair, temperate, and courteous manner in which the Congress treated the subject by the mouths of the clerical and lay speakers who were appointed to deal with it—Dr. Thornton and Canon Wilberforce; Messrs. Browne and Fowler. For myself I say, unreservedly, that I am very thankful to find the Church rising to a sense of its grave responsibilities in this matter, and recognising the duty incumbent upon it of dealing with Spiritualism as a great fact. This was repeatedly insisted on, and forcibly pressed home on the Clergy in weighty sentences which must bear fruit hereafter. This fact stands out prominently on the face of the report. *The Church of England, in her greatest and most representative assembly, has recognised her duty as a teacher, in respect of Spiritualism as a present fact.*

It is interesting to inquire what has induced this change of attitude. A very few years since the subject would have been met with scornful denunciation. The Clergy would have branded it as the work of the Devil without taking the trouble to acquaint themselves with its real nature. That they now deem it worthy of more sane and patient consideration is attributable, I believe, to the recent setting forth of the bearings of Spiritualism on prominent religious questions of the day. So long as the *bizarre* phenomena, records of which found their way into print from time to time, were all that reached them, the Clergy did not feel called upon to meddle with the matter seriously. But by degrees it was found that behind the phenomena was a philosophy, and that this had a direct religious bearing, impinging on the sphere of religious teaching. Writers pointed out that Spiritualism was the complement of Christianity, and contained a Divine answer to a human want. It was claimed that the parallel between the close of the last great epoch and the present phase of the world's history was precise and instructive. The Church awoke to find its own ground invaded by a powerful rival of whom it must needs make friend or foe; whose existence, at any rate, it was no longer politic to ignore. Though the old fears of diabolic agency could not be put aside of a sudden, I believe that the recognition by Spiritualists of the religious aspects of Spirit teaching has drawn the favourable attention of the Church to that which,

in its merely phenomenal aspect, would not have attracted its notice, save, perhaps, as a subject for anathema.

There is another reason manifest throughout the discussion. The Church has found itself face to face with a most determined and dangerous enemy, which assumes various forms, and which in this discussion appears as Secularism (in the paper of the Archbishop of York), Agnosticism, infidelity, scepticism, Materialism, and like designations. This ubiquitous foe to Spiritual truth has assumed proportions which are calculated to inspire profound alarm. Speaker after speaker rose to confess its prevalence, and deplore its development. Mr. Browne said "whatever Spiritualism was, it was not Materialism, and Materialism was at the present day the great danger that the Church had to face." Dr. Thornton named, as one of his points of agreement with us, the fact that ours is "a system of belief, not of mere negation of all that is not logically demonstrated." We are "Theists, if no more; certainly not Atheistic." We are naturally "antagonistic to all Sadduceism and Materialism." Against this enemy the Church finds itself to a great extent powerless. Mr. Fowler pointed out, in what seems to me the most striking address delivered in the discussion, that this is the deplorable condition in which the Church finds herself. The Church, he said in effect, teaches the immortality of the soul. If man's soul be not immortal, her occupation is gone. If it be, her function as a Teacher is rightly claimed as of imperial importance. But this is just the weakest point in her argumentative defence. Men die and disappear, and scepticism challenges the Church to produce evidence of their continued existence. At no time has Atheism "had so large a following in this country." The challenge was never so direct, so loudly uttered. What is the Church's answer? Until the facts of spiritual existence have been demonstrated in the way that is alone acceptable to a scientific age, she has none. She appeals to Faith? The sceptic has none. To her records? He denies their authenticity. To her venerable inheritance of Truth? He declares it to be neither venerable nor true. What is her reply? *She has none, except that which Spiritualism furnishes, and it is her truest wisdom, her one resource, to utilise and avail herself of it.*

This is to my mind a perfectly true, though by no means new view. In my "Higher Aspects of Spiritualism" I traversed much the same ground, and Mr. Farmer, in his "Spiritualism as a New Basis of Belief," to which Canon Wilberforce alluded, has pointed out that Spiritualism, rightly understood, is the complement and development of Christianity. Once demonstrate that life may be perpetuated after bodily death, which is what is roughly meant by immortality, and "you add certainty to faith and resolution to hope." Without Spiritualism the Church cannot do this. "It stands helpless before the onslaughts of the infidel." "Therefore, modern Spiritualism has appeared as a Divine necessity of the times." It cannot be other than a matter for deep thankfulness that an argument such as this should have been heard with attention, and have been accepted without serious attempt at refutation—for the personal advertisement of the conjuror, and the feeble jest of the speaker whose apparent *summum bonum* of Spiritual truth was the latest information about the state of the money market, are hardly to be reckoned with seriously. If the discussion had only brought out this one point—that *Spiritualism is the legitimate helpmeet of Christianity*—it would be great gain.

But, in truth, the whole discussion is eminently worth notice. Dr. Thornton's paper was a serious and honest attempt to appraise the value of Spiritualism as a factor in the religious thought of the age. His agreement, as a Cleric, with its creed as a standing protest against Agnosticism and Materialism; his recitation of some of the salient points of its teaching "inculcating 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;" his vindication of its "expressed belief in Revelation, Inspiration, and Grace," are refreshing indeed to a mind that has despaired of inculcating any higher view of Spiritualism than that conveyed by the unseemly disarrangement of furniture, or the antics of an irresponsible and frolicsome "spook." His warning to his brethren to insist that man is a Spirit, and *has* a body; to dwell much on the intermediate state, in which so large a share of human interest is centred; and to accept the super-human as by no means strange to a Church founded upon a recognition of it in ages past, was alike wise and

timely. The Church, as Canon Wilberforce pointed out, must recognise that the strength of Spiritualism lies "in the knowledge, partial and imperfect though it be, of the future life"; and must condescend to substitute for her literal rendering of Eastern allegory and hyperbole the practical knowledge of the Spiritualist.

Dr. Thornton's arguments against our position naturally seem to me the weakest part of his paper. A somewhat varied experience has made me familiar with most that can be urged against my faith. I know the objection that the intelligence of the communicating Spirit is contemporaneous with that of the medium. It is specious, but by no means exact. In very many ascertainable cases the reverse is true. Facts have repeatedly been communicated which were unknown to the medium, and sometimes in a tongue of which he was ignorant. I know, too, the theological objections that the Divinity of Christ, the Personality of the Devil, and the Verbal Inspiration of Holy Scripture are not universally accepted by Spiritualists. It is so, undoubtedly, though no hard and fast line of belief can be laid down. I will not enter into a theological argument, or I might point out that at least in respect of the two latter dogmas, we are in no sense losers by our negation. I pass to two objections that are, I confess, both new and strange to me. Spiritualism is said to inculcate a degrading view of the body, as "a foul obstructive." As treated by the sensualist, or by the man who spends all his care on it, to the starving of his spirit, no doubt it is converted into an obstacle to Spiritual progress. And in daily life the higher teaching of Spiritualism points, no doubt, to the necessity, affirmed in olden time by no less an authority than St. Paul, "of keeping under the body and bringing it into subjection." In such a sense, though neither vegetarian nor teetotaler, as Dr. Thornton thinks every Spiritualist must needs be, I am, to borrow his own apt words, "just as much a Spiritualist as St. Paul was," and just as much as the Church of England is when she recognises the duty of "subduing the flesh to the spirit." I see no degradation in that, and I presume Dr. Thornton will agree in the very simple truth that if the body be not an aid to Spiritual development it must needs be a hindrance and a bar.

Dr. Thornton's other objection to a Spiritualism of a certain type has provoked in my mind some amusement. He thinks that the phenomena with which he is acquainted do not necessarily involve the presence of Spirits. This is the old psychic force theory, and will not, I think, commend itself long to any careful investigator of facts. But, if there be Spirits, says Dr. Thornton, of what kind must be the Pochas and Irresistibles, that we read of? "How can we know their character?" In no other way than we know the character of the embodied Spirits with whom we come into relations. "By their fruits shall ye know them." If the fruits be bad, I, for one, will join Dr. Thornton in avoiding "the appearance of evil." But to what is serious argument come, when I read further, "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'!" The clerical habit of quoting texts is a very dangerous one. What has the Divine encomium upon light, according to the book of Genesis, to do with a special manifestation of Spirit power any more than with the development of a photographic plate? In either case the light is *not* good, and that is a scientific fact that we cannot help.

I am not disposed, however, to insist on points of difference, or to spend time in answering objections. If the spirit which inspired the Congress be permanent the objectors will soon find answers to their own objections. An honest search after the truth will convince any fair-minded man that he is investigating a problem which is not affected by the chicaneries of the vulgar impostor, any more than it is solved by the cheap and easy method of the scientist or the conjuror, who divide the human race exhaustively into knaves and fools, reserving for themselves only a place amongst the wise. Mr. Browne drew from Lord Rayleigh's professed inability to make an all-round theory that would explain the facts, the ingenious conclusion that there must be something in them to puzzle one so scientifically wise. There is something in them, and it greatly depends on the mental calibre of the investigator and on his methods of investigation what fruit he bears away.

It is as, Mr. Fowler said, "a proof of ^{presumption or} ignorance to shelve the question by saying that Spiritualism

is an imposition." It is not to be successfully treated in any such off-hand manner; and the attempt will assuredly involve the man who makes it in ridicule and contempt. It is a subject that merits and demands the profoundest thought, and the most careful treatment. On the one side it challenges the attention of the Physicist. On another it affords the fullest scope for the speculations of the Metaphysician. It calls upon the Psychologist to study the workings of his own spirit, and to leave for awhile his morbid investigations in the field of mental disease. It affords to the religious mind, weary and worn out with attempts to derive sustenance from the systems that have had their day, and are outworn or coated with error, a nourishment that is to be found nowhere else, and a rest that no uncertainty can give. Its study may lead the student to mark the dealings of the same God with ancient races in ancient times, and to marvel at the close parallel that the records of Buddhistic and Egyptian lore furnish him with. It is a happy result of this Congress that an impression will go forth that the most educated of the Clergy are ready to do something to meet and face this great question, and to welcome Spiritualism as their natural and legitimate assistant in the work they have to do. I trust that their example may be followed by their brethren of Nonconformist Churches, and that the heaven may in the end "leaven the whole lump."

M. A. (Oxon.).

FREE DISTRIBUTION OF "LIGHT."

The Church Congress.

Several of our readers have expressed a strong desire that a large number of last week's "LIGHT," containing the report of the discussion on Spiritualism at the Church Congress, should be posted to clergymen of the Church of England and to the leading ministers of other denominations. To enable us to carry out this very desirable object, the following contributions have already reached us:—

	£	s.	d.
A. Vacher	5	0	0
A. Calder	2	0	0
W. P. Adshead	1	1	0
M. Theobald	1	1	0
A. C. Swinton	1	0	0
C. C. Massey	0	10	6
R. Pearce	0	10	6
J. P. Turner	0	10	0

We have no doubt that many other friends will gladly aid in the work, and we cordially invite their co-operation. Many thousands of copies of "LIGHT" may thus be sent out with manifest advantage. The type is standing for the present, but no time should be lost. What is worth doing is worth doing well and quickly. We have begun the distribution, and ask our friends to help us by forwarding their contributions *without a day's delay*. Orders and cheques may be sent to the Secretary, Mr. E. T. Bennett, The Mansion, Richmond Hill.

THE CHURCH CONGRESS.

SIR,—The speeches made by the Rev. Dr. Thornton and Canon Wilberforce, and other clergymen at the Church Congress, on the subject of Spiritualism, are, taken as a whole, fair and reasonable.

The subject is, however, one so intricate and mixed that a lifetime is required for its analysis.

For instance, Dr. Thornton seems indiscriminately to assign to all Spiritualists the following teaching: "A new era is now dawning on us. The old religions, *Christianity* included, have played their part and must pass away in the face of clearer light."

Now although this is the opinion held by a very large proportion of Spiritualists, and especially by American Spiritualists, it is yet the reverse of true as applied to many Spiritualists.

For myself, believing as I do that the teachings and life of Jesus Christ are absolutely perfect, I cannot conceive of the possibility of any new truths containing "clearer light."

The truths which come to me through Spiritualism are physical, metaphysical, and religious; these last being in entire accordance with those of the Lord Himself and those of His esoteric expositors who have been born of the Holy Spirit.

But all the expositors of the teachings of Christ have not been so born, and hence the discords now existing between a hundred Christian sects.

GEORGE WYLD, M.D.

12, Great Cumberland-place,
Hyde Park.

SPIRITUALISM IN AMERICA.

Specially Contributed by E. W. Wallis.

Spiritualism in America seems to be in an unpleasant state at the present time. There are jarring strings which sound disagreeably upon the ear that is anxiously strained to catch "the harmony of the spheres." It can hardly be said yet, "See how these Spiritualists love one another," in America any more than in the old country. The great question of questions, "Are materialising mediums genuine?" still agitates the minds of many; but, just now, the question as to the value of the *Banner's* message department is being discussed with more or less freedom and feeling. Into the merits of the subject, pro and con, I will not enter, beyond saying that all Spirits, whether in the flesh or out of it, are not Solons, and consequently we must expect different Spirits to manifest varying characteristics and abilities.

Since returning from Lake Pleasant I have visited the *Banner* publishing house, and was cordially received by the courteous and genial editor-in-chief, Mr. Luther Colby, whom I found to be a most earnest Spiritualist and a firm believer in the Spirit world. Since I have seen and talked with him I can better understand the position the *Banner* takes. He is of opinion that Spiritualism is the work of the Spirits, and that he is an instrument in their hands and their representative, so to speak, on the earth, or one of the channels through which they have chosen to manifest. The *Banner* is their organ started at their suggestion, and, while conducted on a sound commercial principle, is still the Spirits' paper. He claims that a powerful band of Spirits are in sympathy with the work, and part of their plan is to keep an open channel through which they may freely manifest and be put in communication with friends on earth. Thus free circles have been established and are held thrice each week, at which different Spirits speak, delivering their messages, as far as possible, in their own style. Hence the message department of the *Banner*.

The room in which these circles are held is consecrated by being set apart for the purpose, and must be no little expense to the proprietors. The medium at present is Miss Shelhamer, a young lady of nervous organisation, quite unpretending, and *spirituelle* in appearance; and her face looks honest and true. I spent an evening in her society with other friends and, judging from the impression I then had, believe her incapable of deception. I have attended three of these free circles, when from 50 to 60 persons were present on each occasion, which is itself an indication of the interest felt. The whole proceedings were quiet, orderly, and agreeable. Questions were submitted by the chairman and very intelligently answered, after which some general remarks were made by the control, followed by the different messages. Each Spirit caused some alteration of tone and gesture, and if deception was being practised Miss Shelhamer must be a very versatile actor. This afternoon a message was given from a Spirit who was at one time connected with the *Boston Post*, when Mr. Colby was upon its staff. Mr. Colby assured me that the message was correct and declared his confidence that Miss Shelhamer knew nothing about the man or the facts stated, in her normal state.

While at the camp, as stated in a previous letter, I had slate writing from George Thompson, through Phillips, the medium (who, by the way, I understand intends visiting England next year). I had not told this in the *Banner* office, but a week ago while conversing with Mr. Colby he suddenly turned to me and said, "You know George Thompson; he's here now and wishes you had been down at the circle this afternoon." The next Tuesday I attended the circle and a message was given from George Thompson to me through Miss Shelhamer. I did not know this gentleman in earth-life, but receiving these three corroboratory messages, where there was no collusion, as far as I can learn, I am compelled to believe that he has in reality manifested to me and am grateful for his sympathy and good will.

A gentleman stated to me this afternoon that nine Spirits had spoken at the *Banner* circle, and been recognised by him; and a lady from Chicago stated that her own Spirit guide had manifested through Miss Shelhamer, and sent her a message at a time when she was most distressed in mind, which had strengthened and comforted her very much. The messages are very natural and plain, spoken in just such a manner as any ordinary person would speak who wanted to communicate with a friend by the aid of a third person, and must be very comforting to those who receive and recognise them. The

considerable number of verifications which are published in the *Banner* is proof that they meet a need, and are appreciated.

You will learn from the *Banner* of my doings in Boston, where I have been the past ten days, and now go on to Greenfield. In my next I will speak of the state of Spiritualism in Boston, and the work W. J. Colville is doing. To my many friends in England I send cordial greetings, and am pleased to be able to say that I am well and in good spirits, working as hard as I am able, and anticipating a useful time in this "big country," where I am making many new friends.

Dr. Monck has been to Lake Pleasant, and is visiting Niantic and Schroon Lake Camps, where he is having a good time, and will, I hope, recruit his health sufficiently for him to participate in the active work of the movement.

SPIRITUALISM IN THE CHURCH OF ENGLAND.

The following is an extract from a sermon preached by the Rector, in Y—Church, Somerset, on the fifteenth Sunday after Trinity, 1881. We reproduce it with pleasure in the pages of "LIGHT," because it is a cheering evidence of the fact that there are clergymen in the Church of England who, in relation to the question of Spirit Communion, not only dare to think in advance of the great mass of their brethren, but have also the courage to speak out plainly what they think. Taking for his text the words, "For He shall give His angels charge over thee to keep thee in all thy ways," the rev. gentleman said:—

Here we have a subject that we may consider with much profit to ourselves. There was a time when men thought that this world was the whole centre of the universe, and that the stars were but holes, pricked in the sky, for light to shine through. Men only discover truth by degrees, as the Lord sees they are fit to receive it. So there was a time, when most men believed that there were no intelligent beings, called human, anywhere in the whole of creation but those seen daily by us; and that there were none in this world, or *about it*, beyond those seen by our natural powers of sight. But now all this is changed; now we know there are myriads of human beings, men and women like ourselves, myriads of intelligent beings, made in God's image like ourselves, who stand in a real and important relation to ourselves, and interest themselves unceasingly in our earthly affairs. The microscope has discovered to us a world we cannot see with our bodily eyes, teaching us that there is yet another world around us, which even the most cunningly devised microscope cannot open out to our view, and we have this revelation of what *really* is from God Himself. Science is the truth of God; but His revelation in spiritual things was and is in advance of all sciences. Revelation shews us that we live in two worlds—things visible and things invisible; that just as the feet form part of the body, so visible humanity forms part of the grand whole that makes up the entire universe, seen and unseen; so that those beings whom death makes visible to us, are really always about us, having certain offices to fulfil about us, just as we have towards one another. The Bible speaks of the unseen as *naturally* as of the seen. Its object is to record things exactly as they happened, not as they appear to us to happen in our every day life. Some think the things recorded there so strange that they cannot belong to, or have any interest for, us *now*. They imagine the world of 1800 years ago was quite a different kind of world from now; and thus it has come to pass that if anyone now declares at the most solemn moment of existence, viz., at death, that he sees a visitant from the invisible world, he is called a dreamer by all but those dearest to him, and though a thousand are constantly testifying to these experiences, they do not take a lasting hold on humanity, and men will not believe in the presence of *Spirits*, at all times round them; and yet this is the age that makes its boast of progress and enlightenment! This doctrine is a very important part of Divine revelation, and was most firmly believed in, and emphatically taught by, our Saviour. No empty belief was it with the Apostles. What numerous instances do they record of eyes being opened to see *Spirits*, and ears opened to hear what they had to say. We go to the Bible for our daily food, and not as an interesting record of how others were fed long ago. We feel our world is the same world as theirs was, inhabited now by exactly the same human beings, ruled by the same Ruler and laws, as it always was. We cannot keep this fact too constantly before us. If the whole "New Testament" were to be written over again this very day, not one single alteration would need to be made about the world invisible and the relation of its spiritual inhabitants to us now. Most people believe that angels are quite a distinct race of beings from men—that they were created angels from the first. Now there is not one word of truth in this, nor does the Bible in any one place imply this. On the contrary, it teaches us that they are men similar to us. They are spoken of as men; they appear in the form of men; they did not put on an appearance of men for the sake of communicating with us; nor were they called men when all the time they were something else. No, they were more truly men than we are,

being in a higher stage of being, and clothed with their perfected spiritual bodies. And since they now "excel in strength" how comforting is it for us to know that at all critical periods of our lives (as well as each hour of them) we have them close to us and succouring us. This is their work, and everything in God's universe is conducted by means of their various ministries under Divine guidance. There are evil and malicious Spirits who influence those who, by their evil dispositions, attract them towards themselves, as "like attracts like." Good Spirits are present also with evil men, but not to them. Those who shun what is bad are by degrees elevated and strengthened and borne up in the hands of those Spirits who in God's presence rejoice over one sinner that repenteth.

OUR CONTEMPORARIES.

"The Spiritualist,"

In a brief article the editor gives it as his opinion, that, "The clergy have always exhibited less bias against Spiritualism than any other ministers of the Christian Church; several of them are publicly avowed Spiritualists, and have spoken in favour of the subject from the pulpit. At the Church Congress at Newcastle last Tuesday, the absence of abuse of Spiritualists, and the recognition of the truth of the phenomena, were more marked than might have been expected from speakers who are not Spiritualists, and who necessarily regard the subject from their own point of view. Altogether, the general tendency of the utterances is to promote friendly feeling. The Church would be unwise to reject the presumptive proofs of immortality, now as prevalent in our midst as they were among the early Christians, as recorded in Church annals."

In another article by the editor, headed "A Practical Suggestion," and which is a curious mixture of fact and fancy, we are told that, "Many grievous troubles to Spiritualism during the last three years, would have been nipped in the bud had there been a nucleus of some five or six of the best representative men to consider public questions, and make recommendations thereon to the movement or to individuals. But with no head in London, and nearly all the best public men having, to their own ease doubtless, retired into private life, various bands of Spiritualists have been drifting this way and that, and lines of action necessary for the welfare of the movement as a whole have not been taken. If some six or seven first rate men were to band themselves together merely to express opinions as to the general course the movement should take, and if they were to exclude all excitable mediums and press people from their deliberations, as being too much connected with the executive to promote judicial fairness by their *ex parte* utterances, the step would probably work well, and promote peace."

Now, as a matter of fact, the editor of the journal we are quoting from tried, some ten or twelve months ago, to form a rival to the B.N.A.S., to be called the "Psychic Club," but the endeavour ended in an ignominious collapse, while no little irritation was expressed by certain people whose names were used without authority.

"The Medium."

"J.K." adds an "Elucidation" to his former articles upon the "Adeptship of Jesus Christ," and in justifying himself against his critics, he thus writes:—"And what are the objections urged against the treatise 'The Adeptship of Jesus Christ,' but mostly exclamations of inability to reconcile the knowledge that has been now given, with the erroneous belief that has been impressed upon the mind from infancy upwards? However people may think to the contrary, Belief is as much an enemy to Knowledge as Knowledge is inimical to Belief, and all attempts to reconcile the two are simple sophistry, that is only practicable with those who have only a delusion that is neither Knowledge nor Belief. Belief and Knowledge are deadly enemies and will never be reconciled. When they meet, one inevitably devours the other, or both disable each other so as to be of no use at all. It must be either all knowledge or all belief."

Mr. Burns writes on the mediumship of Mr. J. Cecil Husk, his statements being similar to those which have recently appeared in "LIGHT." The Church Congress is to be commented upon in a future number.

"The Banner of Light."

Enlarged to 12 pages, printed from entirely new type, and brimming over with good things, our contemporary enters upon its fiftieth volume. It is now, for size, variety, and excellence of contents, and for general appearance, unequalled by any Spiritual journal that reaches us, and undoubtedly its new departure will win for it a large increase of circulation, which it eminently deserves. The contents include (among a host of other items) a lecture by Mrs. Richmond, entitled "Spiritual Safety Valves;" a quotation, in full, of the Hon. J. L. O'Sullivan's article, which appeared recently in "LIGHT;" an interesting letter, "Echoes from England," by J. J. Morse, the European representative of the *Banner*; reports of the work of J. W. Fletcher, J. W. Colville, and E. W. Wallis; correspondence from various portions of the States, reporting the progress of Spiritualism in the respective localities from which the letters were sent; some capital literary and poetical contributions, Spirit messages, &c.

"The Herald of Progress."

The subject of the historical control is this week, "G. A. Selwyn, late Bishop of Lichfield." There is also given what is described as: "The missing chapter in the life of Mr. Joseph Barker, recently published by his nephew, in which he omits Mr. Barker's own account of the power of Spiritualism in converting him to Christianity." "Spiritualism," says Mr. Barker, "had something to do with my conversion. I know the strong feeling prevailing among Christians against Spiritualism, but I should feel as if I had not quite done my duty if I did not, to the best of my recollection, set down the part it had in the cure of my unbelief. My faith, both in God and man, seemed entirely gone. I had not, so far as I can see, so much as 'a grain of mustard seed' left. So far as religious matters were concerned, I was insane. It makes me sad to think what a horrible extravagance of doubt had taken possession of my mind. A thousand thanks to God for my deliverance from that dreadful thralldom."

"The Religio-Philosophical Journal."

The editor quotes two articles from "LIGHT," one by Mrs. Stone upon the "Intervention of Guardian Angels;" and the other referring to Dr. G. M. Beard. In a leader upon "Seed Corn, Old and New," the writer says:—

"Right living, wise action in the spirit of love, is the one thing required. Forsake all hope or faith in the 'vicarious atonement' and the 'blood of Christ,' be righteous and honest, and you will be ready for a fine start in the higher realm of that eternal life in which we all are to-day. Let a man do this, and he will be saved daily from the shame and pain of soul and body that go with deeds of ignorance and darkness, life on earth will be fair and beautiful, and his transgressions will be taken away."

"The Psychological Review."

Nearly one-half of the October number of this periodical is devoted to Eastern Psychology. Two articles on this subject are contributed by "M.A. (Oxon)." The first of these is entitled "The Sufis," and is based on a curious article which appeared in the *Times* of August 20th. The writer draws interesting comparisons between the phenomena both of the present time, and of the past, in different parts of the East, and also between the ideas and beliefs with which they were associated. A conviction of the power of the soul to travel independently of the body is very widely spread, and especially that this power is exercised during sleep. A passage is quoted from an Eastern poem, beautifully expressing this idea, the last lines of which are:—

"When morning's beams illumine all the earth,
And the bright eagle 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 bridles, 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!"

The second article by "M. A. (Oxon.)" is Part II. of his "Buddhism and Western Thought." The conclusion of the writer is that "the life of the Buddha is permeated with uncompromising Spiritualism," and that "the Therapists must have handed on the Buddhist traditions to the early Christian Church."

Professor Barrett contributes an exceedingly interesting article on "Thought Reading," with accounts of experiments admirably arranged and described. We quote the author's P.S. and hope his desire will be responded to. "P.S. I shall esteem it a favour if any of the readers of your journal, who know further illustrations of this or kindred psychological phenomena, will kindly inform me, as it is only by the widest possible inquiry in this difficult region that truth can hope to be discovered.—W.F.B." Professor Barrett's address is Belgrave-square, Monkstown, Dublin.

The number also contains the usual excellent summary of contemporary literature.

TO CORRESPONDENTS.

W.W.—We will make the inquiry and let you know the result.

MISS ELLA DIETZ, accompanied by her brother, Mr. Frank Dietz, sailed on Thursday, the 13th inst., in the "City of Rome" from Liverpool for New York. How long they may remain in America is at present uncertain.

MISS CHANDOS LEIGH HUNT announces the early publication of a small medical work, which will contain information enabling every family to employ means whereby they can safely and effectually prevent, treat, cure, and eradicate organic and functional diseases of every description. Address, 13, Fitzroy-street, London, W.

MR. J. J. MORSE'S APPOINTMENTS.—STAMFORD, Sunday, October 16, Lyceum Hall, Morning at 11; Subject: "Death; What is it?"; Evening at 6.30; Subject: "Spiritualism; its Principles."—[Adv.]

SPIRITUALISM IN LONDON AND THE PROVINCES.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The usual monthly meeting of the Council was held on Tuesday evening—Mr. E. Dawson Rogers in the chair. The other members present were Mrs. FitzGerald, Miss Whothall, Miss Houghton, Mr. Desmond FitzGerald, Mr. F. Podmore, Mr. H. Whithall, Mr. C. Pearson, Mr. R. Pearce, Mr. J. J. Morse, and Mr. E. T. Bennett.

Presentations to the library were received from Mr. E. J. Craigie, Mr. T. P. Barkas, and Miss Houghton, and votes of thanks were passed to the donors.

Seven new members were elected. There were no resignations.

The Council passed a vote of thanks to Mr. T. P. Barkas for representing the Association at the Church Congress, and expressed regret that he had no opportunity of delivering his address.

The Research Committee brought up a scheme for the promotion of work in the provinces. The scheme was generally approved by the Council, and was ordered to be printed for further consideration at the next meeting.

Mr. C. Pearson proposed that a deputation should be appointed to wait upon Mr. Alexander Calder, to express the earnest wish of the Council that he should resume his position as President of the Association. This was seconded by Mrs. FitzGerald, and cordially adopted. Mr. Dawson Rogers, Mr. Pearson, and Mrs. FitzGerald were selected to form the deputation.

The Soirée Committee reported that arrangements were in progress for the first conversazione of the coming season, to be held on Monday evening, November 7th.

DALSTON.

The ordinary session of the Council of the Dalston Association of Inquirers into Spiritualism was held on the evening of the 6th inst., the president, Mr. J. J. Morse, in the chair. The usual routine business was disposed of, and five new members were elected. Arrangements were then made for the holding of a reception soiree for the members and their friends, on Monday evening, the 31st inst., the details being left in the hands of Mrs. Morse and the president to arrange. The members then formed themselves into the regular séance meeting, when a very pleasant and profitable evening was spent. On the previous week the Association received a visit from Miss Keeves, who, with her characteristic generosity, devoted her services to the benefit of the funds. The attendance of the members is steadily increasing in numbers, and a renewal of interest and activity manifests itself, which is exceedingly gratifying to the officers and members of the Association.

GOSWELL HALL.

A goodly number met on Sunday morning last at the discussion meeting, when Mr. Bowman read a very excellent paper on "Magnetism," which elicited a large amount of diversified opinions from those present. The subject was found so interesting that it will be continued on Sunday next. In the evening Mrs. Wallace (Miss Chandos Leigh Hunt) again lectured to a large and intelligent audience, upon the subject of "Home Eradication and Cure of Disease." The lecture was delivered in an earnest and effective manner, and had a telling effect on her hearers. On the motion of Mr. King a cordial vote of thanks was enthusiastically passed to the lady for her kindness in giving us two lectures gratuitously, for the benefit of the funds, and also imparting so much useful information and advice. Mrs. Wallace replied in suitable terms, after which the usual formalities brought a successful gathering to a close. The committee are to be congratulated on the success that is now crowning their hitherto hard and persevering efforts to sustain these services. Having had a glance at their programme it will be no breach of confidence on my part to inform the friends through the columns of "LIGHT" that it is full up to Christmas and two months beyond with the most talented of our platform speakers, among whom are our esteemed friends Messrs. Morse, Goss, Iver McDonnell, &c., &c.; Mr. Greenwell also having at his disposal a number of gentlemen who have both the ability and the good will to contribute to the reading exercises.—J.N.G.

NEWCASTLE-ON-TYNE.

Mrs. Hardinge-Britten.

On Sunday morning last Mrs. E. Hardinge-Britten lectured from the platform of the N.S.E.S. upon "The New Bible or the Living Word," to a large and appreciative audience. In the evening she addressed a crowded and highly sympathetic meeting eloquently and effectively upon "The Origin and Destiny of the Human Soul." Mr. Hare occupied the chair on both occasions.

On Saturday evening last Mrs. Britten delivered an able and logical discourse at the Mechanics' Hall, Wreckenton, upon "Angels' Footsteps," which produced on the minds of her hearers a deep and profound impression. Mr. H. Burton, of Byker, occupied the chair.

On Monday evening last this most able lady occupied the platform of the Spiritual Temple, Felling, and entertained the

assembled friends and visitors with an exhaustive and instructive address upon "The Great Spiritual Dispensation." The audience were delighted. Mr. Burton, of Byker, again officiated as chairman. In the same hall on the previous evening Mr. Westgarth gave a trance address upon "Objections to Spiritualism answered."

West Felton.

On Sunday last, in the afternoon, Mr. H. Burton, of Byker, lectured in the Co-operative Hall of this place to an attentive assembly of friends, his subject being "Spiritualism Reviewed." In the evening he addressed a large audience in the same hall upon "Why I am a Spiritualist." Mr. Burton succeeded in riveting the attention of his listeners and winning from them their repeated appreciation of his discourse.

Low Fell.

A SPIRITUALIST'S FUNERAL.

On Tuesday last, a large number of Spiritualists and others assembled at the house of the lately departed Mr. Fenton, to pay the last tribute of respect to his mortal remains. Shortly after three o'clock, the long funeral cortège, numbering upwards of 150 persons, headed by two of his oldest fellow workmen, and as pall bearers six well-known Spiritualists—Messrs. N. Martin, W. Hunter (Gateshead), H. Burton and J. Hare (Newcastle), W. H. Lambell (Shielda), and J. J. Morse (London), slowly moved from Chow-dean Cottage and wended towards Sheriff Hill Church burial ground, at which place it was met by a large gathering of Spiritualists and other friends. Proceeding straight to the grave the body was immediately lowered into its final resting place. The service performed was a simple and effective one. Mr. H. Burton gave out a favourite hymn of the deceased's, "When the hours of day are numbered," and after it had been sung, he called upon Mr. W. Westgarth, who, with much earnestness and with great effect, enlarged upon the lessons taught by the event, and shewed most clearly with what comfort and joy, untainted with sorrow, a knowledge of Spiritualism and its heaven-born philosophy lit up the gloomy corridors of death, making them bright and beautiful with the glowing sunshine of a fully assured immortality, giving strength and peace to the bereaved and teaching lessons of hope and the divinity of human endeavour.

At the conclusion of the address another hymn was sung, "There is a land of pure delight," and the service was concluded with the Benediction. After the closing of the grave the large congregation of friends dispersed, and the family with a few personal friends returned to Chow-dean Cottage, where, in the course of the evening, Mr. J. J. Morse, at the desire of the family, addressed the relatives and friends upon the sweet consolation derivable from the precious truths experienced by a knowledge of Spiritualism, and which was made manifest in the quiet resignation of the bereaved ones. He spoke at some length upon the merits of his departed friend, whom he knew well and from time to time had visited, ever to be the gainer from his Spiritual knowledge and experiences. The writer of this broken record would pay his tribute of regard to this good old man, who after fighting the battle of life for three-score years has passed from our presence, full of honours, to the brighter spheres of the great Beyond. Few knew his merits better than the writer, although many have known him longer. As a worker in our cause, the North, for the last 10 years, has had few to equal him, and there is not a town or village in this district but where his worth is known and where you may find Spiritualists who have first come to a knowledge of the subject through the endeavours of honest George Fenton. May all our years be fraught with as noble purpose and generous endeavour as were his.

Fenton, thy numbered years bosom'd in death,
Tell tales of joy and loving labours wrought
For human good, to blossom still on earth,
As works of truth, with fruits immortal fraught.

—NORTHUMBRIA.

KEIGHLEY.

On Sunday afternoon, October 9th, Mr. J. J. Morse, of London, delivered a trance address in the Temperance Hall, Keighley—subject: "The Church of the Future." There was a good audience, some of whom had come several miles to be present. Mr. Gray, of Bingley, presided. The subject was treated in the usual eloquent style familiar to Mr. Morse's hearers. The address was replete with striking thoughts, concise and pithy enough to be considered as aphorisms; and with earnest and powerful exhortations inculcating the benefits accruing from purity of thought, virtuous acts, and the cultivation generally of the higher life.

Miss M. A. HOUGHTON has returned to London. Her address is No. 3, Charles-street, Grosvenor-square.

Mrs. HARDINGE-BRITTEN'S WORK.—By the desire of the friends of Spiritualism in the North of England, Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows:—Sunday, Oct. 16, Manchester; 17, Littleborough; 18 and 19, Ulverston; Sunday, 23, Blackburn; 30, Macclesfield; Nov. 6, Sowerby Bridge; 13 and 14, Keighley; 20, Liverpool; 27 and Dec. 4, Nottingham; 11, Oldham; 18 and 19, Halifax; 24, 25, and 26, Batley Carr.—Mrs. Britten can still form some week evening engagements, but her Sundays up to the third Sunday in January next are all promised.—[Advt.]

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 Guldenstamme; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

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

Is it Conjuring?

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

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

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

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

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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.

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

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