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SATURDAY, OCTOBER 22, 1881.

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ORGANISATION.

II.

We apprehend that no Spiritualist will be long content with an intercourse which simply means a few physical movements and wonders, and a little gossip with one's loved ones. We hold that Spiritualism is intended to be a teacher of higher knowledge than at present can be obtained. As regards the intellect of man, its mission is to open a wider field of science. There is the nature of that system of unseen worlds to be got at; the nature of Spirit-forms, the political economy by which their world are ruled, their literature—historical, poetical, psychological, and purely *belles lettres*. The knowledge of our earth-life, immense as it is already, is little to what lies stored up in the enlightened minds of our unseen brethren. They can teach us ideas that may make our earth-life a heaven on earth. They can teach us mechanics that may take away the drudgery of toil. They can teach us history and biography that will let us into the real secret of national and personal history. They can entrance us with poetry that will fire the genius of our own sphere.

And we apprehend they can teach us truer theology and morality than we have at present. We may expect Spirit intercourse to play the part of the preacher as well as of the teacher. One of the things that has most astonished us is the lack of the preaching element which we have hitherto had in trance addresses. We have had orations, many of them really eloquent; we have had some glimmer of scientific discourse; but the preacher against sin, the rousing of the conscience by the appeal of man to man, is marked by absence.

We must expect, too, that Spiritualism will always be, if true, the centre of influences for pouring out the benevolent feelings of angels and Spiritualists upon their fellow-men. One cannot imagine a Spiritualism that does nothing to redress the grievances of mankind, to stay the tumult of war, to heal the sorrows of humanity. If angels be at work this will be the ultimate of all their doings.

Then, too, we must not forget that the very fact of Spiritualism requires an institution where an all-round culture for the purpose of mediumistic intercourse may be promoted. Knowing that its law is "like to like" we must always within ourselves foster that culture of entire manhood that is absolutely essential to the intercourse itself, if it is to be pure and true and demonstrative to all.

It is needless to say that no such organisation is at present existing within the ranks of Spiritualism. All these things, which are absolutely necessary to Spiritualism, find no centre anywhere in the world at present. It is not to be wondered at, then, that Spiritualism is as yet in mere infancy, and has not commanded the respect of science and religion. Perhaps we need hardly say, what we presume all Spiritualists of any experience will admit, that current dogmatic systems, and the whole character of popular religious life, are dead against that spirit and spirituality of life which is the most important element of the highest Spirit intercourse. Credalism injures the mind and lays it open to the most pernicious side of the Unseen. Popular theological teaching not only seeks to guide the intellect into a uniform channel of ideas but stunts and paralyses it. And it is equally harmful to the emotions and morals. If the religious life and teaching essential for this intercourse are to be provided, they must be entirely supplied by Spiritualism itself.

If this be the end and aim of Spiritualism, and it is difficult to see what else can be its aim, then the necessity of organisation is apparent. But there is one thing clear, that any organisation to meet this multiform life and culture must have an elasticity that will admit of full expression of all opinions, and the experience of all sincere minds who can prevail on people to listen to them. The purpose of Spiritualism necessarily involves this. If it be formalised into set creeds and stiff ecclesiasticisms its ruin is simultaneously begun. In fact, any one or any body that attempts the process of stifling or fossilising ought to be treated as an enemy of our sacred cause. The only thing condemnable by Spiritualists is what is manifestly provable—bad conduct morally.

It may be said that in thus sketching the function of the Church of Spiritualism, and, as we think, the Church of the Future, we are drawing too wide and bold a scheme. But we hold that no other can be thought of. A true religion means the culture of the entire man—intellect, heart, conscience, will, and body. The partiality of Church systems hitherto has been perhaps necessary or unavoidable, but the race needs now an all-round religion—one that includes all our life. The Church in every district should be the centre of human life, when it departs from the privacy of home life into the arena of wider fellowships. It is, or should be, the addition, the enlargement, of the home. Parliament, theatre, concert hall may be outside institutions, but the true Church should supply to human life in its tribal gatherings what on a narrower scale it gets in the domestic circle, and a good deal more.

It will now be necessary to look at a few specimens of organisations that have already played their part in human history. And our purpose will be best served by reviewing purely religious organisations.

None will pretend that Christianity was ever intended to be solely represented by the hierarchy of the Romish Church. The most cursory perusal of the New Testament and a comparison with the ecclesiastical system of that august Church will at once veto the latter as in direct antithesis to the spirit and ideas of the Prophet of Nazareth, as well as to the known facts of Christian Church life up to 150 A.D., at any rate. Whether between 100 and 150 A.D. the Episcopalians can find their bishop and archbishop system, or the Presbyterian his system, or the Independent and Baptist theirs, matters little to our purpose, as we are simply concerned with the question of what is expedient, not what is authoritative. Our own opinion is—admitted recently by an Irish prelate as well as a Bampton Lecturer—that the Independent and Baptist Churches are in the apostolic form. But, as Spiritualists, we of course negative any system that means a hierarchy, or the dominance of any privileged class, or the division of the body into cleric or laic sections. Hence we rule out Episcopacy and Romanism at once as impossible for us.

And the Presbyterian form is just as reprehensible. As some one has said "Presbyter is but priest writ large," a fine play on the history of the words, and on the history of the Presbyterian system. From a careful study of that system we have concluded that we would sooner attach ourselves to Episcopacy than to Presbyterianism, for the former certainly in practice allows more liberty. There is more priestliness, in fact, in Scotch presbyteries than in diocesan conclaves, despite all the cautious and well-guarded admission of the laity into presbyteries, synods, and assemblies.

The Wesleyan system is a modification of the Presbyterian, and a fine system for its purpose, but only recently has the Wesleyan Conference allowed the laic element to enter its chief ecclesiastical body, and that only to prevent a complete rupture of the body. The Wesleyan body has made a ministerial class a trifle better than the priestly, but it has sacrificed the laity for all that. Hence we do not think that that system is worth our dilating upon, though there is one feature of it lacking in the

Independents and Baptists, or one section of the latter, which we shall allude to in drawing out our scheme.

The Independents and Baptists are in ecclesiastical government exactly the same, the latter differing only from the former in their method of baptism, a very important difference in its spiritual aspect. Their system is the independence of every church or society from every other. Each church governs itself, managing all matters by the major vote, with an executive of deacons and a presiding minister. The system seems to us a good one, though it has an essential weakness. It depends for its successful working mainly upon the spirit of the members of the church, or that of the deacons, or perhaps still more, upon the spirit and wisdom of the presiding minister. Our experience is that if the minister be a true man all is well; if not, all is bad. It is a striking fact that these two bodies, the freest of Protestantism, are to-day the most orthodox, the least controversial, the most progressive, and the most Christlike in spirit. Their splendid successes in numerical advance and in attainment of political liberties, are a striking testimony to the truth that where the "Spirit" is there is liberty.

But their weakness is in the excess of independency. The weaker bodies oftentimes get crushed from lack of needful support, which the town and wealthier churches could easily supply if the independent principle were a little modified. This is where the Wesleyan system is better, being based upon the principle of distribution, so that the towns give to the villages.

The General Baptist body is, to our mind, the pattern organisation of Protestantism. It is the freest too. Not a large one, and not popular till lately, it is now rapidly rising to an important position. It recognises the principle of independency with that of cohesion of the general body. It has always grouped its churches into districts, with district assemblies meeting periodically, consisting of ministerial and lay representatives, to discuss the general questions of the district. The whole denomination has a United General Baptist Conference, with elected representatives, meeting annually at some important centre by invitation, to discuss the broader questions of the body. We shall largely borrow from this and the political system of the United States for our suggested scheme.

We have thus alluded to various systems, not to criticise their particular religious views or the honesty and excellence of their purposes, but simply to enable our readers the better to grasp our own proposals for organisation amongst Spiritualists. But let it be understood that any system adopted must be subject to the law of elasticity and modifiableness by the general wisdom to meet the exigencies of the times.

We shall elaborate our scheme in our next article.

IOTA.

A BIRD MEDIATOR.—One of our correspondents writes: "I have just had with me an old gentleman near eighty, Mr. S—, a landscape painter. He tells an interesting story. His father was a house painter and decorator in a country town in the Midlands. One wet autumn all demand for his work had stopped. Mr. S. was the eldest son. He thought it would ease the family—there were several daughters—if he got work elsewhere, his brother being able to take his place when work came in. His father would not listen to it, and was angry as often as the son mentioned it. At the end of a fortnight he found excellent work open to him at Lincoln. A day was fixed for him to go to it. The father would not fall in with it. The morning came for leaving; the father, silent and out of temper, went into the garden. The son bade farewell to the mother and his family, and said he could not go without a parting word from father, and went into the garden to get this parting word. As he drew near him he felt a bird settle upon his hat and then hop upon his shoulder. It was a robin! The father, looking up from his digging, looked earnestly at his son and the robin, said he couldn't stand against this, shook hands, and took leave of him with 'God bless you! It may be for the best.' At Lincoln Mr. S. was enabled to make a good start in life. He was then only twenty. He commenced there his study of fine art. He did not go home for years. His father was then dead. His mother, talking over his leaving home, said that when his father came in from the garden on that day he was quite changed in manner, seemed to be much moved and thoughtful, but would never give an account for the change. The robin, Mr. S. says, is held in that part of the country in superstitious regard. It has been his favourite bird ever since."

SPIRIT TEACHINGS.

SECOND SERIES.

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

No. XI.

I wish to ask about the photographs. Is the Spirit substance of which you tell us the same, or analogous to, that which takes place in Materialisation?

No. It is of similar kind but not so material. It is more akin to the light which is seen in the room during a sitting, and which is capable of more or less condensation.

Then you say that a recognised photograph is no proof of the presence of the Spirit?

It is no absolute proof of the presence. Your ideas of presence are material. We have told you that Spirit can operate from a distance, and though it is no proof of presence, it would usually be intended as evidence of the return of the departed friend to the earth sphere. We told you that the photographs of Spirits so called, are pictures of Spirit substance made for purposes of recognition. They would be made either by the Spirit itself, or by some Spirits who are acting under his direction, save in cases where deceptive agencies were at work. This is so in the case of the last picture of which you inquired of us. It is plainly the work of agencies whose desire it was to deceive and discredit the manifestations. We warn you again against deceptive agencies, which abound and will be increasingly active. It is well that you know it. We can guard you from invasion by them, but not from attack. You are warned in time. We have told you before.

Yes. And they seem to be at work in other ways. Mr. — has apparently been stating that he is in regular communication with Sunshine who, you have told us, is unable to return. I do not know exactly what is stated, but so much as that, at any rate. That is not so, is it?

It is not needful that you should ask. We have told you that the Spirit has not returned and that it is not judged well that she should. We know nothing of the person to whom you refer; but he is probably the sport of deceptive agencies. Many such would have personated your friend had we not guarded the circle. Doubtless it is one of such. Had she been able to come it is to our circle that her sympathies would have drawn her, not elsewhere.

Yes. But it is upsetting; and I wanted your assurance.

You need it not; you must expect many such assaults. They will be made and you must prepare. Our mission is too important not to challenge envy and attack. We warn you. Leave behind all that is of earth, so far as that may be. Quit even the personal views which only hamper us; and reach steadily forward to the enduring and eternal. In most cases that which is personal ends in the selfish and trivial. With such we have little to do—as little as we may. Evidence and proof is now accumulated and we press on. Be of good cheer. God's right is more powerful than evil.

It seems that it is so difficult to discover deception?

No; not difficult, save to those who invite it by mingling with the undeveloped. With these, deceptive influences always enter in some degree. Keep yourself pure and the eyes fixed upwards. Much of the preliminary work is now done. But, as we said before, we will strive to produce a Spirit picture at Hudson's. I know little of that, but Benjamin and others are able to help; and if we succeed we shall be able to shew you that such things are done. You must arrange for experiments. We will advise you from time to time.

One more question. Will you find out about this story?

Friend, we know not what there is to discover; and were we to spend pains in unravelling every attempt that will be made at deception we should do nothing else. We have other plans, and these deceptions do not concern us. Sufficient that they are deceptions. That is sure. Leave them to die. They will

not injure us save in so far as you heed them. We are ready to give you information when we have it, but we cannot seek it out. Cease now.

No. XII.

I must ask more about that question of personation. Can you tell whether it is a case of Spirit influence at all or of pure imagination?

It would be well for you to leave this matter. It can serve no good end to continue to discuss it. We said what we wished to say last time we met our friends. We cannot tell you whether the story is the result of Spirit influence or not; your strongly formed impression is probably true. At any rate it prevents us from influencing your mind, did we even wish to do so. It is useless to enter into questions on which your mind is strongly set. We could not give reliable information nor is it important. We know well that assaults of this kind will be made, and that the adversaries may hope to retard our work by such means. They may even succeed for a time in doing so if you heed too much minor matters. It may be that this form of attack may succeed in introducing elements which in the end may break up our circle. We cannot tell. We should deplore it greatly, but we are powerless to help it. It rests with our friends in the body. But of this be assured—our work will go on even though slowly, and we cannot allow it to be hampered by any attempt which the adversaries may make. We deplore the annoyance but you over-estimate it much.

No: not I. I believe it to be the outcome of over-weening vanity and bitter jealousy, and at the bottom there is a devilish cunning which may well be the work of a fiend.

We know not. We have other subjects which engross our attention; sufficient for you that the statement is untrue. You will not alter it by angry words. Your mind is in no fit state for communing. It is too positive. What though one person more or less reject our message, and despise it and us? Surely even your limited vision can see how blessed an influence it is even now; and your mind can dimly picture how in the future, when the mists of prejudice and human passion which cling around your lower world shall be cleared away, it will shine brighter and shed a holier influence around. It is so that God's truth is revealed, and has been revealed in all ages and through all time. One age slights the message and the messenger, another glorifies him and his work. And we know full well, both from our present experience and from the remembrance of our human life, how bitter is the consciousness of misconception and untruth. Many a soul has fainted and given way under it, and the martyred Spirit-band includes many a soul whom scorn and rage, and jealousy and human passion, have availed to crush, though the body had not been tortured or the earth-life cut short. We grieve over the long roll of crushed and ruined hopes. Many are frightened and turned back when the world's scorn has been turned upon them, and some are driven by it to noisy retort, and to angry recrimination, and so are diverted from higher aims. Angry passions are stirred and Spiritual calm is gone. The adversaries step in and the Spirit falls a prey to their assault. Many souls have thus been lost to us, and ends and aims that once were noble are lost amid the fogs and mists of earthly prejudice and passions. The goal is lost sight of and the Spirit sinks. Friend, we would fain give you a word of counsel, and remember that it proceeds from one who knows of your spirit and sees its dangers, and who is desirous to guard you. You are in no risk of falling into the snare of turning back from the truth because it is not fashionable with men. We have endeavoured to temper a spirit which is rather strengthened than cowed by opposition. It is not unpopularity which will turn you. And you run little risk of frittering away opportunities by sloth or by aimless and vain efforts to convince those who will not be convinced of what they care not for. We have taught you that lesson. But you are in grievous danger of doing harm to your Spiritual life by impetuous and vindictive recrimination on those who misjudge and hurt you. Here lies your danger, good friend, and it is well you should remember that a soft answer is at times the best, and that motives and acts may be misjudged without dishonesty. Nay, even when the basest motives have prompted the accuser it is not well for you to be exposed to the wearing process of angry discussion. Better far that you fix your Spiritual gaze upwards, and leave the lower depths alone to the undeveloped souls who haunt them. The process of angry arguments and retort is not one that fosters the spiritual life. Rather it destroys or maims it. The Spirit becomes dwarfed

and unfit for nobler aims, and so the adversaries triumph. It is needful that we warn you of this, for provocations to wrath will never be wanting to one who takes active and prominent part in our work. It must needs be so, and for your soul's sake see to it that you mix as little as possible with such disputes. Temper your impetuous zeal, and learn a lesson of repose. There is too little of it in your life and you need it sorely. Ponder our words, for verily they are words of truth.

Yes, I believe you are right. Certainly your words breathe a calmer influence than I have felt lately. If we could only rise above this earth. But there one gets impractical. Look at —. And sentimental impracticality is almost worse than anything. I think so at least.

We have succeeded in calming your spirit and you can see now that you do not need to be so wrath. There is no need to be impractical, but meditation, and prayer, and rest, are needed by you. The mean is desirable. We would fain cultivate in you the higher life, but your work is still amid the lower, and your mind must be directed to that which is necessary as a foundation. You will do well to work more for the future and to rest less in the present.

I don't quite understand. I always think more of posterity, believing that the present generation is comparatively unimportant.

Yes, yes. It is so. What is being done by you is but the foundation, as we say. We led you to put out ideas on our teaching as they affect religion. It was under our guidance that it was done, and we wish you to turn your mind rather to such questions than to answering objections which are foolish and which will perish almost before they are born. Leave them to die.

Oh! Then that was a sort of control with F—. I have replied to attacks because I thought it well to shew that all the argument was not on one side.

It is well, but there is no need to waste more time on such attacks. Leave them to die. We see more clearly than you and value them at a truer estimate. We shall lead you to do good service in estimating for America the status of our mission and work. We desire that, and we seek to aid you in compiling a treatise which, even in dealing with the objective phenomenal part of the work, is useful, and which when it comes to the root of the matter will be still more useful. We hope great things from the book as a storehouse of information, and argument, and instruction. Moreover, we desire our teachings to be put forth as we direct. That work, with the addition of such instruction on questions of social reform as we influence you to put forth in other quarters, is more than sufficient without entering into further matters. Avoid trivialities in all things. You have other work. We have directed you of late strongly to this development. We have led you by degrees to a position whence through you we may exercise our influence in instructing men. And this it is which is your present work, and for this reason we have endeavoured to turn all your energies into that channel. We have not deserted our friends and you. Nor have we ever lost sight of our work. But it changes its phase and we have judged it well to lay before you what has now been said. Ponder it well.

Yes, I have read carefully what is written. It is most curious to trace your plan and to see how you know all I do. I wish other people could know in themselves how strange this double life is. Human Nature, Spirit Teachings, Religious Essays, Social Essays, Politics. Yes, it is enough. And you take no count of my daily engagements and the information you give through me to hundreds by letter. I begin to see that all acts are guided, and that the whole life is moulded by unseen power. It is very strange and leads one to take quite new views of life.

We may not speak more now. The Supreme keep you and bless you. + IMPERATOR.

The merit of our actions consists not in doing extraordinary actions, but in doing ordinary actions extraordinarily well.

GERALD MASSEY writes:—Should anything occur to me in your line—which I am considerably out of at present, although intending to converge in the end—I shall be pleased to send it to "LIGHT," which is in every way a credit to the cause.

"THE RELIGION OF THE FUTURE."—97, High-street, Dorking, October 17th, 1881. Sir,—In a foot note on page 156 of "A Forecast of the Religion of the Future," I have inadvertently given Mrs. Desmond FitzGerald, Akerman-road, Brixton, as the author of the paragraph cited. I find it should have been Mrs. FitzGerald, 19, Cambridge-street, Hyde Park-square. May I ask the favour of correcting this through the medium of your columns?—THE AUTHOR.

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.

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.

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* 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.

NOTES BY THE WAY.

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

The *Journal of Science* for September contains some extremely interesting matter, to which, though tardily, I may be permitted to refer. Colonel Drayson, a name well-known to Spiritualists of the last generation, contributes a paper on a favourite subject, "The Alteration in the Centre of Gravity of the Earth." Dr. R. Lewins stands sponsor for a reply by "C. N." to some criticism on his "Hylozoic Materialism," or, rendered into the vernacular, the doctrine of the inherent and inseparable vitality or energy of matter. There are many points on which Spiritualists would join issue, but the article is valuable on the simple ground that it puts forth clearly and logically the view of the pure Materialist. Where there is no substantial and fundamental agreement on principles, argument is a waste of force. I do not, therefore, attempt to traverse the conclusions arrived at. I should be forced to begin by assailing the premises. I am sensible, however, of benefit from reading a clearly stated case.

"The Transfer of Sensation" is an article of very great value. It deals with Dr. Davey's record in *The Journal of Psychological Medicine and Mental Pathology* (vii., pt. 7) of a case which has come under his notice at Bristol. Mrs. Croad, it would seem, has been totally blind since 1870, and deaf since 1871. Nevertheless she exhibits a remarkable power of describing objects, which she cannot possibly see, by touching them with her fingers. She also shews very marked power as a clairvoyante.

The facts are these. Drs. Davey, Andrews, and Elliott "placed a pad of cotton-wool over each eye." They "covered the face with a large and thickly-folded neckerchief tied securely at the back of the head." More than this—"cotton-wool was pushed up towards the eyes on either side of the nose." Great is the scepticism of science! Not content with this, "the aid of two fingers of a bystander was called into requisition, and with these a continued pressure was kept up outside, and over the neckerchief and wool, and above the closed eyes." This would seem to be pretty conclusive. However, in addition, "the room was on two occasions very thoroughly darkened." It is satisfactory to learn that "under these circumstances the results must be accepted as decisive proof that the fingers were doing duty for the eyes."

What were the experiments? A photograph being handed to her she "places it on or about the chin or mouth, and perhaps draws it across her forehead, but the minute examination is apparently the work of the fingers of the right hand. These several acts are, for the most part, followed by quiet and intense thought, a well marked concentration of mind on the picture, when she writes on a slate kept near her a description, sometimes full and detailed, of the card, its colouring, and the objects thereon. Occasionally her rapid precise perception of the picture, and of the many and minute objects going to form its entirety, is really startling."

The method of communication between Mrs. Croad and her friends is by writing with the finger on her forehead. Her daughter, however, being more closely *en rapport* with her, is

enabled to convey her thoughts and desires if only she be in near contact with her mother. It would seem, therefore, that beneficent nature has made amends to Mrs. Croad for the loss of her two very important senses, by the transference of sensation to her finger-tips. And further, it looks as if her inner faculties had become so developed that one closely in sympathy with her can communicate thought to her without any palpable means. The ordinary avenues of sense being stopped, the spirit has found or made others.

This is not all. Mrs. Croad has the power, as Dr. Davey testifies, "of detecting, as it were, by sympathy or by a community of ideas and feeling, any letter written by a friend of hers and put into her hands by a third party." More still. She foretells Dr. Davey's visits. She even tells what she has no sort of natural means of knowing. Dr. Davey says, "she asked me if I would allow her to tell me a secret in my own life-history, and would I be offended if she wrote it on her slate? I replied, no. That written on the slate was and is a fact, than which nothing could or can be more truthful and to the point. Dr. Andrews is prepared to verify this." Dr. Davey's precise legal phraseology is very impressive.

Another instance of this mysterious power. "It should be added, on the authority of Mr. Westlake, that Mrs. Croad asked his wife whether there was a room beyond (pointing where there was a passage). Being told 'Yes, two,' she said, 'What does the servant do down there at night when you are all in bed?' She was told that the servant had no business there; and the reply was, 'Well, she does go down there, I have known her do it more than once. She takes off her boots first.' It is added, "We made inquiries, and found that when she thought we were all asleep, the girl went into these rooms and helped herself—little thinking that her movements were being traced by a blind and deaf woman."

Dr. Davey makes his own position with regard to these facts abundantly clear, and the writer of the paper in *The Journal of Science* is very careful to shew that there is no leaning to "Spiritualism, jugglery, dominant ideas, and the like." "Of matters supernatural, or forces outside of Nature," says Dr. Davey, "I know nothing. If anyone expects me to discourse or speculate on the immaterial, the metaphysical, he will be disappointed, for this single and sufficient reason, I believe in nothing of the kind. As a Materialist I hold that to degrade matter as is now done, to regard matter as else than the mainspring—the only direct and sufficient cause of each one and all of the vital phenomena—else than the ever-potent force at work in and through both the organic and inorganic worlds; and as such, doomed, in virtue of natural law, to realise, ever and anon, that sublime adaptation of means to the end, at once sustaining, perfecting, and all-wise: so, I say, to degrade matter is to stem the tide of truth, of progress, and humanity."

Very fine words: very noble sentiments. Does Dr. Davey know personally any thing of the phenomena called Spiritual? Is his criticism that of one who has settled matters on *a priori* principles: or has he investigated for himself? If so, he should know that the utterances I have quoted are mere wind, uttered without an idea of the real cause of the phenomena that he is discussing. They may serve their purpose in preventing his *confrères* from refusing credence to the facts he narrates. Having done this, they may be left to fall to the ground. The phenomena are those of simple clairvoyance; and the facts recorded derive their principal value from the character of the recorder. Such facts are familiar to students of psychology, and are explicable solely and only on a Spiritual basis. Mollie Fancher in New York, as Epes Sargent and many others testified, selected nice shades of colour in a dark room, and predicted, with unerring certainty, the arrival of her friends. Her senses were useless, but the clairvoyant sense more than supplied the want. Any fairly informed student of the subject can supply cases from his reading or experience which are parallel to this. It is important only from the fact that the character of the testimony will be held by scientists to be unimpeachable. The confession of the faith that Dr. Davey thinks it necessary to make will stand out as the only remarkable thing in his narrative in the near future.

My thanks are due to various correspondents, who have referred me to the place where the Latin translation of

"Twinkle, twinkle, little star," was originally published. It occurs in a book of Latin Translations, published in 1841, called "Arundines Cami," and has the initials "H.D.," appended to it. I had little doubt that it was not an original production as Mr. O'Sullivan got it; and it seems that he published it in *The Spiritualist*, whence, I suppose, Mr. Epes Sargent got it. The production of such verses through the mediumship of an uneducated man (so far, at least, as classical languages are concerned) is a significant comment on the popular idea, to which Dr. Thornton gave utterance at the late Church Congress, that the intelligence at work is conterminous with that of the medium. Frequently this is not the case. Miss Laura, daughter of Judge Edmonds, is a well-known instance of a medium, through whom long conversations, in languages absolutely unknown to her, were carried on. Trance mediums do, no doubt, give utterance to ideas clothed in words which may be the product of their own minds in an exalted state. But such cases as this of Miss Edmonds are not explainable by any such theory.

I suspect that there may be some variation in the versions. Mr. Francis Percival sends me the following as occurring in one of the editions of the *Arundines Vella*, I may say in a parenthesis, was, in my original note, an obvious misprint for *bella*.

"Mica, Mica, parva stella;
Miror qucenam sis tam bella!
Splendens eminus in illo,
Alba velut gemma, cœlo."

The psychograph was very indistinctly written, it is recorded. It would be curious if it demonstrably varied from all extant versions.

"M. A. (Oxon)."

FREE DISTRIBUTION OF "LIGHT."

THE CHURCH CONGRESS.

The following is a list of subscriptions kindly contributed for the free distribution of "LIGHT" of October 8th, containing the report of speeches at the recent Church Congress. By the aid of our friends we have been enabled to send out about three thousand papers to clergymen and others:—

	£	s.	d.
A. Vacher	5	0	0
N. Fabyan Daw	2	2	0
A. Calder	2	0	0
W. P. Adshead	1	1	0
M. Theobald	1	1	0
Mrs. Tebb	1	1	0
Mrs. Schweizer	1	1	0
A. C. Swinton	1	0	0
Mrs. Strawbridge	0	10	6
R. Pearce	0	10	6
C. C. Massey	0	10	0
J. P. Turner	0	10	0
Mrs. Speer	0	10	0
Thos. Stocking	0	10	0
Newton Crosland	0	5	0
R. Hannah	0	5	0

Some of our friends have suggested that the reports of the addresses at the Church Congress, and the "Notes" which appeared on the following week from the pen of "M. A. (Oxon)"—with the addition, perhaps, of other matter serviceable to inquirers—should be printed in the form of a pamphlet. We accept the suggestion with pleasure and have put the work in hand. Some help has been promised towards the cost; but much more is yet needed. We propose to distribute, amongst the clergy and other ministers of religion, at least 15,000 copies; and shall be glad if our friends will enable us to make the number 20,000. Remittances should be made to the secretary, Mr. E. T. Bennett, The Mansion, Richmond Hill, without delay.

The Secretary of the B.N.A.S., 38, Great Russell-street, will be glad to hear from those members who are preparing papers for the Fortnightly Discussion Meetings to be held during the ensuing winter season, and requests an early intimation of the title of such papers, in order that the programme may be completed with as little delay as possible. It is proposed to set apart several evenings for the recital of the experiences of investigators, and any member, or friend, who can contribute brief statements of facts, is invited to communicate his intention to the secretary. The programme up to Christmas next is about to be issued, the series of meetings opening with a conversazione on Monday evening, the 7th proximo, of which full particulars will be duly announced.

VISITS TO GLASGOW, AND TO THE CHURCH CONGRESS.

In fulfilment of a standing engagement with the Glasgow Spiritualist Association, the writer duly arrived in Glasgow on Saturday morning, October 1st, having travelled by the Limited Mail during the previous night. After due refreshment at the hospitable home of Mr. J. Bowman, sundry calls were made, and inquiries instituted as to the condition of Spiritualism in the city on the Clyde. Calling upon Mr. Hay Nisbet, I had a pleasant chat upon the manifestations that are now occurring in the presence of Mr. David Duguid, the well-known painting medium, who has recently obtained some very successful materialisations. In one case the "form" admitted an acquaintance with the secrets of Freemasonry, and, to test the truth of the admission, Messrs. Bowman and Harkness severally asked for, and obtained, the Master Mason's grip, at which, as they subsequently informed the writer, they were considerably astonished! Mr. Nisbet ever speaks in the warmest terms of Mr. Duguid, with whom he has been associated from the first development of that gentleman's remarkable mediumship. In addition to materialisations, Mr. Duguid has been successful in obtaining "Spirit photographs." They are at present somewhat indistinct, it is true, but one which the writer saw, just freshly taken, contained a well-defined face, head, and bust. Unfortunately an accident cracked the collodion film, and the picture was in consequence irretrievably ruined. Mr. J. Bowman was the operator, assisted by Mr. Duguid, himself a photographer, and it must be added extremely sceptical as to the Spiritual origin of the results obtained.

The writer's meetings were held in the hall of the Association, and excellent audiences assembled morning and evening, the hall at night being full. Judging from the high opinion of the lectures expressed by Mr. James Robertson, the chairman, and the many congratulations received at the close of the meeting by the speaker, the work of the Spirit-inspirers must have been most satisfactory. Audience and speaker separated with hearty feelings of mutual good will, combined with a desire for a speedy return, which the speaker said should be carried out as soon as his numerous calls would allow.

Early on the following day the writer steamed away from the warm friends and earnest workers of Glasgow towards Newcastle-on-Tyne, which was duly reached, and where he was the guest of Mr. H. A. Kersey, who is so well-known as an earnest worker in the cause. Calling at the offices of the Church Congress, the writer presented his credentials as the representative of "LIGHT," and at once was courteously supplied with a "Press" ticket of admission. During the evening he looked in at the Society's Hall, at which he found a goodly company listening to Mr. J. C. Wright, the Liverpool trance speaker. Many warm expressions of pleasure at the writer's presence were uttered to him, and he was asked when he was coming to speak among them again. He referred his querists to the committee. The following day the writer was called upon to participate in the interment of the mortal remains of his old friend, Mr. Fenton, concerning which a report appeared in our columns last week; and in the evening he duly seated himself in the spacious Town Hall, just prior to the opening of the Congress. It was a little curious to notice that there were very few of the Spiritualists of the town present, though the sight of Mr. T. P. Barkas upon the platform served to shew that he was fully alive to the importance of the occasion, and was prepared to fulfil his task, as the representative of the B.N.A.S., if the opportunity presented itself. It may safely be asserted that at no previous period in the history of English Spiritualism has so important an event occurred, and, it is, indeed, a hopeful sign that at last the patient, earnest, and in many cases the God-fearing researches of religiously minded people, were treated in a spirit of tolerance, charity and justice, which was as creditable to the majority of the speakers as it will be satisfactory to the thoughtful Spiritualist. The floor and side galleries were packed, the platform was almost filled, and the rear gallery had also its occupants. Altogether some 2,500 persons must have been present. Secularism was the first topic treated upon, and his Grace the Archbishop of York evidently found it difficult to deal with the matter seriously, but subsequent speakers took a somewhat different view, and endeavoured to discuss the question in an impartial and honourable manner. A most noticeable feature during the reading of the papers upon Secularism was the enthusiasm with which the audience manifested its approval of all liberal sentiments

whether expressed in the quoted opinions of secular writers, or uttered with regard to the teachings of the Church. Ultimately, the Rev. Dr. Thornton was called upon for his address upon Spiritualism, and as he read, his paper was found to be characterised by an evident desire to be frank and generous though in the main siding with the idea that Spiritualism was a species of heresy. The second paper of importance was read by the Rev. Canon Wilberforce, and the writer unhesitatingly pronounces it as the finest deliverance upon Spiritualism ever given utterance to in ecclesiastical quarters. Frank, manly, vigorous, and honest, the Rev. Canon's paper literally bristled with points favourable to Spiritualism. So vigorous did he become in his expressions concerning certain weak points in Church teachings in regard to a future life, that many of his reverend auditors openly manifested some impatience, and though all previous readers were patiently borne with until their papers were concluded, the Rev. Canon was barely allowed to conclude. Certainly his was the most wholesome deliverance of the evening. Young Mr. Cumberland, who had evidently learnt his piece beforehand, was allowed to speak to the evident amusement of the listeners; but the Archbishop of York's *tête-à-tête* with Stuart Cumberland, conjuror, was a spectacle that no doubt his Grace would decline to have repeated.

One thing struck the writer as being very curious. The local Spiritualists appeared to take but little interest in the important event, and the local society did not in any way utilise the occasion for a public presentation of Spiritualism. A large public meeting would have been a success, done good, and led many to further inquiry. Whether the lack of enterprise was due to apathy, or to the burden of financial embarrassments, is not for me to determine, though possibly each may have caused our Newcastle friends to hold their hands.

J. J. MORSE.

AN ENTHUSIAST DECEASED.

The New York papers record the decease of a prominent citizen of New Bedford, Abraham Flavell, at 70 years of age. He was a baker in a large way of business, but was more known as a leading man in the sect called Millerites, or Second-Adventists. It was by the free expenditure of funds realised by his business that he made the sect widely known. Its leading tenets are that Jesus Christ is to appear again on earth; that the world is then to be burnt up, the true believers ascending to Heaven. Abraham Flavell was a conspicuous figure in the periodical outbursts in America of Second-Adventism, notably in 1844, '54, '59, and '66. At each of these outbursts he was unsparing of money in printing; nor did he spare his strength in exhorting all who could be got to hear him. He started the first Second-Adventist periodical printed in America. In 1844 he used up all his remaining money in preparations for the true believers' ascent from the earth. Among the preparations was an immense meeting-tent raised in one of the public parks; but finding that the end did not come he went back to his bread-baking, and in 10 years realised another considerable sum, which he again, in 1854, devoted to the cause which he had at heart. Again he had to acknowledge an error in the calculation. In 1859 he made the computation that the end must be on Easter Day, so the day before he made a final distribution of his stock; but disappointed again, he once more plunged into business. If his faith had flagged it revived, for in a few years he published a pamphlet "A Voice of Warning," in which Jewish prophecies were handled in such a way as to show that that year would be prematurely closed by the great overlooked-for end of all earthly things; but in that he was out of accord with the other leaders, and so he contented himself with lamenting their want of faith, always insisting that past disappointments were due, not to faultiness in the prophecies, but to human error in their interpretation.

All agree that as a citizen he was exemplary; from the simplicity of his demeanour he used to be taken, by those who did not know his views, for a Quaker of the old school. It must have been a final regret to him that he lived to know that his earthly body would after all only be laid in the lap of Mother Earth.

Enthusiastic sectarianism develops itself strangely in America; its latest, we read, is into a sect of "Overcomers." Who or what it proposes to overcome does not yet appear: it is not likely to be ignorance.

J. D.

True love can no be more diminished by occasional disappointments, than flowers are marred by timely rains.

ECHOES FROM THE OUTER WORLD.

By Volvox.

I am about to record a circumstance that has given me a great amount of difficulty in coming to anything like a satisfactory solution, and should feel obliged to any one who can throw a gleam of light upon the subject.

I may state that the persons herein mentioned are, or were up to their death, dear friends of mine, staunch Methodists, and unbelievers in Spiritualism. Ann Anderson, one of the actors in the scene, is still living, and willing at any time to testify to the facts of the case.

One afternoon about three o'clock, in the beginning of December, 1835, as the above lady (then a young girl), together with her mother, was sitting by their kitchen fire in a house they then resided in near Percy-street, Newcastle-on-Tyne, the latch of the door was audibly lifted, the door pushed open, and a lady named Wilkinson, a schoolmistress belonging to a school in Brunswick-place, upwards of a quarter of a mile from the house, entered and walked straight across the room to a small bed whereon one of her little scholars slept, a son of the good lady of the house. The mother requested her daughter Ann to bring a chair forward for the schoolmistress, which she did, but on her looking round to request her to be seated she had disappeared. They thought she had gone either into an adjoining room or back into the yard, but though they carefully examined both places they failed to find her. They began to think their senses had deceived them, but on speaking of the garments which she wore they agreed with each other in every particular, save that the mother contended that she had on a certain dress and the daughter thought she had another, both of which they knew the schoolmistress wore. They became somewhat alarmed and anxious, so the mother put on her shawl and hat and proceeded straight to the school in Brunswick-place. When she arrived there she found the mistress busy among her scholars, all of whom declared that she had never been out of the room from the commencement of school hours, which would be about half-past one. The good lady, too, said that she had scarcely left her seat the whole afternoon and had never once been out of door, but the strange circumstance gave her no little astonishment, and being of strong religious feelings she admonished her friend upon the matter. "Lydia," she said, "go home and pray, for be sure this strange vision foretells something of a sad and painful nature that is going to happen in your family." And I have no doubt that Lydia acted as advised.

Not many days after this occurrence the father of the family had left on the kitchen table over night a glass of strong whiskey. During the night their little son William, between four and five years of age, got out of bed and drank off the spirit in mistake for water. It threw him into a state of convulsions; lockjaw set in, and in the course of about ten hours he was dead. Now comes the strange sequel to the vision. During the day, as the mother and daughter sat by the fire full of apprehension for the little boy, the schoolmistress entered the house and walked toward the bed with one of the dresses as seen in the vision, and in the evening she returned in the same way but in the other dress, to do the last offices to the dead body of the little boy.

A BOOK OF THE BEGINNINGS.

By Gerald Massey, F.R.H.S., Author of the "Secret Drama of Shakespeare's Sonnets."

We have received the following circular which we have pleasure in quoting for the information of our readers:—"The Publishers have the pleasure of announcing a Second Issue (limited) of this profoundly-novel, elaborately-written, and superbly-printed Work at a lower price (2 vols. pp. 1200, *impl. 8vo. cloth, 24s.*), intended for scholars, students, and institutions of limited means.

"Mr. Gerald Massey has lately applied the Key (Egyptian) to certain 'Hieroglyphics found in Pitcairn's Island' (vol. 2, p. 593) and it seems to me that he has struck the right line in his system (e.g., of the Kamite Origines). Mr. Gerald Massey's laborious study will do good work as a commentary upon Professor Lepsius. In the oldest times within the memory of man we know of only *one* advanced culture, of only *one* mode of writing, and only *one* literary development, viz., those of Egypt. In working out this suggestive text his general view appears to be perfectly sound. His leading thought is true."—CAPTAIN RICHARD F. BURTON in the *Athenaeum*, June, 1881.

OUR CONTEMPORARIES.

"The Spiritualist."

The editor is of opinion that for "the last three years, nothing is more strikingly apparent than that the great want of Spiritualism in England has been some central nucleus strong in moral and intellectual force, to take part in the guidance of the progress of the movement, and to initiate action in times of difficulty and danger. A few men thus allied, as the centre perhaps of some small club or organisation, should possess such high names that their united opinions must infallibly be received with respect by Spiritualists, and exert in the movement a strong influence."

A specimen of "strict impartiality" and justice, on the part of the editor of the *Spiritualist*, is worthy of record. He says: "We have received a letter from Fletcher, and of course are not going to publish anything whatever he says about respectable people; he must write to his recognised organ in London if he wants publicity." That Mr. Fletcher has a "recognised organ in London" is a piece of news worthy of remark, since it will indeed be news to him and to the readers of our contemporary. As far as "LIGHT" is concerned we have endeavoured to be the "organ" of no person, but to treat all fairly and impartially.

"The Medium."

An extended report of a lecture upon "Magnetism as a Science and an Art," by Miss Chandos Leigh Hunt, is accorded the place of honour. The lecture is good, and will well repay careful perusal.

Concerning Dr. Thornton's paper upon Spiritualism at the Church Congress, the editor writes:—

"We had hoped to print this week, a review of the treatment accorded to Spiritualism at the Church Congress, but it is unavoidably held over. We reproduce the principal paper read on the occasion. It is erroneous as to facts, and so inconsistent with itself, that it challenges criticism. It is true that the other speeches made, covered many of the falsities it contained, but Spiritualists should have a word to say on the mistaken estimate held of Spiritualism by the ecclesiastic put forward by the Church to speak on its behalf. The speech or paper of Mr. John Fowler was very good, but he had not the space accorded him, occupied by Dr. Thornton."

"The Banner of Light."

Our contemporary presents a full report of a lecture upon "The Physiological Basis and Philosophy of Spiritualism," by Professor J. R. Buchanan, which is replete with points of the greatest interest. In the course of his remarks the professor stated:—"Two things have confronted me as marvellous throughout my entire adult life—first, that the world's highest intelligence has for so many thousand years failed to realise that the centre of all philosophy is in man, and the mastery of man is the mastery of universal science and philosophy. In all my reading I have found this truth expressed only by that profound original thinker, David Hume, of Scotland—not fully expressed, but still expressed; and the second marvel is that when I have called attention to this paramount philosophy, and presented its absolute demonstration, our *literati* generally feel less interest in it than would be manifested if I had discovered a new species of bug, a new hole in the pyramids, or a new manuscript in some ancient language."

"The Religio-Philosophical Journal."

Hudson Tuttle contributes another "Biographical Sketch," the subject of which is "William Denton," the well-known lecturer and author, who writes and speaks upon Spiritual and scientific themes, his favourite topics being geology and psychometry. It would appear that Mr. Denton, being always an advanced thinker, has had a hard, but successful career, and his many sterling qualities are justly recognised by his biographer.

The following interesting item from a letter by Susan G. Horn, upon the death of her father is worthy of attention:—"After retiring to bed that night, I saw my father stretched upon a couch, lifeless, with pale face, and lips apart, as if dead. I sprang from my bed and called Janie, a little attendant spirit, to come and aid in removing the influence which I could not understand. My hand shook and my whole frame was in commotion. I seized a paper and pencil, endeavouring to write, but illegible characters was all I could obtain. 'Oh! spirits, I cried, 'take this influence off' Then I quieted down and returned to bed and slept. The next morning at breakfast I recounted my experience; just then the door-bell rang, and a telegram was handed in. It read: 'Susie, father passed away Sunday afternoon.' 'Now,' exclaimed Mrs. Parks, 'you understand what was the matter with you yesterday.' Alas! I did. My spirit friends were evidently trying to convey to my mind the separation from my kind father, and the loss of a wise counsellor and friend."

"The Herald of Progress."

In a leader entitled "Croakers" the editor says:—"We deny the allegation that dissensions of any vital importance, prevail amongst the vast body of Spiritualists. Differences of

opinion exist, it is true, but wherever they have been very urgent and pressing and well defined, they have always been easily adjusted, clearing the way to a better understanding generally, though as in this and as in every other movement, there are and ever will be, until human nature is improved, in individuals who will endeavour to magnify those differences into dissensions if they possibly can, in the hope thereby of making political capital out of it."

An address upon "George Thompson," by the controls of Mr. J. C. Wright, is reported. We clip the following from the context, as embodying an interesting thought:—"There is a slavery which is still more severe than the late slavery of the United States—that is, the slavery of ignorance and doubt, in relation to the mighty problems which lie at the basis of happiness and life. I am here beholding men and women coming into the spiritual world held in the manacles of darkness and ignorance, and it is here where I become an illuminator. If I had lived in the time of Christ, I might have been one of His disciples, so deeply am I at one with the sacredness of His labour and the value of His work. He is shining on before me. I catch the breath of His inspiration. What He is I shall be. Humanity will have to tread the same road. We are all destined to feed upon the same food provided by the wisest. We may turn aside for a time. The allurements of pleasure may detain us for a season. But the state of the highest is the goal of humanity." As the address is reported in the first person singular, it is unjust to the medium and the control to announce it as from the "guides" of Mr. Wright, who, like another medium, whose labours are faithfully recorded by "A.T.T.P.," is obtaining controls from a variety of Spirits of all grades, and private correspondence that reaches us, avers that the communications are full of interest, usefulness, and variety.

Mr. W. C. Robson, the hon. sec. of the N.S.E.S., reports the result of a visit to the entertainment of Bishop, the conjuror, and he closes by stating: "I heartily thank Mr. Bishop for his pretended exposure, for the startling difference between his and genuine Spirit manifestations will have a great effect in confirming investigators of the truth of Spiritualism."

"Revue Spirite."

M. Denné communicates from "The Geographical and Statistical History of Mexico," a narrative about a bell. The bell is now that upon which the hours are struck in the clock tower of the Government Palace in the Place d'Armes of the capital. This bell is a remarkable one as having been solemnly committed to the custody of the Spanish Viceroy, Revillagigedo, in the reign of Ferdinand VI. In his time there was, in Spain, great political agitation; civil war was apprehended; the authorities were on the watch against disturbers of order. In this state of things, one Easter Eve, about midnight, the bell of the church of a village in the suburbs of Madrid was started ringing with great force. The inhabitants were alarmed; the Alcade, with his Alguazils, were soon at the church. No authority had been given to the bell-ringer to ring the bell at such an hour; the door of the belfry was fast. No answer being given to the summons of the Alcade, he ordered the door to be forced; no bell-ringer was there; the ringing ceased. It was ascertained that the bell-ringer had gone to an adjacent village, and was not to return till his duty required him in the morning. The tumult subsiding, the crowd went home to bed, and so did the Alcade and his Alguazils, to ponder upon what should be done. Next day the formal perquisition was made, and a report was drawn up, witnessed by the chief men of the place, and the Alcade took it to Madrid. The journals and learned societies had a great time of discussion over the event. A Royal council was held, which referred the report to the law officers of the Crown; these plunged into records to find a precedent for the case. At the end of a month they presented a report of 70 folios, setting forth their labours and the result, namely, that there was no precedent for a bell to ring without a bell-ringer, and that their opinion was that it was the work of the devil. This report was referred to the proper law court, which after a sitting of four days gave judgment, to wit: 1. The ringing of the bell is to be considered as null and of no effect. 2. The bell is to be deprived of its clapper to disable it from ever ringing again. 3. The aforesaid bell to be sent beyond the confines of Spain. Mexico was then a dependency of Spain, and so it was transported thither, and given into the custody of the Viceroy, who ordered it to be placed in an outer corridor within the palace precincts. It was at first regarded with curiosity and apprehension, then with indifference. When the Viceroy built a new military palace in the Place d'Armes, he thought he might turn the bell to account. It being against Spanish laws to restore its clapper, he ordered it to be utilised in the clock tower, and there it is to this day.

M. Denné thinks this case of bell ringing was one of the many manifestations of Spirit action of which of late years we have had so many instances in a smaller way, and which are so worthy of rousing rational inquiry. In this case he thinks that some Spirit, reasonably not evil, found himself able to call public attention to some mischievous attempt against order which would have involved wounds, pains, and premature loss of life, and therefore, that the bell was not rung by any "devil."

SPIRITUALISM IN LONDON AND THE PROVINCES.

GOSWELL HALL.

On Sunday evening last Mr. S. Goss occupied the platform and delivered an instructive and deeply interesting lecture on "Theological Theories and Geological Facts in the Earth's Creation," which was highly appreciated by a large and intelligent audience. At the close of the lecture, Messrs. Enmore Jones, and F. Wilson, the "Comprehensionist," offered a few thoughts on the subject, and it will scarcely be necessary to say that there was a considerable difference between the two modes of thought; and while both received due attention, the remarks of Mr. Wilson were most in harmony with the views entertained by the bulk of the audience, as manifested in the repeated and hearty applause accorded to the speaker. Mr. Greenwell rendered with good effect one of Lizzie Doten's poems, "The Law of Life."

I hear that the first of the series of weekly séances which have been commenced was a decided success in every sense of the word. I hope they will continue to improve, and be a substantial support to the Sunday service fund.—VERITAS.

LADBROKE HALL.

The Committee of Management in connection with the Sunday evening services for Spiritualists, at Ladbroke Hall, Notting Hill, invite the support and encouragement of your readers. In addition to the morning séance, and the service in the evening, it is suggested to establish a class for children in the afternoon; but, to meet the incidental expenses, it is necessary to secure regular subscriptions, which, with the collections, may enable the committee to secure suitable speakers, and provide efficient services. I shall be happy to receive any subscriptions on behalf of the committee.—THOMAS BLYTON, 38, Great Russell-street, W.C.

CARDIFF.

Since my last report I regret to say that the wife of one of our members, Mr. R. Brooks, has been translated to the higher life. Much sympathy was felt with Mr. Brooks in the loss he has sustained, most of the members being in attendance at the funeral.

On Sunday evening last the usual meeting was held at the Society's rooms, when Mr. Rees Lewis read some extracts from *The Banner of Light*, and also some excellent "communications" from persons on the other side of life, after which the hon. sec. read some valuable extracts from Spiritual literature. Notice was given of a general meeting of the members for the purpose of discussing the best means for the future conduct of the meetings in this place. It is hoped that some plan will be decided upon, which, with united effort on the part of the members, will result in an additional impetus being given to the cause here, and in more real and abiding interest in the question being awakened.

The developing circle has been re-organised and, we trust, ere long, by careful attention to necessary conditions, to be rewarded by phenomena of a high order.—E.A.

EASTBOURNE.

The following appeared in the *Eastbourne Gazette*, of October 19th:—"The Signs of the Times."—This was the title of an eloquent oration delivered by Mr. J. J. Morse last night at the New Hall. The chair was taken by Mr. Robert Cooper at 8.15, who introduced Mr. Morse in appropriate terms. The 'Signs of the Times' was dealt with in their political, social, and religious aspects, the subject being treated in a masterly manner, which was all the more remarkable as the orator had not previously prepared his subject."

NEWCASTLE-ON-TYNE.

Last Sunday evening the platform of the N.S.E.S. was occupied by Mr. Dunn, trance speaker, of Shildon. His subject was "Immortality," and was a fair effort on the part of the "guides" to trace the history of the idea from the first dawn of human intellect down to the advent of modern Spiritualism, which they contended established the immortality of man as actual knowledge. Mr. Jno. Mould occupied the chair.

On Monday night, Mr. Walter Howell, who is at present in the North, occupied the platform at Weir's Court, and delivered a lecture on "Spiritualism and its Opponents." The lecturer met with a considerable amount of appreciation. Mr. Howell's mediumship would be of great service in the district.

Mrs. Hardinge Britten.

The few lectures that this good lady had the opportunity of giving in this district met with the warmest appreciation, and strong hopes are entertained that ere long she will be with us again. Her hurried, but, through professional duties, compulsory departure, created a sad disappointment at Felling and West Pelton. Nevertheless the friends made the best of the unfortunate default. At Felling on the Tuesday evening, Mr. Burton, as chairman, met those that had gathered at the Spiritual Temple with a stirring and effective address, and was ably assisted by Mr. W. H. Robinson, and the guides of Mr. J. Gibson. The friends at

West Pelton sent a deputation to Mr. Burton, of Byker, on the Wednesday, to request him to come out and supply the unfortunate vacancy that evening. He complied, with a lecture on the "True Causes of the Great French Revolution," which was warmly received and intelligently appreciated. Mr. Steward occupied the chair. Mr. Brown, the test medium, lectured at the same place on Sunday last; this excellent medium has been doing some good work in the Conset district.—NORTHUMBRIA.

STAMFORD.

Mr. J. J. Morse had a very cordial reception at Stamford on Sunday last. The Spiritualists in that town are not a numerous body, but their numbers are steadily increasing; and the enthusiasm of one or two of the prominent members of the "new faith," as it is called, bids fair to ensure a substantial extension of the cause in due time. Progressive thought labours under severe penalties in this ancient little borough. The population of 9,000 is practically in a state of intellectual coma. Small though the inhabitants are in number there are six churches, with four mission-rooms attached; a Roman Catholic church; chapels belonging to the Congregationalists, Wesleyans, Primitive Methodists, and Calvinists; two "meeting-houses" of Plymouth Brethren; and, lastly, a contingent of the "Salvation Army," known as the "Christian Mission." There being so many confusing solutions of the question, "What is truth?" is it any wonder that "services" under the auspices of Spiritualism should attract attention? That a lively interest is shown in progress was evidenced by the crowded audiences at the Lyceum on Sunday, and there is no doubt that many minds would date a "new departure" towards the light, as the result of the stirring expositions of the subjects of the day; viz., "What is Death?" and "Spiritualism: its Principles." The first discourse dealt lucidly with the physiological and psychological aspects of death, and was a crushing refutation and exposure of the fallacies and mysticism in which theology too often involves the event and its consequences; while the lesson for life to be drawn from a consideration of death—"Present righteousness, the only guarantee of future happiness," was well brought out and sustained. The treatment of "Spiritualism" was equally successful. It was forcibly demonstrated that Spiritualists believe in God, the Soul, and Immortality—the very essence of any religion; while the simplicity, beauty, and practicability of the ethics of Spiritualism were shown to transcend the expediences, divergencies, and superstitions characteristic of most theologies. The addresses were preceded by very effective "readings" by Mr. Morse in his normal state; one being part of the introduction to Tuttle's "Ethics of Spiritualism," and the other, a poem of Miss Doten's. Hearty votes of thanks were given to Mr. Morse and his controls, and warm applause was elicited by Mr. Morse's reply, in which he hoped it would not be long before he again visited Stamford. We may add that the Lyceum is a pretty little building in a garden, erected by Mr. C. Chapman, a warm advocate of the cause; and that meetings for investigating the phenomena of Spiritualism and the study of its philosophy are held therein weekly, a hearty welcome being extended to all desirous of "knowing the truth." Private circles are steadily increasing in number in the town.

TO CORRESPONDENTS.

THE CHURCH CONGRESS.—Several of our readers have expressed surprise at what Professor Barrett is reported to have said in regard to Spiritualism, as represented by the Rev. Canon Wilberforce in his address to the Church Congress. Just as we are going to press we have an important letter from Professor Barrett on the subject. We shall give it next week, and have no doubt that it will set the minds of our friends at rest.

W.W.—We have written to the gentleman referred to, and are promised a reply in a day or two. We will then write to you at once.

G.W.—As stated elsewhere in our present issue, we shall issue, in a few days, just such a pamphlet as you suggest. We propose to distribute 15,000 at least. Will you help?

P.S.—We are preparing some suggestions for the conduct of Spirit circles, for the purpose mainly of guiding inquirers. We shall print them when we have given them a little further consideration.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON, Sunday, October 23; Goswell Hall. See Societies' advertisements on front page.—[Adv.]

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. 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.—[Adv.]

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.; Darin 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 Friesé, of Breslau; Mons. Camille Flammarion, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, science, and art, and in the ranks of social life, whose names we are not at liberty to mention.

Is It Conjuring ?

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

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

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

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

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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.

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