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SATURDAY, NOVEMBER 12, 1881.

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CONTENTS.

Organisation. III.	357	To Manchester Readers.—Sug-	
Experiences in Open Vision	358	gestion for a Select Circle.....	361
Spirit Teachings	358	Dr. Davey — the "Incorrigible	
A Curious Story	359	Materialist"	361
Religious Aspects of Modern Un-		A Dream and its Realisation	362
belief	360	Matter and Spirit	362
Tennyson's "Despair"	360	Challenge to Conjurors	362
A Reminiscence of George Eliot ...	360	What our Contemporaries say	363
Dickens' Estimate of Lytton's		Spiritualism in London and the	
"Strange Story"	361	Provinces	363

ORGANISATION.

III.

Our general base of union is that of Spiritualism, by which is meant a belief in the possibility of intercourse with the Unseen. Any society constituted on this principle has *per se* a right to enter the organisation we propose. The admission of any society to the general body should be submitted to the general vote of the chief body, the wisdom of which should be quite enough to decide on the admissibility of the society so applying.

We would suggest as a general creed of union one that we apprehend every Spiritualist will say Amen to. We allude to that of Christ—"Love to God and man." In our own mediumship it became essential for a certain purpose to elaborate a "creed," which seems to us a comprehensive one, though it is only the above in another form. It was:—

God is,
You are,
I am,
Love binds.

We cannot conceive a simpler creed. Within these four principles all our eternal progress is contained. The subject of study and of preaching and teaching is the unfolding of these questions—What is God? what is man? what is love? In the attainment of the knowledge of those three "whats," and their mutual relation, is the business of eternal learning and practice.

Turning now to the form of constitution, we would start with the society that may be established in every district. We will suppose a body of Spiritualists meeting together. They are going to organise on the broad principles we have previously laid down. They will need a governing body, which may be called a managing committee, the number of its members depending on the wisdom of the members. It will be well not to have too large a committee, nor too small. For the average of societies the number seven is a good one, as far as our experience goes.

We would suggest that the female element be included. The wisdom of women in business meetings is too little recognised. And there is one thing absolutely certain to our mind; that where the female element is there is the greater guard to concord and peaceableness of spirit. And, so far as our experience goes, the ideas of women have often been our best help. As a rule they are more enthusiastic, more sacrificing, more persevering, more wide-spirited than men. We would, therefore, certainly recommend the admission of women to these committees. The proportion may easily be settled by the general vote.

Of course, such committees should consist of the *aristoi*, the best of the society. They should be elected for a certain term, say three years; a certain number going out every year, so as always to keep the body in office, with relays of new blood. Thus, if there are seven members, and a three years' term, two might go out each of the two years, and three the last year. Such a body would be a constant appeal to the laudable ambition of every member of the society.

The question will arise whether there should be a chief teacher, or preacher, or minister to the society. That must depend upon the general will of the society. If there is no salaried chief, then one of the committee should be elected to that position for the sake of order. But we apprehend that even where there is a salaried teacher or minister, there ought to be a constant help by competent members of the society, in preaching and other public engagements. In the Scotch

Baptist churches there is an admirable system of one salaried minister, sometimes two, and even three, with appointed brother ministers from the lay body, not salaried, who exhort, pray, and lead the public engagements. But in such case the committee should have a set plan for such helpers, to prevent disorder; and, moreover, all such helpers should be subjected to educational discipline. Such a trained staff of men—and let us hope, women—would be a splendid propagandist committee, too, to work outlying stations and establish new causes. It was part of John Wickliffe's system, and the foundation of the cathedral system till it got fossilised.

The society will, of course, look to the children by a kind of Sunday-school, though we hope on a wider plan than those existing; and there should be classes for the young men and women too. Such a society could work any amount of small stations around, in villages and hamlets, affiliated to it, by a well organised staff, such as we have mentioned. But we think that there should always be one man set apart to lead, with nothing else to do. He should be a man of education, and above all of souledness, whose heart and ambition will be in his work. Such a man will be a focus of the body, as no other could be. But that is for each society to determine for itself.

Then there should be county organisations of such societies, or where the county is large it should be divided, for the sake of convenience and economy. These should meet half-yearly, the annual meeting being the grand one. It should be invited by the towns wishing to have the meetings held at their respective places. Such meetings would discuss general questions, and the best method of meeting exigencies, and of distributing aid, and so on. They should be composed of the ministers, leaders, or chairmen of societies, by right of position, and, say, two elected representatives from each society. Some bodies proportion the number of representatives according to the member-roll of societies; to our mind, a judicious plan for many reasons. The wealth and influence of the body get then fairly represented to the great advantage of the poorer societies. The county organisation, too, should have a governing and eclectic committee, elected by the county body, at its annual meetings, and a president always elected by the whole county body at the same meeting. That post would be another appeal to noble ambition, and the address annually given from the chair would be a useful summary of important matters.

Then there should be the National Assembly for each of the kingdoms, constituted of ministers, or leaders, or chairmen of societies, by right of office, and elected representatives from each body. It should meet twice a year. One meeting should always be in the capital as a standing matter; the other in any large town to which invitation has been given. The National Assembly would, of course, discuss larger questions, and world-wide matters; for that body should manage the propaganda to foreign parts, a matter not to be neglected. It, too, should have its managing committee elected at the annual meeting, and also its president—the president of the body elected for the year. Such a position will, of course, be the chief honour connected with the cause, and a reward to the most earnest men and women of the movement.

This, in brief, is our plan, and we fail to see how there can be any reasonable objection. That it is elastic enough for anything we know well from actual experience. And the only element that could bring in rupture or discord—that of doctrinal creed, or priestly dignities, or ecclesiastical forms—we have excluded. For every body is left to its own wisdom.

The bodies or societies might call themselves churches. But we would advise the general name of the "Spiritual" church, individualising each body by such a title as the Hanover Street Spiritual Church, or the Gabriel Spiritual Church, and so on. There is no room either for the ministerial class getting the upper hand; for in all parts of the organisation that class is over-looked, and rightly so.

Such is the general outline of our scheme, and we hope it will

awaken loving criticism, practical suggestions, and improvements, and, still better, general and immediate adoption. If it be said that it is too wide a system for the present state of Spiritualism that may be questioned. Thousands are Spiritualists unattached, to our certain knowledge, who, we think, would at once join such an organisation. Besides, it might at least be started in a small way, if no other can be attained. It will soon progress, and the constant sight of such a body, free, open, pure, noble—as with angelic communion it is sure to be—and growingly powerful, will attract many thousands to our ranks.

IOTA.

EXPERIENCES IN OPEN VISION.

While thanking "Student" very heartily for his extremely interesting communication in "LIGHT," October 29th, I am eager to point out that he has strong corroborative testimony as to the existence of the creatures he has seen, and that seeing them must indicate extension of faculty rather than any mental delusion. My memory does not serve for bringing forward all the evidence I have met with, but that which I can now recall may interest both this seer and some of your readers. At p. 310, of vol. I, of Madame Blavatsky's "Isis Unveiled," she says, speaking of elementary Spirits (I pass over her first division of these "*larvæ of beings who have lived*," which, from the characteristics given, I cannot fancy to be identical with "Student's" anomalous creatures)—"The second class is composed of the invisible antitype of men *to be born*. No form can come into objective existence—from the highest to the lowest—before the abstract ideal of this form—or as Aristotle would call it, the *privation* of this form—is called forth." . . . "Forms pass; ideas that created them and the material that gave them objectiveness remain. These models, as yet devoid of immortal spirits, are 'elementals,'—properly speaking, *psychic embryos*, which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants receiving in *transitu* that divine breath called Spirit which completes the perfect man. The third class are elementals proper which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature Spirits, or cosmic agents of nature." . . . "This class is believed to possess but one of the three attributes of man. They have neither immortal spirits nor tangible bodies, only astral forms which partake in a distinguishing degree of the element to which they belong. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively, so to say; others, of certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognised by the inner or clairvoyant vision."

These are but selected samples of several pages bearing upon the subject and well worth "Student's" attention.

Mr. T. Lake Harris, in his unpublished "Arcana of Christianity" (Chap. ii., page 130), tells of vision which he terms "aromal sight." "Aromal sight comes first. This is a perception of the emanation forms of natural objects. It reveals within the imponderable realms of nature an unsuspected universe." But as this, according to him, is the result of attaining a certain stage of "open respiration," i.e., breathing from spiritual lungs as well as physical, it may not at all answer to the phenomena in question.

As usual, when puzzled in such matters, I refer to J. Böhme, and find in his mine of causes clear recognition of facts that exactly correspond to these appearances, and I quote from him at some length because his writings are not always easy to get at.

"The Spirits of the external world are not all eternal, but some are only inchoative which take their original naturally in the spirit of the external world, and pass away through nature and only their *shadow* remains."—"Mysterium Magnum." Part I., chap. viii., par. 13.

"For every form in the Matrix" (created Heaven, as he elsewhere explains the term) "hath its visible creatures, and such as are invisible to humane eyes; which creatures in part as to us are as it were but mere figured Spirits; as the fire hath Spirits and creatures that are invisible to our material eyes, and we cannot see them: there are also in the aire invisible

Spirits which we see not; for the aire being immaterial, so are also the Spirits thereof. The water hath material creatures which are not visible to us, and because they are not of the fire nor aire, they are of another quality, and are hidden as to the fiery and airy Spirits, except they will manifest themselves."—"Three Principles." Chap. vii., par. 31.

"Every element has its own inhabiting Spirits, according to the quality of that element, which are a *shadow, image*, and resemblance of the Eternal, but yet having a true and perfect life out of the root of nature from the outspoken or expressed formed word out of the Great Mystery. It is not out of the true divine life, but out of the natural, which Spirits have their dominion in the fire, in the air, in the water, and in the earth, in courses, orders, and politics."—"Treatise on Election." Chap. v., pars. 51, 52.

The term, "Great Mystery," needs some clue for the understanding, which part of Böhme's preceding context may supply:—"When God had created the earth and the firmament of the stars, and had appointed in the midst the planetary orb of the seven properties of nature, with their regent the sun, then the Spirit of the world opened itself out of all the properties of the powers, out of the stars and elements."

"For every power has an emanation according to the right of nature in the speaking Word: which Eternal Word has here included and comprised itself in the Mysterium Magnum, into a time as into a figure of the spiritual Mysterium Magnum, as a great clock work, wherein a man understands the Spiritual word in a work or formation." . . . "The formed Word of God speaketh itself forth into a Spirit of the world as a soul of the creation."—"Ibid., chap. v., pars 44, 45, 46.)

(Be it remembered here that according to Böhme's showing and the belief of many a more modern philosopher, the soul is the instrumental factor of the body by the agency of the Spirit it evolves; so that, in a certain sense, calling *Spiritus mundi* soul of the creation is no loose application of words.)

Now my groping guess would be that what "Student" saw were the emanations of the world soul. I avoid using the word *creation*, because by the *Fiat*—the Word of God—all existence, all nature and creature originated, but that *Spiritus mundi* was the executive agent of the Divine Creator for producing our material world, I am too old a disciple of Böhme's to doubt.

As regards the unhappy human Spirits seen in the woods, J. M. Hahn has a dark saying, which an English translation will, I fear, obscure still farther, as to the mode by which the Spirit of the world affects disembodied people who have not, by regeneration, attained to the new creature of heavenly substance. I give the passage for as much or as little as it may be deemed worth. Hahn is discussing the interim state between death and final judgment.

"The Spirit of the great world, the Spirit of the world and Spirit superintendent, or whatever one may call it—I call it the Spirit of formation and conservation—is present in all nature and creature. If now imperfect souls depart from the visible world, and are seized in the process of making, supposing they have not given themselves up wholly to the Holy Spirit, to the Divine Maker, their *Magia* lays hold of that same Spirit, that same Maker" (Spirit of the world), "and it seizes upon them. Hence come the monsterings and transformings of souls after death, and it is in this *Scheol* and place of transformation, where souls are after death, that this Spirit is present and at work throughout the whole of nature. Mark well, I have not said, this Spirit is present in the whole realm of creation, but only in the whole of temporal nature."—"Die Lehre" of J. Michael Hahn.

"Der Geist majoris mundi, der spiritus mundi und spiritus rector, oder wie man es nennen mag (ich nenne es den Geist des Machens und Erhaltens), überall in aller zeitlichen Natur und Creatur gegenwärtig ist. Wenn demnach unvollendete Seelen aus der sichtbaren Welt scheiden und sind im Machen begriffen, haben sich aber dem heiligen Geist, dem göttlichen Macher nicht ganz ergeben, so ergreift ihre *Magia* denselben Macher, denselben Geist, und er ergreift sie. Daher kommt das Umgestalten und das Verwandeln der Seelen nach dem Tode, und ist also dieser *Scheol* und Verwandlungsort, wo derlei Seelen sind, da ja dieser Geist in der ganzen Natur gegenwärtig ist und wirkt. Merket aber wohl, ich habe nicht gesagt: dieser Geist sei im ganzen Schöpfungsreich allgegenwärtig, sondern nur in der ganzen zeitlichen Natur."—"Die Lehre der Württembergischen Theosophen," Johan Michael Hahn. Page 509.

A. J. PENNY.

The Cottage, Cullompton

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 printing 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. XII.

At a sitting last evening some remarkable statements as to Mediumship, Inspiration, and Birth of the Spirit were given. I should like to have such portions as I can in a permanent form.

We can recapitulate a good deal of what was said, but the whole has not been said, and it is well for you to wait awhile. But the outline may be given as it was said by our friend, who spoke on that occasion, and who was selected for the purpose because he has made a special study in Spirit Life of the subject of the intercourse of Spirit with Spirit on the higher plane, just as our friend B. has made a study of the material means of communication. For men err in attributing to Spirit influence that only which is subjective. The truer inspirations flow into the soul when it is least conscious of objective matters. The voice of the higher Spirits communing with the soul is silent, noiseless, and frequently unobserved; felt only in its results, but unknown in its processes. For all inspiration flows direct from Him whom you call God, that is to say, from the great all-pervading Spirit who is in, and through, and amongst all. You live indeed, as we live, in a vast ocean of Spirit, from which all knowledge and wisdom flow into the soul of man. This is that indwelling of the Holy Spirit of whom it is said in your sacred records that He dwelleth with you and shall be in you. This is that great truth of which we have before spoken—that "ye are Gods" in that you have within you a portion of that all-pervading, all-informing Spirit which is the manifestation of the Supreme, the indwelling of God. From this vast realm of Spirit, the Spirit-body is nurtured and sustained. It drinks in its nourishment from it as the physical body is nurtured by the air it breathes. This ether, if you please to term it so, is to the Spirit-body what the air is to the physical. And from this pervading realm of Spirit all human store of wisdom is derived, principally through the aid of the ministering Spirits. They drink it in best who are most receptive, who are most spiritual. They who are called geniuses by men are such; they who make useful discoveries, who invent that which is of service to mankind. These all derive their inspiration from the world of Spirits. The invention has existed there before man has discovered it. The flashes of genius are but reflected gleams from the world where ideas germinate. The inspiration of the Poet, the Orator, the Author, are but the promptings of the Angel Guides, who instil into them from the Fount of Wisdom what they reproduce. It is thus that the Divine Message has always been given. Therein man has recognised in old time the Word of God. But he has limited the inflow. He does not see and feel it now when it is as real as ever. He does not recognise, in the thoughts which gem the story of every age, scintillations of inspiration from Spirit-land. Yes; all around are inspired men, vehicles of inspired thought, and ye know it not.

Mediumship is a development of that which is, in another sort, Genius. Genius, the opened and attentive ear to Spirit guidance and inspiration, shades away into Mediumship, the facile instrument of Spirit manipulation. In proportion as the medium becomes open to influence directly exercised, is he valuable as a means whereby direct messages are conveyed. And in proportion as the individual Spirit is lost, and merged in the Great Ocean of Spirits, is the result most direct and serviceable. Man's individuality must be lost, as yours is now, before truthful and clear instruction can be given, and therefore it is that such messages, so given as we now give this, are the voice of Spirit speaking with the minimum of human error admixed. It is when the passive Spirit is content to allow us to use the corporeal instrument, as it does when itself operates, that we gain satisfactory results. That can only be when a condition of perfect passivity, as far removed from scepticism as from credulity, has been secured.

The opening of Spiritual being to Spiritual influence is what you call Mediumship. It is rare yet, but not so rare as you imagine. Much that passes for it is but self-deceit or imposture. Much, too, is directed and perverted by the undeveloped, or by the adversaries, who maliciously distort it so as to throw discredit on true Spiritual work. The true and valuable gift is purely Spiritual and must be used for Spiritual purposes; not for gain, nor for satisfying curiosity, nor for base or unworthy ends. The peculiarity is one of Spirit only and not of body, seeing that it occurs in all varieties of physical frames; in the male and in the female; in the magnetic and in the electric; in the short and robust, as well as in the puny and thin of body; in the old and in the young; in all conditions and under all circumstances. This alone would lead you to see that it is not a physical matter; and that conclusion is strengthened for you by the fact that the gift is perpetuated even after the death of the earth-body. Those who in your earth have been mediums, retain the gift and use it with us. They are the most frequent visitors to your world; they communicate most readily; and it is through them that Spirits who have not the gift are enabled to communicate with your world. They are mediums for us, as you are for men. We do not say more on this point, though much hereafter will be said. Remember only that all gifts of talent, and genius, and mediumship are precious, priceless helps to progress, to be fostered and tended with prayerful care, to be abused or prostituted at terrible risk. In their several degrees they do but mean that their possessors live nearer to God and to the Angels, are more readily impressed by them—more open to assault by evil, more amenable to influence for good, and so to be cared for and protected more earnestly. You will remember what we have frequently said about the care that should be exercised over mediums. We cannot repeat too often that it is of vital moment that they should be shielded as far as possible from injury. We have said much of this before. Read it, read and ponder what we have said. It is true and needful for you. Cease, and do not ask us anything until the body has been refreshed.

+ IMPERATOR.

A HOME FOR VISITORS TO LONDON.

To the Editor of "LIGHT."

SIR,—Having occasion to be in London recently, I stayed at Mrs. Maltby's Boarding House for Spiritualists, 22, Gordon-street, Gordon-square; and for the benefit of provincial Spiritualists visiting London I must certainly say that it would be to their advantage to make their home there, as Mrs. Maltby and Miss Maltby are thorough and sympathetic Spiritualists, using every means in their power for the personal comfort of their boarders, in which they are very successful. And considering the comfortable home and serene spiritual surroundings, the charges are exceedingly moderate—so low, indeed, that the poorest Spiritualist may avail himself of this most excellent home.—Yours truly,

3, Angel-street, Cardiff,
November 1st, 1881.

RICHARD BROOKS.

To the Editor of "LIGHT."

SIR,—I have just returned from London. When there, I stayed for a week at Mrs. Maltby's Boarding House, and now desire to say a word or two in commendation.

I have had more than 30 years' experience of hotel life and am prepared, without any qualification whatever, to say that my requirements from home have never been more fully or satisfactorily met than at Mrs. Maltby's establishment.

I can, therefore, confidently recommend any persons visiting London, who wish to secure comfort, cleanliness, attention, and a liberal table combined with moderate charges, to go to 22, Gordon-street, Gordon-square.—Yours very truly,

Derby House, Belper.

W. P. ADSHEAD.

November 5th, 1881.

CURIOUS.—Some weeks ago a young man in Danbury, Conn. (U.S.) lost his arm in a railroad accident. Since that, according to the *Democrat*, of that place, he has been seriously troubled by pains, as of the cramping of the fingers and thumb of the missing arm. He felt the pain, although he knew well that there was no arm there. At length the lost arm was exhumed, and it was found that the fingers and thumb were cramped in just the manner he had described when suffering the pain. They were put in a comfortable position and returned to their grave, whereupon the patient was immediately relieved of the pain, and has suffered no more with it since.

OFFICE OF "LIGHT,"
4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of E. W. ALLEN, 4, Ave Maria-lane, London, and 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.

SPECIAL NOTICE.

Having removed to new and commodious premises at No. 4, New Bridge-street, Ludgate Circus, E.C., we are now prepared to undertake the publishing of books connected with Spiritualism and kindred subjects. We shall keep a selection of such books on sale, and any orders with which our friends may favour us shall have our best attention.

NOTES BY THE WAY.

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

The religious aspects of modern unbelief or Agnosticism are forced on our notice whether we like it or not. From various quarters evidence comes how thoroughly the thinking portion of mankind is stirred. The old faith has lost its hold on them; and most of them have lamentably failed to forge for themselves a new one. Their attitude of doubt, with many of them merging into despair, is none of their own seeking. It is no fault of theirs if they cannot view the results of recent Biblical criticism, as affecting the very fabric of Christianity, with composure. Some minds easily throw over that which they find to be a hindrance; but others mourn piteously over the disillusionising process, clinging to their inherited beliefs as some conservative minds cling to heirlooms, which, though musty and sadly in the way, are to be cherished for their antiquity. And not a few of these grow savage, and, to some minds, even blasphemous, in their despair, when they analyse and dissect the popular theology, and compare the idea of God that they find there with the conception that they frame of such a Being, could they persuade themselves that He exists. Of those who have found themselves most easily able to dispense with old notions, the Positivists are, perhaps, the most conspicuous type. They have sought in an enthusiasm of Humanity for something which may replace the dethroned God. They have erected an altar to Duty, and have striven hard to prove that the only thing man wants to keep him straight is a clear grasp of the fact that there is much for him to do, and that this present world is the only place in which he can do it. What their moral stimulus is, what their check on the man who simply declines his duty as they view it, and elects to be what the rest of the world regards as a vicious encumbrance on society, I cannot see. But many of these thinkers are undoubtedly persons of the highest culture, of the purest life, of the most sustained energy and enthusiasm.

The magazines of the present month contain some papers that give utterance to ideas which are suggestive of this train of thought. In the *Nineteenth Century* the Poet Laureate publishes a dramatic monologue called "Despair." In the *Century*—the new name for *Scribner's Magazine*—Mr. Frederick Myers writes his reminiscences of George Eliot, and incidentally throws much light on that form of belief which is known as Positivism, and which in her mind took the form of a denial of God and the hereafter; or, at least, a profession of ignorance about them, combined with an over-mastering sense of duty and brotherly love to man.

If a true poet be the man who catches the key-note of his age and fixes it in words that ring in the ears of his fellows, Mr. Tennyson has once again established his claim to the first

place among contemporary poets. His "Despair" fixes in burning words that dismal dreary pessimism which I believe to be a note of the age, and a necessary consequence of Agnosticism. A man and his wife, having come to this state, resolve to drown themselves. The woman dies; the man is rescued by a minister of the narrow sect,

Who had bawled the dark side of his faith, and a God of eternal rage,
Till he flung them back on themselves, and the human heart,
and the Age."

His faith has been stifled by the sectary's grim absurdities.

"We were nursed in the dark night-fold of your fatalist creed,
And we turned to the growing dawn, we had hoped for a
dawn indeed,
When the light of a sun that was coming would scatter the
ghosts of the past,
And the cramping creeds that had maddened the peoples would
vanish at last,
And we broke away from the Christ, our human brother and
friend,
For He spoke, or it seemed that He spoke, of a Hell without
help, without end."

The hope was vain. They had lost their hold, and drifted away further and further till—

"Trusting no longer that earthly flower would be heavenly fruit,
Come from the brute, poor souls—no souls—and to die with
the brute,"—

Lost to all hope, weary with the aching longing for something stable and firm, they grew to think that life was not worth living on "this earth, which is a fatherless Hell;" and so they elected to die. Together they went past the lighthouse to the point where "a strong sea-current would sweep them out to the main:" embraced for the last time, and sought to end the doubt. But the wave cast him ashore, and his wife died. The poem is a most vigorous and realistic embodiment of the heart-thoughts of this soured and maddened man, "crazed over the horrible infidel writings" of "the new dark age of the popular press,"

"When the bat comes out of his cave, and the owls are
whooping at noon,
And Doubt is the lord of this dunghill, and crows to the sun
and the moon,
Till the Sun and the Moon of our science are both of them
turned into blood,
And Hope will have broken her heart, running after a shadow
of good."

Some of the utterances of this despair are of a fierce intensity which will somewhat shock the ordinary reader, and will, I earnestly trust, cause him to think. No merely conventional utterances, no pulpit platitudes, can touch the heart of such men as Tennyson's vigorous words will. What is to be done with one who has come to scorn a God whose infinite love has made an eternal hell:—

"The God of Love and of Hell together—they cannot be thought:
If there be such a God, may the Great God curse him, and
bring him to nought!"

With such a man in his despair it is plain no ordinary remedies will avail. He must be won back to a sound mind and an even mode of thought by demonstrating to him that these ideas, against which his inmost soul rebels with passionate fury, are figments of man's invention. If he is to be won from his nihilism it must be by proving to his mind, by scientific methods of demonstration, that this life is not the end of all; that mind, intelligence, can exist apart from a body; that men live on after they are said to be dead; and that these facts can be proven to demonstration. This is the mission of Spiritualism, and a blessed work it is that it has to do. Purged of all that defiles and holds it back from this sublime work, it will take its place as the great religious purifying element in our modern thought, doing that which can be done in no other way, uniting Science and Religion as exponents of Truth.

The other utterance to which I have referred is a charming estimate of George Eliot, by Mr. F. W. Myers, in which he dwells with more than usual fulness on her religious opinions.

"I remember," he says, in a remarkable passage, "how, at Cambridge, I walked with her once in the Fellows' Garden of Trinity, on an evening of rainy May; and she, stirred somewhat beyond her wont, and taking as her text the three words which have been used so often as the inspiring trumpet-calls of men—the words, *God*, *Immortality*, *Duty*—pronounced with terrible earnestness how inconceivable was the first; how unbelievable the second; and yet how peremptory and absolute the third."

Never, perhaps, have sterner accents affirmed the sovereignty of impersonal and unrecompensing law. I listened, and night fell; her grave, majestic countenance turned towards me like a sibyl's in the gloom; it was as though she withdrew from my grasp, one by one, the two scrolls of promise, and left me the third scroll only, awful with inevitable fates. And when we stood at length and parted, amid that columnar circuit of the forest-trees, beneath the last twilight of starless skies, I seemed to be gazing, like Titus at Jerusalem, on vacant seats and empty halls—on a sanctuary with no Presence to hallow it, and heaven left lonely of a God."

When such words can be fairly written of one of the great moral Teachers of the age—one of the "Prophets," as Mr. Myers well calls her—I am justified in saying that the old faith has lost much of its vital power, and that it needs a revivifying influence to stir up its slumbering force, such as that which transformed old Judaism by the personal teaching and example of the Christ. George Eliot was able to realise for herself that noble standard of Duty which she had set up; she could live her life here without need of the stimulus of belief in a future state of reward and punishment; she could even contemplate that dreary negation, a universe without a God, and not quail; but how few of us are made of such stern material! To most men the withdrawal of these sanctions of high endeavour, these spurs to the accomplishment of duty's daily round, means deterioration, not slow but sure. To the inherently vicious it means the removal of a moral deterrent which Society could ill afford to lose. To the feeble struggler after an ideal, which is hard indeed to reach, it means the loss of a most potent stimulus. To the thinking mind, it means a blank catastrophe, a terrible suspicion of injustice, a loneliness that no sophistry can disguise. If I am right in my belief, which each month as it goes by serves only to deepen, that Agnosticism, Nihilism, or even Atheism—for it seems that such nescience is possible to some minds of the highest order—if, I say, these be truly notes of the age, I confidently believe that a rational scientific demonstration of Spiritual intelligence apart from a physical body is the one antidote to the bane. *

The new volume of Charles Dickens' letters contains his estimate of Bulwer Lytton's "Strange Story," which appeared in 1861 in "All the Year Round," under Dickens' editorship. It is disappointing to find that he expresses no opinion as to the subject-matter of that most powerful story. The public has been led, by various announcements, to believe that this correspondence would give Dickens' views on Spiritualism. The word does not occur: the subject is not touched: and such announcements have had for their object only the creation of a fictitious interest by means of a subject which always attracts attention. The estimate of the literary merit of the "Strange Story" is conceived in that vein of exaggeration which was a peculiar note of Dickens' character. He was, however, near the mark when he predicted that "on imaginative readers the tale will fall like a spell." It has done so in vast numbers of cases, because it embodies in readable form many facts and theories which are unintelligible to most readers in their native occult dress. Bulwer did more than any one man to popularise Occultism, and both his "Strange Story" and "Zanoni" are worth serious attention by students of Psychology.

M.A. (Oxon.)

TO MANCHESTER READERS.—SUGGESTION FOR A SELECT CIRCLE.

To the Editor of "LIGHT."

SIR,—I beg to inquire if there are any readers of your paper in or near Manchester, who would be willing to join in forming a select and harmonious circle for the development of the highest Spiritual phenomena. For this purpose it appears that a vegetarian diet, with total abstinence from tea, coffee, tobacco, spirits, and beer, is essential. Only those, therefore, who are prepared to make these sacrifices need reply.—Address, F.A.B., 14, Victoria Buildings, Manchester.

Mr. Walter Howell, of Manchester, will deliver an inspirational address on Sunday evening next, at Ladbroke Hall, Notting Hill, on "The End of the World, 1881."

B.N.A.S. DISCUSSION MEETINGS.—The first of the Fortnightly Discussion Meetings for the coming season will be held at 38, Great Russell-street, on Monday evening, the 21st inst., when Miss Emily Ford will read a paper on "The Religious Bearings of Spiritualism."

* For an independent view strikingly corroborating my own, see a criticism on Tennyson's last volume in the current *Edinburgh Review*; and an estimate of his last poem in *The Spectator* of November 5th.

DR. DAVEY—THE "INCORRIGIBLE MATERIALIST."

Having known Dr. Davey indirectly for 30 years, and intimately for half that time, and as the well-expressed paragraph of your learned contributor who is in doubt as to the amount of Dr. Davey's spiritual knowledge, and the mild irony of my friend Damiani, both fail in giving any true idea of the man; and as he belongs to a type of mind and a school of thought which must interest many of your readers, I will try and bring him more truly before them.

Physically Dr. Davey is a fine man, with a well proportioned body and a large head, and has the instincts of moral beauty and love of truth fully prominent, the reflective power large, the perceptive only moderate. He has a sanguine and nervous temperament, a countenance transparent as crystal; and while conversing with him you feel you are in the presence of truth without reserve. Dr. Davey is one of the few now left of the disciples of Gall, one of the founders of the *Zoist*, one of the small body of men who split the early phrenological association, by Dr. Engledue's lecture on cerebral physiology, which Dr. Davey tells me was prepared in his house. The principles taught by the school were bold positive materialism, or, in other words, that the formative power proceeded, or was evolved from the thing formed.

After a while Spiritualism crossed the doctor's path. His large experience in mesmerism fitted him for looking fairly at the subject, and, as Mr. Damiani has shewn, he had much evidence of its truth, and seemed fully convinced.

I have had a long conversation with the doctor; he has sent me a copy of his lecture on the "Transfer of Sensation," or Mrs. Croad's case, in which he speaks of progress. Yet I find he has not made one step ahead for 30 years. On looking over some numbers of the *Zoist*, for 1849, I find a case recorded from Bristol, exhibiting all the phenomena of Mrs. Croad's case, and minutely describing what was taking place one thousand miles away, thus upsetting the doctor's theory of sensation.

How are we to account for the doctor's present form of thought? I have met many of the same type of mind—men who love truth, yet refuse to expand with it. They seem to be root-bound, as if growing in a pot. They have come to conclusions which they look upon as positive, and further evidence is powerless to set free the mind bound by fixed conclusions.

In reading Dr. Davey's lecture, I found it most interesting as a psychological study, shewing how a mind of large capacity may be led to the most absurd conclusions, by being under dominant or fixed ideas. The doctor is so absorbed in his early ideas of materialism, that he shuts out the experience of his life. A man must be weak in sight who says, "I believe in nothing outside of nature." But why go to nature? Does he believe in anything outside himself?

"Matter and force," he says, "stand now as they ever have done, in the near relation to each other of cause and effect." What can the word *force* stand for in the Doctor's mind? Why force, if there is not anything but matter? If matter is at once the sustainer and the sustained, the adaptor and "adaptation of means to the end," why play upon the nonentity—force? If the Doctor had said that matter and mind stand now as they ever have done, not as cause and effect, but correlated, "and cannot be separated; it is for us to appreciate that fact," he would, I think, have been nearer the truth. It is curious to observe through the whole lecture, how carefully he avoids any allusion to a constructive mind or spirit, as the basis of consciousness; and how he confounds the mechanism of mind with mind itself, and holds the conditions of the nervous system equal to all the manifestations of mind. How the Doctor could quote such a sentence from the late Mr. Serjeant Cox, and not see that it renders his whole lecture a blunder, is strange. Alluding to the somnambule, he says:—"The mind only is awake, and guides the actions of the body without the assistance of its informants, the senses." A highly informed mind so blind as not to see that there must be in *all* action, the acting and the acted upon, the formative power and the thing formed, the conditioned and the conditioner, that *all* the physical forces are the result of conditioned matter, the conditions in all cases depending upon the mind, as the only knowing, thinking and positive power, the one only existence—I say, a mind like Dr. Davey's, who *will* not see the above must be spiritually closed to evidence. "There is a fitness and a beauty in ascribing immortality to mind, that its energies and lofty aspirations may have scope for indefinite expansion."

JOHN BEATTIE.

ADVICE should fall as the dew, not overwhelm as the torrent.

A DREAM AND ITS REALISATION.

To the Editor of "LIGHT."

SIR,—The perusal of late numbers of "LIGHT," so interesting from many points of view, has led me to think that a short account of a dream with its realisation, may be acceptable to those who are given to study the relation of effect with cause.

In the year 1855, duty called me away from England, and I did not return for more than a year. Many circumstances, not necessary to be particularised, prevented me from receiving any communications from my relatives during my absence. My return to London was in May, 1856, and it being unexpected, no letters awaited me. I give these details to shew that there was nothing whatever to suggest my dream.

On my first night in London I had a dream, so vivid that I awoke with it distinctly on my mind. It was that I had some business at the Bank of England, and that my crossing thither from the Mansion House was obstructed by a crowd, which I had to skirt in order to pass in front of the Royal Exchange, on the steps of which I paused to see the occasion of so great a concourse. This appeared to be a funeral procession passing from Cornhill round to Princes-street; my sister chief mourner, but dressed in white, and walking before the coffin! Such was my dream.

The sister of whom I so dreamt lived, when I left England, at New Cross, and thither I went next day. There I was informed that, having, months before, accepted a professional engagement in the City, she had accepted at the same time the kind invitation of her friend, Miss C., to make her place her temporary home, and that place was in Cornhill. I went there. Turning round at the door, after I had rung the bell, my eyes rested on the steps of the Royal Exchange, on which I had stood in my dream. I thought it strange. My sister was at her friend's, and I passed a happy day with her, not the less so at being introduced in the evening to a gentleman, Mr. C., a cousin of her friend, as my future brother-in-law. My sister seemed much attached to him; he was well-known, she said, in commercial circles; and I congratulated her. We agreed on a day for repeating my visit. I went, but a message came from Mr. C. to the effect that he felt too unwell to come, but that he expected to be able to present himself in a few days. A few days after he did so, and then made an appointment to take my sister to witness some particular performance at one of the theatres. This was settled, and on the appointed evening he came from his house, a little out of London, went up stairs, waited a short time, then, as he descended with her, fell dead.

There was an inquest; and the funeral took place from the house where he had thus died. There was the concourse of people as in my dream. My sister was chief mourner, indeed, for Mr. C. had no nearer relations than the cousins, of Cornhill. Some gentlemen followed. My sister had always objected to women attending funerals; but she could not resist seeing his remains laid away, so had a conveyance to take her in advance of the funeral procession. Although she was in mourning on the occasion there is a correspondence between dream and fact in this, that on the day of his death, which was only two days before the proposed marriage, she had tried on her bridal dress of white.

B.N.E

MATTER AND SPIRIT.

To the Editor of "LIGHT."

SIR,—There is, then, but one Dr. Davey in Bristol, and he is my old and much esteemed friend of 1865, who has thought better to return to his first love, Matter! Is matter then all in all? Let us see: Last year, in London and in a private circle, with five friends in the full possession of their faculties, an apparition was visible to us all, which I perfectly recognised as my mother, who left this world 15 years ago. She was self-luminous in the dark room; she allowed me to kiss her hand, which she placed on my head in the act of blessing. What was it? If matter, of what kind, that exhibited life, motion, intelligence and affection? Perhaps Dr. Davey will have the kindness to explain this from his point of view. Can he further define the nature of matter? I should think not. The Doctor has been shifting from matter to Spirit, and *vice versa*, without perceiving that he has only been wandering in a circle; for if he will pursue his investigations further, and without preconception, I venture to predict that he will discover that Matter is Spirit.—Truly yours,

G. DAMIANI.

November 6th, 1881.

MAN judges the crime, but God knows the circumstances.

CHALLENGE TO CONJURERS.

Mr. S. C. Hall informs us that some years ago he offered the following challenge to Messrs. Maskelyne and Cooke; that it has never been accepted; and that it is still open either to those gentlemen or to any other professional conjurers:—

Messrs. Maskelyne and Cooke are clever conjurers; that and nothing else; but they lead the public to think they can do what Spiritual mediums do. Can they?

Let the matter be tested and—proved.

I undertake to pay £50 to any charity they may name if they will do any one of the eight things, of which I append a list.

But it must be done in my drawing-room in the presence of four persons invited by them, including themselves, and four persons invited by me, including myself.

The conditions shall—and to that I give my honour—in no degree differ from those under which I have seen that done which I shall call upon them to do—if they can.

These eight things I have seen done in my own drawing-room, some of them more than once.

The conditions, as I have said, shall be exactly the same. No one shall enter the drawing-room until all enter together; but Messrs. M. and C. shall consent to be searched before entering it.

These three persons chosen by me shall be gentlemen high in position, literary or scientific, and the two brought by Messrs. M. and C. shall be in no way their auxiliaries, but gentlemen whose names will guarantee assurance that they aim only at elucidating truth.

I have not the remotest expectation that this challenge will be accepted. The marvels of Messrs. M. and C. are very different indeed from those of admitted Spiritual mediums. The imitation is no more like the real than the basest pinchbeck is like that which it simulates—pure gold.

1. Mr. Maskelyne shall take in his hand, from a clear fire in my drawing-room, a large blazing coal; put it on my white head, let it remain there two minutes, and not singe a hair.

2. He shall be seated on one of my drawing-room chairs, and be raised thence to the ceiling, where he shall make a pencil mark, and descend and again sit on the chair. This in sufficient light for onlookers to trace his course.

3. A piano closed and locked, at a distance from the table, shall play a well-known air of three minutes' duration.

4. On a sheet of paper, marked so as to be identified, he shall write (in the dark) a sentence in Greek—first assuring the persons present that it is a language of which he is ignorant.

5. He shall read a name written by me lightly in pencil on a slip of paper, which I shall enclose in seven thick envelopes.

6. He shall, in sufficient light, cause a handbell to be taken by a hand (perceptible) from the table, and to be rung in distant parts of the room, as well as over the heads of the sitters.

7. He shall, in the dark, make a drawing that competent judges shall declare to be of excellence as a work of art, the subject chosen by me at the moment; or paint a landscape in oil-colours, the colours provided by me, and placed by me with brushes and (marked) canvas on my table.

8. He shall take my accordion, hold it in one hand, his other hand being held by one of the persons present, and cause it to play good, true, and beautiful music, of seven minutes' duration.

It would be easy for me to greatly extend this list; but it is unnecessary to do so. I think I could name twenty other things I have seen mediums do, which I am very sure Messrs. M. and C. cannot do, unless, indeed, they are permitted to make their own arrangements beforehand, which I shall take good care they shall not be in a position to do.

It would be as easy for me to name tasks, perhaps more out of "the course of nature" than either of these eight; but I confine myself to those I have myself witnessed, and to which, if Messrs. M. and C. wish, I will testify on oath, sustaining my affidavit by the testimony of at least a dozen persons, whose testimony would be, without a moment's hesitation, accepted as unquestionable on any other subject by all who read their statements.

I may state that among the names of some of my guests on one or more of the eight occasions were Lord Lindsay, Lord Dunraven, Lord Lytton (the late), Robert Chambers, Serjeant Cox, W. Crookes, F.R.S., Rev. J. G. Wood, M.A., William and Mary Howitt, Colonel Drayson.

I repeat that if under the conditions I lay down, which are simply those that have been accorded to mediums who have done them, they will do any one of the eight, I will give the sum of £50 to any charity they will name.

Indeed, it seems to be the amends which a bountiful Nature makes to those who are not blest with an expansive mind, to think all wrong that comes not within their own comprehension and relish. —YOUNG.

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:—Nov. 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.]

OUR CONTEMPORARIES.

"The Spiritualist."

In an article headed "Where Redress is Due," the editor endeavours to establish the point that Mrs. Davies should have the public thanks of Spiritualists formally extended to her, in recognition of her having obtained the conviction of Mrs. Fletcher.

A paper upon "Apparitions" is contributed by "G. C. Ottley," and presents some sensible criticisms upon the correspondence on "Ghosts," which recently appeared in the *Daily Telegraph*; and the writer contributes an account of an apparition narrated in the autobiography of the late Lord Brougham.

"The Medium."

The first place is accorded to "A Discourse purporting to be spoken by the late President Garfield, through the Mediumship of Mrs. C. L. V. Richmond," which certainly abounds with many felicitous expressions of Spiritual sentiment.

The question of "Paid Mediumship" is revived by "Fairplay," as the result of a report from the Manchester Association, in which it was remarked in substance that the speakers they had of late engaged were not actuated by a desire for filthy lucre. "Fairplay" says:—

"In reference to the paying of mediums, I think it is far better to engage those who are likely to draw the intelligent and educated portion of the public into our ranks, even if we do pay them for their services, than to put upon our platform those who are incompetent to give satisfaction to people unacquainted with the subtle laws of Spiritual phenomena, so that if a medium is worth paying for, the good which will accrue from it will amply make up for other deficiencies."

The editor is of opinion that—"There is little use in trying to convert the clergy to Spiritualism. We know a number of them who are just as much Spiritualists as we are, but they do not find it suitable to their circumstances to make a profession of it. As well might we hope to induce the doctors to the use of mesmerism, hydropathy, or herbal remedies; or by sending temperance tracts to the landlords of public-houses hope to win them over to teetotalism."

"The Herald of Progress."

An article upon "Co-operative Homes," given through the mediumship of the author of "Life beyond the Grave," is very interesting, embodying, as it does, some of the ideas worked out in practice at The Mansion, Richmond, under the management of Mr. Bennett. There is a footnote, too, which is worth perusal, and so we give it in full.—NOTE.—The foregoing article was written by me without the slightest idea of what was coming. I was surprised that the control should claim the credit of inspiring me to prepare the plans, for I had fondly imagined all the credit, if any, belonged to me, since I had consciously thought them out. It shews therefore what has frequently been told me, that we hardly ever do any serious work without Spirit aid, although we may be perfectly unconscious of it."

"The Banner of Light."

Writing on behalf of the Berkley Spiritualist Society, Mr. Timothy Bigelow announces that arrangements have been made for the weekly publication, in pamphlet form, of the trance discourses of Mr. W. J. Colville, delivered by that gentleman before the Society. Mr. Colville is one of the most remarkable workers the cause has produced, and the labours of his controls are calculated to do a large amount of good wherever they are expended, as the quality, variety, and felicity of diction which characterise their lectures place Mr. Colville in the front rank of the few able trance lecturers.

"Revue Spirité."

A PATHOLOGICAL PHENOMENON.

Under the heading of "A Pathological Phenomenon" the *Revue* gives the following letter:—

"Campan, Upper Pyrenees,

"August 28th, 1881.

"A girl of sixteen has been ill here for eight months. For the last twenty days she has been without food or substantial liquid. During the latter time she predicted that at a certain hour on a day she would have a fit, and would be thought to be dying; but that at a certain hour she would rally, wake up, and ask for food. The prediction proved true. When she woke she was ravenously hungry, and ate accordingly without after inconvenience. Her abdomen had been in her illness tympanitically distended. Part of her prediction was that the distention would disappear, and it did very rapidly.

"From the time of her leaving off food she spoke several languages of which she knows nothing in her ordinary state; knew persons whom she has not seen before, and what they had about them; knew their thoughts; knew those who talked of her and what they said; and putting her hand upon an open book she knew the page and contents of it; the time of day without the clock, &c. She had not been magnetised.

"D. ADORRET,

"Proprietor, at Campan."

The *Revue* says that correspondents in the locality confirm this account. The latest correspondent says that the lucidity is failing, either from returning health, or from its having been over-exercised, people having come far and near to witness the wonder. The writer says the girl was, with her, little more than able to tell the subject of a drawing upon its being presented to her face downwards, which she did upon laying her hand upon the back of the drawing.

MATERIALISATION.

The *Revue* reports an instance of Materialisation on the authority of M. Charles Dumas, of Poitiers, who writes:—

"The spirit of my wife, deceased in August last, after frequently speaking consoling words to me and her daughter—both hearing mediums—appointed a time for appearing to us. We prepared accordingly, and at the day and hour appointed, 10 p.m., first a loud rapping was heard in the adjoining room; then the two candles on the table were self-extinguished, and the form of my wife accompanied by a younger and taller form, became visible. Most comforting words and counsel fell from the lips of the former. The latter also spoke for some minutes, in the same sense, and asked for a message to be conveyed to her father, giving the name and address. My wife then kissed me and her daughter, giving proof of being quite materialised. I communicated the message from the accompanying Spirit to her father, of whose existence I was not before aware, and he declares that none but his daughter, who departed this life some months ago, could have sent it."

SPIRITUALISM IN LONDON AND THE PROVINCES.

BRITISH NATIONAL ASSOCIATION.

Conversazione.

The members and friends of this Association opened their winter campaign with a conversazione at 38, Great Russell-street, on Monday evening, when there was a large and influential gathering. The Misses Withall had charge of the musical portion of the entertainment, and Mr. Tietkens and other friends kindly gave their very valuable assistance. The rooms were filled with objects of interest, comprising water-colour drawings, contributed by Mr. C. Pearson, Spirit drawings by Miss Houghton, and specimens of direct Spirit writing through the mediumship of Mrs. Everitt. Mr. C. S. Lillie, who in a letter to the *Globe* some time since, described the appearance of faces to him, unsought, kindly exhibited sketches of these faces made by him, at the time. Mr. Desmond FitzGerald opened the proceedings with a short address, in which he spoke hopefully of the future of the Association, and urged the duty of cordial and united working. The presence of Mr. S. C. Hall, one of the oldest Spiritualists in London, who is in his 82nd year, and who said that he had not been out of his house in an evening till then for 10 or 12 months, was an occasion of considerable gratification to his many friends present. Mr. Hall gave a warm and touching address, in which he spoke with confidence of the presence and helpful influence of his departed wife; referred to the pleasure with which he read every week the pages of "LIGHT"; and alluded to the growth which Spiritualism had made as evidenced by the way in which the subject was treated at the recent Church Congress. The company present included Miss Arundale, Mr. G. P. Allan, Mrs. Allan and Miss Allan, Mrs. Bird, Mr. E. T. Bennett and Mrs. Bennett, the Misses Corner, Mrs. Cook and Miss Cook, Mr. Jesse Collings and Mrs. Collings, Mr. J. F. Collingwood, Signor Damiani, Mrs. Durrant, Mr. Thos. Everitt, Mr. F. Everitt, Mrs. FitzGerald, Mr. and Mrs. Desmond FitzGerald, Mr. J. Freeman, Miss E. Ford, Miss Glover, Mr. S. C. Hall, Mr. T. Heywood, Mr. R. D. Hine, Mr. W. Howell, the Hon. Mrs. Lonergan, Mr. C. S. Lillie, General Maclean, Dr. Malcolm, Rev. W. Miall, Mrs. and Miss Maltby, Mr. J. Martin, Mrs. Noakes, Mrs. Olive, Mr. F. Podmore, Mr. R. Pearce and Mrs. Pearce, Mr. R. Parga, Miss Robertson, Mr. and Mrs. E. Dawson Rogers, Miss A. Rogers, Mr. D. Rogers, Mr. F. Rogers, Mr. T. Shorter and Miss Shorter, Mrs. Schweizer, Mr. W. Tebb and the Misses Tebb, Mr. E. A. Tietkens, Mr. G. R. Tapp, Mr. A. F. Tindall, the Misses Withall, Mr. H. Withall, Mr. R. Wortley, Mr. E. W. Wade, Mr. H. S. White, &c., &c.

Council Meeting.

The Council of the B.N.A.S. met on Tuesday evening, Mr. E. Dawson Rogers in the chair.

Gifts of books were received from Mr. S. C. Hall, Mr. O. Wirth, Mr. Newton Crosland, and "M.A. (Oxon.)," and votes of thanks were passed to the donors.

One resignation of membership was received, "in consequence of absence from London"—and ten new members were elected.

Mr. M. Theobald reported that the circular recently sent to members and friends had met with a satisfactory response, and the financial prospects were encouraging.

The president of a country society having asked for assistance in the formation of a library, the secretary of the Association was directed to see what could be done to comply with the application.

On the motion of Mrs. FitzGerald a vote of thanks was passed to the friends who had given their musical assistance at the conversazione on the previous evening; to those who had

contributed articles of interest for exhibition; and to Mr. Blyton, the secretary, for his admirable arrangements for the promotion of the comfort of the company.

The secretary was directed to obtain a supply of "M.A. (Oxon.'s)" pamphlet—"Spiritualism at the Church Congress"—for presentation to inquirers visiting the rooms of the Association.

A resolution was passed for the advertisement of Mr. John Fowler's "Challenge to Conjurers," in one or more of the London daily papers.

The Secretary called attention to an article which had appeared in the *Herald of Progress* and stated that he proposed to send the following letter to the editor:—

DEAR SIR,—In your hurry to cast blame on the Executive of this Association, you have fallen into an error. I laid before the Council a number of suggestions for the propagandism of Spiritualism in the United Kingdom, and for assisting local societies. In order to have the opinion and advice of some of our country friends, I sent printed copies to them asking their views on the subject. This paper was marked "private, and not to be published," and yet you have made it the subject of public comment. So far from the Executive of the Association being blameable for any of my suggestions, the Council has not yet had the opportunity of even considering them.—Yours faithfully, THOMAS BLYTON, Secretary.

GOSWELL HALL.

On Sunday evening last, Mr. J. H. Johnson occupied the platform, and delivered an interesting lecture on "The Origin, Mission and Destiny of Man." Taking into consideration the important issues involved in such a subject, the lecturer's treatment of it, so far as time permitted him to go, was at once clear, comprehensive and liberal. The special feature in his lecture was the forcible defence he made for the belief in the existence of an all-wise and supreme Intelligence. The quotations he made from a large number of the most eminent thinkers in ancient and modern times, were exceedingly well chosen, and highly appreciated by the audience. In responding to a hearty vote of thanks, Mr. Johnson expressed the pleasure it gave him to occupy the platform, and said he should be most happy to again fill the post on a future occasion. Mr. Wortley read a communication from Paine (through his own hand), which fitted in extremely well with the lecture. On the 17th November, the second anniversary of these Sunday services will be celebrated by a soirée, for which the services of an unusually large and talented number of ladies and gentlemen have been secured. Songs, duets, trios, recitations and dancing will be the order of the evening. Mr. Frank Everitt will act as M.C., and Mr. J. J. Morse (who has been in the past, as he promises to be in the future, a staunch supporter of these services, by gratuitously occupying the platform) has kindly consented to preside.

VERITAS.

CARDIFF.

There was a fair attendance of members at the meeting on Sunday evening last. Selections from the *Banner of Light*—which always contains acceptable and instructive matter—were read by Mr. Rees Lewis. Mr. Brooks afterwards gave an interesting report of his recent visit to London, from which we learned that he had engaged at his own expense our esteemed friend, Mr. Morse, to come down and lecture for us this month. A unanimous feeling existed, however, that Mr. Brooks ought not to bear the burden, and a guarantee fund was accordingly at once started for meeting the necessary expense. A social gathering will take place on the occasion of Mr. Morse's visit, and we look for pleasant and profitable results in more ways than one.

FALMOUTH.

Though few in numbers the Spiritualists of this town are in no wise behind their brethren in other places in energy and determination. Comparatively of recent origin, the cause has taken good root, and the labours of Mr. E. W. Wallis, of a year ago, have since borne good fruit. The friends having for some time been desirous of securing the services of Mr. J. J. Morse, at last succeeded in doing it, and, accordingly, that gentleman, in conjunction with the Rev. C. Ware, of Plymouth, took part in a series of lectures delivered in the Town Hall, in each case to crowded audiences. Mr. Ware's lectures were well received, especially one upon "Spiritualism and the Bible," which admirably met the religious objections urged by certain persons against modern Spiritualism. The inspirational addresses delivered by Mr. J. J. Morse, at the special request of the friends, were "Faith versus Facts" and "The Ministry of Angels," in the afternoon and evening, respectively, of Sunday; and "The Grave; its Lessons," on the evening of Monday last, the 6th and 7th of November. The large audiences paid the utmost attention, and evidently a profound impression was produced by what many described as the trenchant argument, the eloquence and ability, and the originality of thought that characterised the addresses delivered. Mr. W. Gloyne presided at each lecture, and the needful arrangements were carried out under the superintendence of Messrs. Truscott, Carver, Rundel, Carlyon, and others. On Monday afternoon a pleasant social gathering was held in company with Mr. Morse, and an agreeable hour was spent. On

Tuesday the visitor departed with hearty expressions of goodwill upon both sides, and an earnest desire from the friends that he may return to Falmouth before many months and do similar good service in the interests of Spiritualism.

NEWCASTLE-ON-TYNE.

The N.S.E.S. platform last Sunday morning was occupied by the usual local speakers. In the evening, Mr. Mould, who was chairman, read some chapters from a story called "Joshua Davidson," which for some time he has been giving to the audience. He afterwards called upon different members of the company to give their experience in Spiritualism, and some of them did so. Mr. Crisp, of Barnard Castle, a well-known phrenologist, having entered the room, was requested to give a few remarks; he readily complied and detailed several wonderful experiences of the phenomena which had come under his own special observation.

Gateshead.

On Sunday last, at 6.30 p.m., large numbers of the members and friends of the G.S.I.S. met in the Temperance Hall to hold their usual public meeting, Mr. H. Burton in the chair. The platform was occupied by Messrs. Bruce, Moss, Stephenson, and Dawson, who narrated their experiences in Spiritualism, and in a most admirable manner shewed how this great truth promised to be the educator of mankind in the future, and the true redeemer of the race in the ages to come. At the commencement of the service Mr. Dawson read a sweet little poem of his own composition, and at the conclusion of the meeting the chairman, as he had done on the Sunday previous, pressed upon those Spiritualists present who had not already joined the society to remain behind and do so. He further invited all the members to stay and give the committee whatever advice they could think of conducive to the good of the society and the spread of the movement. "We," he remarked, "have nothing to hide from our members. We desire to make our action plain and open to every one in the society; we are opposed to all forms of conservatism, save that which conserves what is right and true, and we believe the best method whereby we may accomplish that end is to be open in our actions, and to give full scope and means for the reception thereof by everyone, and thereby conserve or keep the truth by ensuring its spread, and its enshrinement in the hearts of the masses." Several new members joined the society.

Howden-le-Weir.

On Sunday, October 30th, Mr. P. M. Brown, the well-known test medium, lectured in the meeting-room of this place, to a good audience, upon "Spiritualism and Christianity." For the last few weeks, Mr. Brown has been doing some excellent work in this district, and in Consett, West Pelton, and Twizel.

West Felton.

The Spiritual Society at this place held two meetings in the Co-operative Hall, under the ministrations of Mr. J. G. Grey, inspirational speaker. In the afternoon he discoursed upon the "Benefits of Spiritualism," and in the evening, upon "Spiritualism, the Hope of the World." At the close he gave a poem on General Garfield. The meetings were well attended, and the friends expressed their high appreciation of the lectures. Mr. Barker, test medium, was present, and gave some excellent tests and delineations of character.

Miss Wood.

On Sunday last, at Weir's Court, Newcastle, we held a sitting with Miss Wood. Mr. Crisp, the phrenologist, and another gentleman screwed up the medium in the cabinet. In a short time knockings were heard, and presently a medium sized form presented itself at the aperture of the curtains, and from its motions was evidently that of an aged person. The room being well lighted the figure was well defined. After shaking hands with Mr. Crisp and another person, it went over to the weighing machine and weighed 47lb. It then retired within the curtains, when the friends requested it to come forth again and make its form as light as possible. It then came forward again, got on the scales and recorded 11lb. in weight. It retired to the cabinet once again, and afterwards came out a third time and got on the scales, when it was found to have reduced its weight to 7lb. The form then retired altogether and the séance closed. The screws in the cabinet were afterwards found by the two gentlemen as they left them.—NORTHUMBRIA.

TO CORRESPONDENTS.

W.H.—Your communication, with several others, must stand over to another week.

DEAN DONNE.—We have received several letters in reference to the incident in the life of Dean Donne which we last week quoted from the *Argosy*. One or more of these letters we shall give in our next.

MR. J. J. MORSE'S APPOINTMENTS.—NOTTINGHAM, Sunday, November 13; LONDON (Goswell Hall), Sunday, November 20; CARDIFF, Sunday, November 27; GLASGOW, Sunday, December 4; LONDON, Sunday, December 11; KEIGHLEY, Sunday, December 18.—[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.; Darius Lyman, of the Treasury Department, Washington.

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

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

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

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

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