

Light:

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

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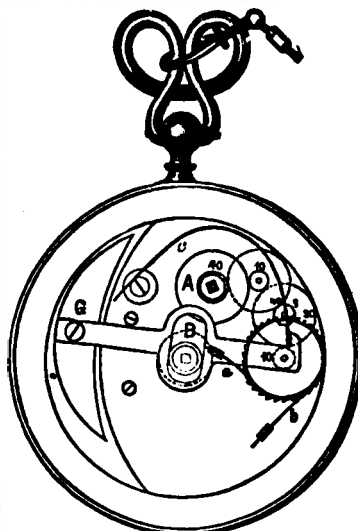
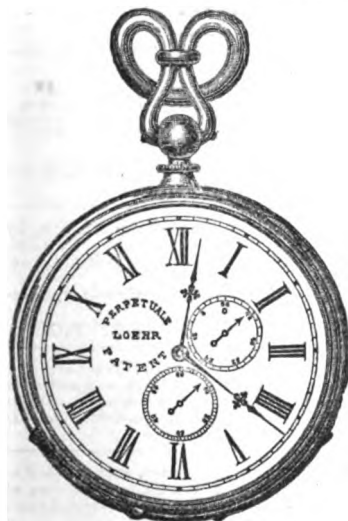
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SATURDAY, DECEMBER 10, 1881.

PRICE TWOPENCE.

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PSYCHO-MAGNETIC TREATMENT OF DISEASE.

The article under the title of the "Psycho-Magnetic Treatment of Disease," which appeared in our issue of the 26th ult., and to which we referred at the close of our leader last week, has attracted some amount of attention. One of our best known and most liberal Spiritualists has offered to aid in the carrying out of the idea suggested, if others can be found to co-operate, and several have expressed sympathy and interest.

Mr. J. H. Herbst says in his letter:—"I have tried it [mesmerism], and found it the only means to benefit in the particular disease [lunacy] to which I now propose that it should be applied." Mr. A. C. Swinton says:—"I can testify to the remarkable knowledge and successful power in very difficult cases, with which Mr. Herbst is blessed as a mesmerist." We presume that Mr. Herbst means that he has found mesmerism the only means of benefit in particular cases which have been under his care.

It would seem to us that the first step towards arousing general interest, would be for those who are anxious to promote the establishment of an institution for the psycho-magnetic treatment of disease to prepare short definite statements of cases of the kind referred to above;—not necessarily with names and dates for publication, but with all particulars of that kind, placed in the hands of a responsible party for private verification. A tangible basis would thus be laid, on which to advocate further action, and on which to solicit the sympathy and aid of those who are able, and would no doubt be willing, to give them. Next month, when we shall have more space at our disposal, we would willingly utilise a portion of it in this way. In the meantime we would suggest that those who have the materials should put them into a clear and concise form ready for use.

The question of "developing séances to be held with lunatics" is a matter which would have to be approached with the utmost caution, in our ignorance of the powers with which we are dealing, and of the influences by which we are surrounded. Any united or organised action in this direction is fraught with serious considerations, the importance of which cannot, we think, be over-estimated. But these may be looked upon only as incentives to overcome difficulty and danger. We think, however, that the first step is, as we have said, the accumulation of facts. An effort of this kind, if attended with any considerable measure of success, would, as Mr. Herbst says, prove a blessing to humanity, and be worth all the labour which it might cost. It appears to us, also, that the letter of our correspondent, F. W. Thurston, M.A., in our last issue, may be read in this connection. The healing of disease by Spiritual agency—in which we include the curative use of mesmerism—is such an important and practical branch of mediumship that it may well be associated with an organised attempt to aid the general development of mediumistic power.

In any attempt to carry out Mr. Thurston's scheme, as sketched in his letter, many will raise a note of alarm at the idea of professional developing mediums being sent out to private circles. We think that this would arise from a partial, and we would even say a prejudiced, view of the question. If mediumship is a power, or quality, or talent, there can be no more intrinsic harm in its being studied and taught professionally than music or painting. It may be a question of expediency, and it may require more care in its practice. But there is no abstract reason why a professional medium should be looked

on with more suspicion than a professional medical man or legal adviser, or than any teacher of art or science who receives a pecuniary reward for his services.

We shall be glad to open our columns to the discussion of suggestions for carrying out any plan whereby the beauty and use of Spiritualism may become more widely known, and which may shew forth the practical benefits which we believe it is able and destined to confer.

THEOSOPHY.

Mr. A. F. Tindall read a paper on Monday night last before the members of the British National Association of Spiritualists on "Theosophy." We give some of the most salient passages:—

Theosophy is not antagonistic to Spiritualism, but rather an enlargement of it. It is the philosophy which explains it and classes it with all the other different phases of Spiritual manifestations at this and other times in the world's history, and offers a reasonable explanation of the whole. Its principles, as far as I understand them, are these. There is a Spiritual side to everything. This universal Spirit essence the Theosophists call the Akasa fluid, which is the same as the psychic force of our scientists. Through this all phenomena are produced. On this everything is imprinted; on this is impressed everything that will be or has been. Here is every act or thought born before it is embodied forth in the external world. It is through the greater or lesser quantity of this force being collected that Spiritual phenomena are produced. All the rites and procedure of magic, or of modern Spiritualism, are simply to bring forth this force, by which either disembodied Spirits, or the medium's own Spirit, can produce manifestations. There is a slight difference here between Spiritualists and Theosophists, for whereas the former know only one class of persons, namely, mediums, who can obtain phenomena, the Theosophist knows of two, namely, medium and magician.

I have, myself, found that a wonderful power is developed by what is called self-contemplation. The Fakirs sit for hours contemplating Om, that is, God; and by this means and by practising suspending the breath and fixing the Spiritual faculties, in what we call clairvoyance, upon a certain object—perhaps a part of the body—they obtain the power they call Yoga. By sitting alone I myself have experienced great Spiritual illumination, and then, by uttering certain words, I have invoked the Spirits of friends living, and have seen them appear before me, have held conversation with them, and afterwards, when meeting those friends in a normal state, have found from them proofs that it was not fancy, but that some kind of communication was held between us. Indeed, I have ceased the practice, fearing lest I might do harm to people; but I have seen enough to warrant my strong belief that we can influence each other while living, and communicate with and even see each other. A friend and myself have recently tried the experiment of sitting at the same hour on one day every week, miles distant from each other, and seeing if we could influence each other; and, as far as we have gone, we have very strong proofs that we have been able to do so. On one occasion, in response to my earnest invocation, I distinctly saw my friend's form before me.

That certain forms of words have a potent effect I am assured, but whether the power is in the words or in the will I do not know. But the development of will power seems most important for anyone who wishes to be an adept. Some may say, "All that you tell us may be the result of the action of human Spirits on mediumistic people." They may deny that there are any other influences or that there are adepts. If they do so I will ask them if they can reconcile all the phenomena observed at séances by their theory. Have they ever studied the phenomenon of witchcraft, which is matter of history? Of course the materialist calls it all delusion, but I am not addressing him. I am asking the well informed Spiritualist what, in his opinion,

is the cause of the phenomenon of witchcraft. That some foreign influences were apparent is certain. What were they? What were those beings which the clairvoyants of the day described as animals, satyrs, demons, &c? Is it not fair to presume they were not human but elementary Spirits? History teems with accounts of them in the various obsessions which have come over whole tribes and nations at certain times. The author of "Ghost Land" tells us of a certain village whose inhabitants were all seized suddenly with a kind of mania, somewhat like the phenomena of unknown tongues in Irving's congregation, and he clairvoyantly saw the whole air around the village filled with horrible shapes, animal and diabolic, which had swooped down upon these people.

You may ask what evidence there is of the truth of magic. I would advise all to read the "Isis Unveiled." It is a work written by Madame Blavatsky, who may be considered an adept. In this work, however, she has been little more than the scribe; the real authors are adepts who are able from a distance to send their ideas to her, often in the tangible form of writing on paper. Mr. Sinnett, a man who holds a good position in India, speaks in a book lately published, called "The Occult World," of the marvels he has seen performed in Madame Blavatsky's presence. A letter to an adept of the name of Khoot-hoomi, has been placed in his room on a piece of furniture and in a few minutes has vanished; and shortly another has been put in its place from Khoot-hoomi, though he himself was hundreds of miles away. Once, while a few friends had assembled at a picnic in India, the conversation turning upon Occultism, Madame Blavatsky was asked if she could shew them something, and by her magical power, assisted by these unseen adepts, a brooch was brought to a lady. This brooch was a peculiar one, and one that she had not seen for a long time; indeed, I believe it had been left in England. However, I will refer you to the book itself, which is full of such marvels and well attested facts.

Now as to the method employed in producing these phenomena. The great key is the Akasa fluid or psychic force, which is no doubt the same as the elixir vitæ of the Rosicrucians. The whole system of magic is the developing of this Spiritual force. One method of the Eastern is by spinning round in circles, by raising frightful clamours, by discordant sounds. These continued, result in a state of trance in which the people affected can touch fire and even give themselves deadly wounds, which will be instantly healed. People in the East who do this are called the whirling and howling dervises. Europeans, however, prefer, soft soothing strains of music. One monotone constantly repeated will be found to have a great effect, or looking fixedly into cups, crystals, bottles of water in the dark, &c. All these, methods, however, tend towards the same object, the raising of this Spiritual Force, by which we become able to produce Spiritual phenomena in a greater or less degree according to the quantity. A small amount produces inspiration and trance, a greater what we call physical manifestations; a still greater enables the adepts of the East to wrap themselves with Akasa as a garment, and so to render themselves invisible. They are also able to transport themselves from place to place; and as Khoot-hoomi says in Mr. Sinnett's book, they have a still stronger proof than the Spiritualist that man survives death, for they are able to leave their bodies at will and travel in spirit.

The points I wish to enforce are these: That Theosophy is not antagonistic to Spiritualism, but rather a broadening out of the latter; and that Spiritualism, or communion with human Spirits, is only one phase of Theosophy. With regard to the evidence of its truth, there is plenty to be had for the earnest student, but, as Khoot-hoomi says, men must seek them first. To those who seek in the right manner it will come, but to the superficial the door is shut. The materialist, who wants to drag down Spiritual things to his own level, will remain in ignorance. It is not through pride or selfishness that adepts do not come forward and tell everyone of their secrets. It is because by doing so they would themselves lose that which they have gained. Neither would the knowledge do good or be believed in, except by those who are prepared for it, and for them the door is always open. It may be asked, If persons with such powers exist why do we not see traces of their acts upon the history of the world? Again the adept answers: You do not know what is done around you in secret; your statesmen and great scientists and all your leading men, are themselves led by Unseen Agencies. They are the puppets, but greater than they pull the strings, even though the world knows them not.

One of my aims in reading this paper is to incite you to experimental investigation; not to become adepts, for I believe that to be next to impossible for us situated as we are, but we can try to gain some little knowledge of the subject and to originate a better method of conducting our séances. I have often seen persons sitting at tables hoping for the great manifestations of old, and wondering they do not get them. I will tell them why. It is because we have lost the old methods, and know nothing of the secrets known to the ancients. Unless you patiently endeavour to learn God's laws, to read the hidden secrets of magic, and to become initiated, you will wait and look in vain. Let us begin to study, to experiment, to tell the results to each other, to learn perseverance, and above all to be humble and feel our ignorance, and we shall yet shake the very base of Materialism. I know that it is said we cannot learn much from those of old; that the systems of the East are effete and fast dying out before our superior wisdom. But may not they excel in some things which we do not, while we doubtless excel them in others? It is said that Christianity will sweep them all away, that it contains the whole of truth, and there is no truth outside of it. It may be so, but what kind of Christianity? Not, I think, that which we see around us in the Churches. There is doubtless a glorious and vital power in it, and there was a grand Spiritual afflatus upon its first teachers, but is that to be seen in the systems of the day? Are they not its very opposite? This glorious Christlike power I can quite conceive sweeping over the earth, but when it does so will not the ecclesiastical systems of Europe fall before it as well as the superstitions of the East? And may not much of it be found to be in accord with the truths held by the ancients and by the heathen we ignore? Indeed, it might even be that they had a common origin. Let us learn, then, from the past as well as the present, not to invoke psychic powers for mere wonder-working, self-aggrandisement, or evil, but to build a Universal Spiritual Religion in which both East and West can join, both ancient and modern truth can blend. This religion shall restore the belief in God, in the Divine Whole, enlarging our conceptions of Him and casting away all ideas unworthy of His goodness and love. It will demonstrate Immortality to be a fact, probe our social relations to the bottom, and remedy those evils which civilisation deplures but cannot alter. It will alter our political systems. It will demonstrate that every man has a right to have supplied the needs of his nature, and that the good of all must be the aim of governments; that no class prejudices or fancied interests can be permitted to stand in the way of the general good. Then it will be seen that crime is a disease, that there are moral and spiritual diseases and epidemics as well as physical ones. Punishment will give place to reformation, and while we prevent the criminal madman from doing further harm, we shall no longer commit one murder to revenge another. I feel that all of us who are students in Spiritual science ought, whatever our minor differences, to band ourselves together to aid the Immortals around us to bring about the Spiritual Era of the world's history. Above all let us be united, and of free and unprejudiced minds, ready to receive all that is shewn to be true however much opposed to our preconceived notions; so shall we be good servants, but if we narrow our ideas, striving to please and conform to the world, then we shall crystallise into a sect and be unfaithful to our trust.

MR. S. C. HALL'S PAMPHLET ON "THE USE OF SPIRITUALISM."

To the Editor of "LIGHT."

SIR,—In an article in last week's "LIGHT" you express a wish, and I suppose it is that of some of its upholders, that I would issue a "published" copy of my pamphlet—"The Use of Spiritualism."

If it please God to give me health and strength, I will act on your suggestion, and do that work before the end of the coming year. I printed for private circulation a thousand copies in three editions; the first in 1863, the third in 1876. I have but few copies left, but the few I will gladly send to applicants.

I shall, of course, print it in a graceful form; and the price I shall fix upon shall not be more than it will cost.

I trust God will bless the work. Surely it is intended to advance the cause of Christianity; humbly, but firmly, yet meekly, to second and sustain the teachings of the New Testament—the Gospel of the Lord and Maker in whom I trust.

S. C. HALL

EVENINGS WITH MR. MORSE.

On the 30th ult. a company of nearly twenty ladies and gentlemen met Mr. Morse at 38, Great Russell-street, on the occasion of the first of these evenings. Mr. E. T. Bennett, as a member of the General Purposes Committee of the B.N.A.S., who had arranged the meetings, was asked to preside. He briefly explained their object, and the way in which it was proposed they should be conducted.

Mr. Morse, having passed under control, said that it was proposed to devote their time to the brief discussion of sundry matters connected with Spiritualism. Questions might be asked of a relevant character, either by those present, or might be sent in from a distance. A second control would generally follow the first, and further opportunity would be given for conversation and questions, either written or *vis à voce*. The question of "stranger Spirits" had been referred to. As to this phase, he would remark that it had been allowed to fall into abeyance, and that they (Mr. Morse's controlling Spirits) did not see any advantage in reviving it, as they considered it would interfere with the proper work of the medium. He wished to give one word of caution, which was, that whatever they gave expression to he desired might be accepted, not as an infallible utterance, but only just for what it was found to be worth. He would, however, ask his hearers not to reject anything because it was new and strange. The only questions worth asking were—Is it true or is it false? He had often found that the experiences of to-morrow removed the difficulties of to-day.

After these prefatory remarks the "controlling Spirit," who was understood to be Mr. Morse's old friend, "The Chinese Philosopher," said the subject he should commence to-night, in outline, was "The Difficulties of Spiritual Investigation." He said: The inquirer in commencing the study of Spiritualism is at once brought into contact with experiences contrary to his previous ideas, but he frequently finds himself baffled at every turn in obtaining the definiteness he desires. Just when he gets to the very point, the whole thing eludes him. Just the very one link or fact that would satisfy him is not forthcoming. This is often the first real difficulty that comes before the novice. As I cannot prove that these are Spirits at all, much less prove their identity, why should I believe? This is what he says, and asks: Why are not departed Spirits able to so clearly demonstrate their identity that it should be unquestionable? Suppose that John Jones has passed away to the Spiritual world and is endeavouring to communicate with those he has left behind, through a trance medium, let us say. How is he to do it? He must obtain control over the medium. But this is not to be done in a moment. The power has to be acquired. The method has to be learnt. As a rule all first attempts are failures. Suppose one of you, in the Spiritual world, is brought into a room where there is a medium, and you wish to communicate with the people on the earth. How would you set about it? You would find it exceedingly difficult. You have to transmit the desires of your mind through the mind of a second party. In the ordinary way if you send a message through another party it will get altered more or less in the passage. In the ordinary way your friend who takes the message is conscious. Here he is unconscious. You have to make this unconscious subject become the representative and transmitter of your thoughts. Psychologically, it is far easier to produce a general impression in this way, than it is to do definite and particular things. You might say, "What is to prevent a Spirit saying, my name was John Jones?" Yes, but John Jones has got to make Walter Jones say so; and he may not be able to make a sufficiently definite impression upon the sleeping subject to get this done. The external avenues of communication are not available. The control of the departed Spirit over the medium is only a temporary matter. It is in fact a coming back again into earth-life through a foreign body, with which perhaps the Spirit has few sympathies. Considering the difficulties on both sides, it is a wonder that any definite communication is established at all.

It appeared to us (the reporter) that the difficulties intended to be described by the controlling Spirit would be illustrated by imagining the difficulties of a mesmeric lecturer attempting to speak to his audience solely through the "mediumship" of his subject in the mesmeric sleep.

In reply to a question by Mr. Miall, as to the singularity of the control being able to read ideas and yet not able to give information as to the control itself, it was replied that the grasp of a minute reality is much more difficult than of a general sentiment.

The second control introduced himself in his usual quaint way, "as 'The Strolling Player.'" In reply to an inquiry from Miss Ford as to the power of Spirits to read each other's thoughts, the reply given was to this effect:—"Spirits who are beneath you in character and power cannot read the secrets of your minds, except you open the door. Those who are above you, who are your superiors, can read your mind, but would not do it against your will. You are therefore safe on both sides. Thought is always passing between those who are in sympathy—it is always passing from one world to another. Why do ideas grow? Because of the transmission of thought. Do you think the influence of the leaders of mankind ceases when they leave earth? They are still ministering to their followers from the other side of life."

Mrs. FitzGerald asked a question as to compensation. The control replied that he was a great believer in physical science, and in the correlation of forces. In this respect the natural kingdom was analogous to the Spiritual. The outer was in all respects the stepping stone to the inner. Compensation existed everywhere and for everything. You get all you deserve, but you get nothing until you deserve it.

"The Strolling Player" then proceeded to speak of the difficulties of the Spirit in the Spiritual world. Some people think that they have only got to die, and everything will be clear, simple, and right. One of the greatest difficulties which many Spirits meet with, is to believe that they are dead. The first thing that strikes the awakened Spirit is that he is what he always was, that he is himself. To be told that he is dead is rather startling. He begins to compare his surroundings. All who die do not get into the Spirit world proper at once. Those who are, as it were, earth-bound, only get into what we may call a sort of interior life. They may perhaps be suddenly horrified at seeing some one whose body they saw buried twenty years before, then another and another. Their nerves receive a shock. It is difficult to believe that these apparently human looking persons are really dead men and women. Then they find out that they are not exactly what they were before. By-and-bye it comes home to them as a simple fact that there is only a change of condition, not of nature, and that they are operating through a spiritual body instead of through a material body.

"The Strolling Player" continued: Another difficulty. I once saw a Spirit with a very woe-begone countenance. I asked him what was the matter.

"May I ask you a question," he said, "confidentially?"

"Certainly," I replied.

"Have you seen that place—where—where—people don't want great coats?"

I said, "No I have not. Have you?"

"No," he replied, "But I am afraid I shall."

I said to him, "Look here, my friend. It is within ourselves that we light the fires that burn, and when once these fires are lit we cannot get away from them. Punishment comes from within. It is not the application of a chastening from without that we need be afraid of, and it is only the spiritualising of our own character that can avail."

In reply to a question, the controlling Spirit said that the Spirit of the medium was in the medium's body in a state of subjection to the dominion of his will. He did not always indulge in extracting the Spirit, as it was more exhausting to the medium. The medium had an interior consciousness of the control that was being exercised over him, and his feeling on awaking would be that of having had a good rest.

[The second evening will be on Wednesday next, Dec. 14th, at 7.30 p.m., precisely. Any questions that our readers or correspondents may send to us will be duly forwarded; though it is of course possible that a selection will have to be made for presentation.—EDITOR.]

MR. S. C. HALL writes:—A few weeks ago, on a Sunday, after church time, I had a sitting at the house of an eminent physician in Bath, with his wife, a distinguished author of many excellent books, and her two children, aged ten and twelve, both "mediums." My beloved wife announced that she was present. I asked her whether any one was with her and the reply was "Mary Hill." Now, the day previous, I had been to the funeral of a Mrs. Hill, a lady of whom Mrs. Hall was very fond, and who much loved and revered her. I did not know her Christian name and learned from my maid on my return home that it was *Mary*. I then said, "Have you any message for me?" The answer was—again by the alphabet and tilts—"Yes." I said, "Give it," and the letters made this sentence, "You are a good man." They were words I had heard—and rejoice to remember—a score of times from her living lips. But of that the children were no more aware, of course, than is a total stranger who had never heard her name. I make no comments on this: those who know me will accept my statement for what they consider it worth. I do not need evidence of my dear wife's continued presence with me; but I am none the less grateful for it—grateful to God and to her.

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.

ENLARGEMENT OF "LIGHT."

At the urgent entreaty of many of our readers we have determined to enlarge "LIGHT." With the beginning of the New Year the number of pages will be increased from twelve to sixteen.

We have yielded to the solicitations of our friends because we have felt that the representations which they have made to us have been such as to commend themselves to our own judgment. For want of space the contents of "LIGHT" have necessarily been of a less varied character than we could have wished; and many valuable contributions we have been under the unpleasant necessity of excluding because they were too long.

The numerous commendations of our efforts with which friendly correspondents have kindly favoured us, have been the source of no little gratification and encouragement; and with the extension of our opportunities, which the enlargement of our journal will give, we look forward with confidence to a great increase of the satisfaction with which "LIGHT" has been so generally received.

But the new step which we are about to take will bring also increased responsibilities. In view of these we appeal to our readers to be generous with their literary help. We ask them to supply us, as often as occasion offers, with reports of well authenticated facts and phenomena, and also to use our pages freely in the courteous discussion of the questions of interest which arise from time to time. And we ask them, too, to aid our efforts by doing all they can to extend our circulation. The enlargement of "LIGHT" will materially increase the cost of its production, and that our work may be adequately sustained, the number of our subscribers must be greatly extended.

The present subscribers should remit the amount of next year's subscriptions at once, and we hope that every one of them will make an earnest effort to induce others to add their names also to the list.

NOTES BY THE WAY.

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

The nature of the evidence adduced in favour of the reality of Form-manifestations is very various. A late number of the *Religio-Philosophical Journal* contains an account of three séances with Mrs. A. C. Cooper, contributed by Dr. D. B. Morrow, of Cincinnati, which strikes me as worth noting. His experience had not been of the best kind, and for years he had been "totally sceptical in regard to Materializations." The evidence that Dr. Morrow gives, therefore, does not come from a credulous enthusiast. He discriminates between the performance which he saw at the rooms "of a far-famed and much-lauded materializing Medium," and which he describes as "not good acting or counterfeiting: it was simply disgusting," and that which he goes on to describe.

Mrs. Cooper is described as a stout lady, dressed in black, with a white kerchief about her neck. She sat behind a blanket suspended across a corner of the room, about eight feet from the floor. When a form appeared she held back the curtain with her right hand, so that both Medium and Form were visible at the same time. I presume, though it is not stated in words, that no door or opening gave access to this corner from without. Dr. Morrow

would hardly have been foolish enough to put up a curtain when a door opened into a room or passage without. Nor does he tell us what amount of light was permitted. He does say, however, that his companion's eyesight was poor, and that they "sat just outside the blanket, almost touching Mrs. Cooper," who, on some occasions, at least, "stood in the cabinet opening or sat outside, while the forms appeared from the empty cabinet." The spectators were allowed "to approach the cabinet and see the Spirit materialised." Mrs. Cooper seems also to have been in her normal state throughout the evening, for she pulled aside the curtain to give egress to the forms, and cautioned one energetic Spirit, who was flourishing a rocking-chair over his head, to be careful that he did not hurt her. The conditions, therefore, were good: scrutiny was invited, and the results obtained were thoroughly satisfactory.

Here is the first experience detailed by Dr. Morrow :-

"The first form was dressed in a bridal robe. It floated into the opening, and seemed light as air or vapour, yet clear in outline and tangible in form. It bowed several times, and beckoned me to approach. The arms that beckoned to me were only stumps, six inches long from the shoulder, as shown by the movements of the drapery. I arose to approach the cabinet, and immediately my friend vanished. As I stood, I could nearly touch Mrs. C. I held back the blanket myself and thrust my head inside to see the materialization. Mrs. C. said: 'Wait a moment and look in the corner there, (toward the street) and you will see her form.' An indistinct white substance appeared, in size about three inches in diameter, and grew until a minute later, when at the side of the medium floated my friend. Her features were as clear-cut and tangible as the medium's; very pale, but mobile, for she smiled as she bowed. I could have put my hand on either the medium or the form. A minute later and she had vanished into thin air."

At the same séance, "a form, apparently a girl, floated and settled on the medium's lap, and then dematerialized gradually, vanishing in full view of all present."

At another séance a phenomenon occurred which, if Dr. Morrow's observation was accurate, was undoubtedly not to be explained away. A female form beckoned to him: it was arrayed in full dress, with a white head-dress, with black hair escaping at the side and back. It disappeared, and in a minute or two came again, and Dr. Morrow shall describe in his own words what took place :-

"Then the dress vanished, leaving just the bust; then the bust diminished to a triangular point about fifteen or eighteen inches in length; the head dress disappeared, leaving just a band of hair around the face. The form then turned edgewise to show me that it was not thicker than my hand, and then floated away, and came again so near my face as to almost touch it. The face was life-like, and maintained its composure through all these imitations. It then vanished entirely, but soon materialized again, fully robed. The form purported to be that of my sister, and looked much like her. She showed herself in this way in answer to a mental wish that I might know from the various fragmentary forms and continual changes, that it could not be any earthly human being."

It is the mischievous result of many exposures of fraud that the mind is left in a state of chronic scepticism, casting about for a loop-hole where deceit may possibly creep in. The phenomenon itself is of a nature that demands the best and most perfect evidence to substantiate it; and unfortunately most of the evidence adduced is neither perfect nor even moderately good. Dr. Morrow speaks wisely and to the point on this :-

"The differences between the real and the imitation are palpable. The imitation is stocky, always of considerable weight—150 lb more or less—stands solidly on the floor, runs against chairs, tables or horns, as evidenced by the noise. Its shoes squeak on the floor. It eats candy and drinks whisky. Make itself up as it will, it is always the same to an acute observer. It insists on a very dim light; objects to the use of opera glasses by the observers; never appears or disappears while you watch it, and while the medium is at the same time visible to the observers; in short it acts just as any person perpetrating a fraud, and fearing detection.

"The genuine materialized forms come and go like the winds. They apparently court familiarity; then when you approach, they vanish into nothingness. They do not allow you to touch them, but occasionally they touch you, a spongy velvety touch, while the imitation is solid. They appear solid and stable, but are as light and evanescent as summer clouds.

"The same materialized spirit forms never look twice exactly the same. All of them are noiseless; do not walk, but float. The form is now complete in all its parts—now in fragments—now gone—again in full size—and then disappears, all within five or ten minutes. The fraudulent medium can always raise the dead; the true one often fails. The true medium courts pub-

licity, requests you to make the cabinet, goes to your own house and gives the séance, and is always visible when the Spirit appears; the pretender does none of these things when sceptical inquirers are present."

I may assume, therefore, that there was no reserve in his mind, and that what he records was a genuine thing. These abnormal presentations, shadowy, imperfect in formation, coming and going like the wind "that bloweth where it listeth," are infinitely more convincing than the solid flesh and blood apparitions that are usually seen at the séances of materialising mediums. Mr. D. D. Home, I am told, disbelieves altogether in such form-manifestations, those familiar to him through his own mediumship being always shadowy and ghost-like in appearance. Yet we have evidence that cannot be put aside, of solid and very substantial human forms being built up and dissipated again after a brief space. The detached hands that we have such ample opportunity of examining, are solid and real as those of a living human body. They can grasp firmly, and squeeze tightly: yet they are nebulous and shadowy after the wrist. The hand only is solid usually: though I have seen a hand and full arm detached from a body. But where is the fulcrum? How does the detached hand draw one up from floor to ceiling, so that at last one gets on the table and feels the lone member melt into nothingness? How does it pinch off a sprig from a growing tree? How is it organised, in short: how energised? Who can tell? Of the objective reality of such appearances there can be no doubt. Of the truth of many records such as this of Dr. Morrow's there can be no question. But the explanation? Ah! there's the rub! M.A. (OXON.)

SPIRITUALISM AND RELIGION.

To the Editor of "LIGHT."

SIR,—The subject of Miss Ford's address will interest many. I should be glad if you can find space for a few remarks which, it seems to me, are called for by the article and letters in your last number.

In reference to the question whether "Spiritualism" can rightly be called a "religion," two or three sentences in your leader strike me as taking up a position which cannot be maintained, and which are out of harmony with the tenor of the article as a whole. You say: "But, on the other hand, there is a generally accepted sense in which Spiritualism is a religion. In every day life we hear a man, when asked what his religion is, replying that he is a Methodist, or a Congregationalist, or a Roman Catholic, or that he belongs to the Church of England; meaning that, in so far as his life is regulated by principles at all, it is regulated by the form of faith which he professes. And surely in this same sense a man may just as properly call himself a 'Spiritualist.'"

If a list were to be made of the twenty best known and most prominent Spiritualists in London, it would be found to include Roman Catholics, members of the Church of England, members of one or more Dissenting bodies, and most likely some who are not connected with any Church at all. This is sufficient to shew the inaccuracy of calling Spiritualism a religion, in the same sense as we speak of Roman Catholicism, &c. It is this indefinite use of words which seems to me to have been a main cause of the confusion of ideas which is referred to in the article.

Comment is also made on Miss Ford's sentence, which speaks of those to whom the existence and immortality of Spirit are "a matter of absolute certainty without the aid of modern Spiritualism." Here again I cannot help agreeing with Miss Ford. The absolute conviction of deep religious souls is, it seems to me, knowledge on a higher plane, than the mere knowledge of facts which we obtain by means of the physical senses. By themselves these are dry and barren. To quote the words of "G.D.'s" letter—"the turning and rising of a table" is in itself no argument at all "in favour of immortality." It is no more an argument in favour of immortality than the rising of a bit of iron to a magnet, or the ascent of a balloon in the air.

It does not seem to me that "G.D." fully understands or appreciates Miss Ford's position, and I must say I felt considerably indignant at such a "story" as that which he quotes being supposed applicable. "Seriousness of purpose," in the highest sense, is Miss Ford's attitude of approach.

Professor Barrett's words quoted by your correspondent "G. J. G.," cannot, I think, be too much borne in mind, "that of any high spiritual law it is impossible to have a purely phenomenal representation." "Spiritualism" cannot be either "the religion or a religion," because on one side it includes the deepest

thoughts of all religions, and on the other it concerns itself with mere external phenomena. But it has already, and I believe will continue to have, a vital influence in rescuing from the tendency to either Materialism or indifferentism produced by too exclusive a study of the kingdoms of mere intellect and matter, illustrating the words of an anonymous poet:—

"Thus saw I right the Ill, the Good,
That thus through sense is insight given;
That sense can minister to Heaven,
When understood."

E. T. B.

December 2nd, 1881.

To the Editor of "LIGHT."

SIR,—May I explain what I meant by stating that "there are those to whom it is a matter of absolute certainty that Spirit exists and is immortal, without the aid of Modern Spiritualism"?

I referred to the attitude of mind of some Christians, more than one of whom have said to me words equivalent to the following: "I do not believe, for I know there is a future life, since this is as little a matter of belief to me and as much a matter of knowledge, as is the fact of my existence on the earth at this moment."

I am aware that this belief was not acquired scientifically, and may not, therefore, be called knowledge. Nevertheless, as a basis of religion it stands for such to the believer. Not being communicable it cannot serve as a basis to another person, but no more does the evidence of a Spiritualist convince an outsider, since in the present early stage of investigation each inquirer must prove for himself. Moreover, the Spiritualist who is convinced by purely phenomenal means may not arrive at the same state of personal "absolute certainty" as the Christian, since the Christian, I suppose, arrives at his conclusion by a purely subjective process, and will therefore be shaken by no objective argument, whereas the scientific Spiritualist must, I conclude, always be prepared for the chance of some fact turning up contradictory to the Spirit hypothesis. Therefore a Christian may ask, if a future life be all Spiritualism can shew, what can it do for him, since he believes in this already.

I have never doubted the tremendous value of a scientific proof of this most wonderful hope as a foundation for something else. I only mean that this knowledge, if it be all, is not ground work for a religion, nor is it even a true consolation. For the Positivist in his turn says: "If you prove a continued individual life, what benefit do you bestow on mankind, unless you can also give with it certainty of progression?" If Spiritualism really prove the existence of Spirituality by shewing Spiritual progression to be the supreme law of the universe, then, indeed, it will prove life to be worth having, since it will not only afford justification of that instinct to follow the inner law, which intuition is the most permanent fact of consciousness, but it will give a hope that the pure in heart *shall* see God, since it will leave a possibility that this greatest and most ardent desire of the human soul is not a delusion.

But can merely *phenomenal* Spiritualism do more than prove continued individual life, which fact, by itself alone, might shew us only a further and more subtle extension of material law?—I am, sir, yours faithfully,
EMILY S. FORD.

To the Editor of "LIGHT."

SIR,—In your impression of the 3rd inst., there is quoted a definition of Religion which is recommended as "a very beautiful one," by Miss Ford. Religion is there said to be "the following of an inner law for the sake of that law." I ask what law? There are so many inner laws. Self-preservation is an inner law. The definition might, therefore, read thus: Religion is the following of self-preservation, for the sake of self-preservation.

I am sorry to be obliged to differ from a lady, but in a philosophical discussion it is absolutely essential that great accuracy should be observed in expressing distinctly what we mean.

Professor Barrett appears to me to be entirely on the right track when he distinguishes Spiritualism from the uses to which it can be applied.
TRIDENT.

MR. FARMER'S "SCIENTIFIC BASIS OF BELIEF."—We find that a good many people think that *single* copies of the cheap edition of Mr. Farmer's work will be sold at 3d. This is a mistake. A few will be published in cheap form at 1s., after the edition for distribution has been worked off, but the book will not be supplied at the lower price except in parcels of fifty at least.

"NATURE SPIRITS" AND "ELEMENTALS."

To the Editor of "LIGHT."

SIR,—I feel infinitely indebted to Mrs. Penny for her kindly and prompt response to my first letter on "Elementals." The full measure of information upon this subject she so unstintingly pours forth from her rich stores, has removed much of the uncertainty under which I laboured regarding the nature of the forms I see. Had I been so fortunate as to have access to the different works she names, I should, ere this, have been able to recognise their character; but I feel there is necessity for still further Spiritual insight to unravel some of the mysteries which as yet only glimmeringly appear before me.

My own intuitions lead me to accept as correct the explanation taken from "Isis Unveiled." I have, doubtless, seen "psychic embryos," which are to be born into the visible world; also, as Spirit companions have told me, some which will never take on material life; or, as Madame Blavatsky says, "evolve into human beings." They have "neither immortal Spirits, nor tangible bodies, only astral forms which partake in a distinguishing degree of the element to which they belong." Are these also what Mrs. Penny would call "emanations of the world soul"?

It is probable I have also what Mr. T. L. Harris would call "aromal sight," inasmuch as I have perception of the "emanation forms of natural objects;" but I have not before known whether I might class these appearances as distinct from "elemental Spirits." I now perceive, from recent observations, that they are different in their nature and characteristics. Whether a distinction should be made between this sort of vision and other powers of clairvoyance, or whether it appertains more especially to the condition of "open respiration," I am unable to decide; but I have enjoyed, for some years, states of open respiration at certain periods of isolation and seclusion, when the physical lungs do not act at all, and the Spiritual lungs appear to take in what I suppose I may call the ether—a lighter, purer air, for which even the word "air" seems a coarse term. This condition is not that of trance.—Yours respectfully,

November 21st, 1881.

STUDENT.

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.

M. A. (OXON.)

No. XIV.

I had a long conversation with Mr. — the other night, specially about texts of Scripture and Theology. What strikes me is that if he be at all right then I am all wrong. It is impossible to reconcile his teaching with mine. And it is almost impossible to believe that Spirits who are apparently well informed and pious (as we say), should be at variance on such points as the Inspiration of the Bible and the Divinity of Christ. Yet his friends teach both. Again, Mrs. Tappan's Spirits teach something very like Re-Incarnation; and you deny it. All this tends to the belief, which many entertain, that Spirits teach doctrines which are contradictory and at hap-hazard; that we can never know what Spiritual truth is; and so that it is so much waste of time to attempt to search out the mystery beyond the grave. I know that many entertain that idea and do not think it possible to arrive at truth. Many ground their objection to Spiritualism on the contradictory and foolish nature of the communications made by Spirits. And though there is nothing contradictory in what you say, still you do go contrary to what is received and believed by very many to whom it is taught by Spirits, who recommend their statements by their conformity to Scripture, and by the pious doctrines which they embody. Such people try the Spirits by the biblical test of worshipping the Lord Jesus, and consign all who do not accept that test to the category of delusion and deluded. I should like to know what you say on that head.

Moreover as to Re-Incarnation I do not feel satisfied, and should like to know how far you endorse the ideas put forward by Mrs. Tappan's control, and where you diverge.

If my conception of what you have said to me is at all true you deny the Divinity of Christ, Inspiration of Scripture, and Re-incarnation. Others affirm and declare these to be true. I do not

doubt that you are right. But I should like to have precise statements of your views as they bear on these points; and then on the question of how far truth is knowable and can be appreciated by us even where trustworthy Spirits teach it; and how are we to know what is trustworthy?

I have no wish to go over old ground or to revive questions which have been answered. I want your plain statements on questions on which I must form and give an opinion. And I specially want to know about Truth and our power to receive it, and the perplexity that contradictory Spirit teachings cause.

The chief will himself reply to questions so important as those which you have put. You must wait in patience until he finds opportunity. Meantime he is not here now and we are not able to respond.

Can you tell me when he will come?

No. He is not absent for long, but we cannot tell you whether he will reply to you at once. We do not interfere in his work. Seek no more.

No. XV.

[At another meeting held in the usual course, a very emphatic reply to my queries was given. I requested that it might if possible be given again in a more permanent form.]

We implore the Divine blessing on you and on the words which it is our intention to write you for your instruction. May they bear their fruit in a receptive soul!

It is our wish to write more clearly the answer which we spoke to your questions. We shall confine ourselves to such outline as was then given, leaving you to inquire further on points which strike you. The fact that you have been grieved and startled by communications given through other sources, which communications are opposed either wholly or partially to what you have been taught by us, has led you to propound a series of questions which we must separate, and answer one by one.

The first is as to the means by which you may test the accuracy of replies given by certain Spirits. You propounded two statements:—One, that it is hard for you to conceive that any Spirit who has passed the bodily state, should be ignorant of exact truth as to what you deem the central facts of theology. And the second is, that you are equally unable to imagine that any well-informed and developed Spirit should not know whether the doctrine called Re-Incarnation is true or false. Your two points, then, resolve themselves into a theological creed, and prevision of the future, as tests of truth in a communicating Spirit. For the Divinity of Christ, and the inspiration of the Scriptures, belong to the domain of dogmatic theology; while the question of Re-Incarnation of Spirits in the future belongs to the question of Prevision or Foreknowledge. Respecting this matter, we have to say that it is by no means impossible that a given Spirit or company of Spirits may go on for ages, as ye count time, honestly and earnestly entertaining beliefs which are in themselves erroneous though not pernicious. It does not fall perhaps within the domain of that special instruction which they are receiving to remove such errors, and so they remain. They are not pernicious: the guides see that other instruction is of more moment, and so the beliefs and opinions which have been formed in another state of being lie dormant. They do not come in the way, and are, as we may say, so much useless rubbish, which yet has not been thrown away, because the house has never been thoroughly set in order. To such a class frequently belong the pious opinions of that particular branch of theology which the Spirit has entertained in earth-life. Such pious opinions as have grown around its earth-life have not been thrown off because it would be beside the business of the guides to uproot such ideas before the soul is fitted to receive others. So they have simply lain dormant. But when such a Spirit is brought again within the atmosphere of earth all its old opinions which have been dormant are quickened into new life and come forth as of old. This is a necessary consequence of returning to the old associations, and is part of the same principle which causes the Spirit to take on its old form and habit, and even outward nature, when it presents itself on the earth plane again. You are familiar with the working of the same law in your own experience. The flash of recollection when a chord is touched that has long ceased to vibrate; the memory recalled by a faded flower, or a long forgotten scene; these are familiar experiences, and are part of the same great law of your being. This is why dormant error not yet purged away frequently becomes vivified and energetic when a Spirit mingles again with old associations.

All these teachings which contravene what we have taught will be found to proceed from nameless sources. They do not

come from any source from which man may reasonably expect enlightenment. They are more frequently nameless, or are credited to great names which are manifestly borrowed for the purpose. They are the erroneous opinions of weak Spirits playing with weak men. The preconceived opinions of the recipients of the message are reproduced in its terms. Such are seldom or never independent teaching. The words are the words of the medium—that is inevitable; but the thoughts are his too, the products of his own mind, only varied in a very slight degree by the feeble powers of the communicating Spirit. It is possible to have all grades of such communications from those which are written out attentively by the medium and are not distinguishable from his own unaided efforts, up to those which represent independent thought which is parallel to his own imaginings. Such may be readily distinguished by the tone and matter of the message. Great and developed Spirits, who are charged with a message of instruction, do not come to men in order to flatter their vanity, to foster their bigotry, and to reproduce the weak platitudes of piety and harmless goodness—we do not say of holiness and truth, which are already abundant among you. It is not for such purpose that true Spiritual instructors come. They who give such messages are the weak guides of the weak, blind, ignorant, and only not pernicious because of their ignorance. Such are not infrequently the unconscious agents in the hands of the adversaries for the fostering of delusion. This, then, will answer the first part of your inquiry. Theological belief is no test whatever of the truth of the communication. We have already told you that the weaker and more unreliable the Spirit the more likely is it to take its colour from those around, and to say anything that is suggested and acquiesce in any strong belief that the medium may hold, especially when it is so deeply ingrained as theological dogma usually is. No, friend, you must use discretion and reason. Those weak Spirits who return to talk inoffensive platitudes lack both; and as a consequence would deny their use to you. The first thing that such will tell you is that to use reason is wicked. The first thing we tell you is that not to use it is sin; and that those who surrender its use hand themselves over, bound hand and foot, to any delusion which may be forced on them.

You inquire further whether all Spirits must not necessarily know of the truth of such a doctrine as Re-Incarnation. Most assuredly not. Only the most advanced Intelligences will be able to discourse on such matters. It is not given to the lower ranks of the Spiritual Hierarchy to know the secret counsels of the Most High. And it is precisely they who know not what they say who are most ready to settle all questions in a few airy sentences, and to expound to the feeblest intellects among men mysteries into which the loftiest Seraphs have not been able to penetrate. Mistrust such. It is easy to talk dogmatic folly upon points which man can neither understand nor probe. It is child's work to describe, in vague and shadowy language, the glories of the spheres; to dilate on the blessedness of life in Heaven; and to draw fancy pictures of the glory of the redeemed. The Spirit who can return for such a purpose has no very serious occupation to control it. Its development must needs be slight and its ignorance great. It is no less easy to lay down dogmatic principles, not less stern and unbending than those which man has forged, and to bind them upon those who will receive them by cords not less tightly stretched than those which have in all ages bound theological burdens on the backs of the feeble and weak-minded. Such Spirits have been used to breathe an air of dogmatism on earth, and when they return to it, lo! their dogmatic tendencies revive, and they enunciate fallacious doctrines with a speed that might fit them for the possession of more than human infallibility, and enforce them with anathemas such as those which, in ages of darkness now happily past, man has ever appended to his most erroneous dogmas.

We do not enter into competitions with these popes, nor emulate their infallible utterances. There are still mysteries, we are fain to confess, into which it is not well that man should yet penetrate; some secret things which belong to the Most High, and into which He does not admit the prying gaze of the low and undeveloped Intelligences which profess to be His most cherished counsellors. One of such mysteries is the ultimate development and destiny of Spirits. Whether in the eternal counsels of the Supreme it may be deemed well that a particular Spirit should or should not be again incarnated in a material form, is a question that none can answer, for none can know, not even the Spirit's own guides, until the best of circumstances has moulded

and fashioned the Spirit. The most that can be said is that what is wise and well will be done. Re-Incarnation, we have already said, in the sense in which it is popularly understood, is not true. We have said too, that certain great Spirits, for certain high purposes and interests, have returned to earth and lived again amongst men. There are other aspects of the question which, in the exercise of our discretion, we withhold; the time is not yet come for them.

This will answer the second part of your first question. Spirits cannot be expected to know all abstruse mysteries, and those who profess to do so give the best proof of their falsity. Prevision of the distant future is no part of Spirit teaching, and they who pretend to it are to be avoided.

(To be continued.)

SPIRITUALISM IN LONDON AND THE PROVINCES.

GOSWELL HALL.

At last Sunday morning's meeting it was unanimously resolved that a society be formed in connection with this hall. A committee was appointed to draw up a code of rules, &c., to be submitted to the meeting on Sunday next, on which occasion members will be enrolled, and other preliminary business transacted. I hope this very necessary action will be well supported, and fulfil the expectations of the promoters. In the evening, owing to the much regretted but unavoidable absence of Mr. Johnson, Mr. J. Burns occupied the platform and made an apology for his presence, assuring the audience that it was only out of friendship to two individuals that he appeared before them, and not because he sympathised with the public advocacy of Spiritualism, as he had come to the conclusion that it had done more harm than good, because there were so very, very few *real* Spiritualists engaged in the work; hence he had withdrawn himself from amongst them. He next gave us a powerful declamation against celebrated mediums, as a body, in language which was very expressive. "I stand here," said Mr. Burns, "detesting and abhorring those who set themselves up as inspired and controlled mediums, who can speak for an hour or more, purporting to be influenced by the Spirit of some great man or other who had passed away." He did not like people who could talk so long; they were a bore. Clairvoyants and others were enumerated under this head. He then touched upon the philosophy of Spiritualism (Mr. Johnson's subject), declaring that no one knew its philosophy, and if they did they could not explain it to any one else; they could only give their theory of it. Mr. Burns also referred to the fact that "this is the first Sunday in Institution-week." Mr. Lishman afterwards rendered "Billy's Rose" (from "Ballads of Babylon") in a feeling manner, which was highly appreciated by the audience. On Sunday next Mr. J. J. Morse will be with us again.—VERITAS.

HACKNEY.

The friends here have obtained a small harmonium, which will be a considerable aid to the Sunday evening services and the séances generally. A pleasing feature of Spiritualism is the spontaneous tests which are frequently given by our Spirit friends to demonstrate their individuality; for example, last Sunday, Miss Barnes, the writer, and another were having dinner in the back room on the ground floor, no other persons being in the house. The harmonium is in the front room first floor, but we three could distinctly hear it being played, and Miss Barnes said—"Charles" (meaning our Spirit friend) "is having a turn at it." Not knowing whether they had a similar instrument next door, and it was possible we might be all deceived, I said, "I will only be convinced it is 'Charles' if he places a chair on the table;" and I found a chair placed on the table, the back touching the globe of the table lamp. In the evening at our usual meeting there was a good attendance.—C. R. W.

LADBROKE HALL.

Miss Keeses delivered her first trance address here on Sunday evening last, to an attentive audience, the subject chosen being "Spiritualism and its Use." The control treated the subject in a simple and instructive manner, and greatly delighted the audience. Miss Keeses will deliver the second address on Sunday evening; subject: "Blessed are the Pure in Heart." Mr. Wallace held his first séance on Sunday afternoon, which was well attended and will continue these meetings until further notice. Morning service at eleven; Afternoon at three; and Evening at seven.

DARLINGTON.

The Spiritualists of Darlington, with the addition of new life, have made arrangements whereby the public, religious and non-religious, may become acquainted with their views of the "Future Life." At a meeting in their room in the Livingstone Hall, on November 30th, the society was reorganised, and the following officials were elected: Mr. W. Scott, President; Mr. A. C. Clark, Treasurer; and Mr. H. W. Harrison, Secretary. Mr. W. Scott, in response to an appeal, agreed to give an address on Sunday evening, December 4th. Sunday evening having arrived, Mr. Scott, true to his promise, and in a well-filled room,

addressed the audience on the subject, "Had this World ever a Beginning?" The remarks of the speaker were very interesting, inasmuch as they opened out a broad view for inquiry, and were listened to with great earnestness. The lecturer contended that in subjects requiring investigation, the inquirer should not place too great a reliance upon "authorities," but exercise for himself his own powers of perception and thought. A discussion followed which will probably open out new lines of thought for future lectures. The Spiritualists of Darlington and their friends are earnestly requested to observe that the Sunday evening meetings commence at 6 p.m. prompt. As punctuality is the soul of business, it is necessary that we should not keep those waiting who come to learn and instruct. Mr. James Dunn, of Old Shildon, will give a trance address on Sunday evening, December 11th.—H. W. HARRISON, Secretary, Haughton-lane Depôts, Darlington.

CARDIFF.

On Sunday evening last we were favoured with a selection from Mr. Kersey Grave's "Bible of Bibles," which was admirably read by Mrs. Cooper. The gift of a parcel of "M. A. (Oxon's)" pamphlets from the publishers of "LIGHT" is much appreciated; and being judiciously distributed, we trust they will be as seed sown in good ground.—E. A.

GLASGOW.

Mr. Morse was with us again on Sunday, 4th inst., and delivered two stirring discourses with his usual eloquence and intellectual and Spiritual vigour. A very good audience, in point of numbers, met to hear him on both occasions. The fact that such an unusual number assemble when Mr. Morse's visit is duly announced in the local papers must be gratifying to him, but it is not wholly pleasing. It is rather to be regretted that many avowed Spiritualists amongst us feel called upon to take part in the Sunday services of the Association only when "something special" in the way of an intellectual and Spiritual feast is being dispensed through Mr. Morse or some other mediumistic luminary. This remark may appear to reflect unfavourably on the quality of our ordinary Sunday services; in reality, however, it does not. Apathy, I am afraid, is to a prevailing extent the cause of the paucity in the attendance. But Spiritual associations should look for but small visible results to follow upon their labours, and gather solace rather from the fact, which cannot be gainsaid, that the principles of Spirituality, to which all Spiritual phenomena point, are, invisibly, most potent in their influence to-day. Almost every department of human life and thought becomes subject to this subtle, all-pervading power, which will yet level up all things—institutions, laws, customs, habits, human minds and souls—a stage higher. The causes of the salutary changes which we see around us lie chiefly in a realm which the Spiritualist alone possesses some knowledge of; but it were ludicrous in him to suppose that societies of Spiritualists constitute the only channels through which these causes operate. Channels they are, doubtless, but there is no monopoly in the matter. The true Spiritualist, therefore, it seems to me, finds his greatest satisfaction in contemplating the general advancement rather than the success of his special scheme, or that of the association to which he may belong. Pardon the length of these remarks, and allow me to mention that in all probability the Trades' Hall, a handsome and commodious meeting place, will be taken for Mr. Morse's next visit, to allow all who have heard of his fame as a speaker an opportunity of listening to the wise and eloquent utterances of his inspirers.—J. McG. M.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday morning last Mr. J. C. Wright lectured from the N. S. E. S. platform to a fair attendance upon a very strange subject, chosen by the audience, "The Guide's Opinion upon Mr. Pease's Gift to the Bishopric of Newcastle." The subject was well handled. In the evening Mr. Wright again occupied the platform with another discourse chosen by the audience, entitled "The Religion of the Future." The lecturer interested his hearers with a description of the old faiths, and in conclusion pointed to Spiritualism and its teachings as the religion that in the future would obtain, and displace all others. Mr. J. Hare occupied the chair. On Monday evening Mr. Wright gave his concluding and farewell lecture, his engagement with the N. S. E. S. having expired, and it is unlikely that he will be with us again for some time to come. The subject was again chosen by the audience and the topic they selected was "The End of the World," which Mr. Wright treated in his usual style. A goodly company was present.

A SPIRITUALISTIC FUNERAL.—On Wednesday, the last day in November, a number of us assembled at the Tyne Temperance Hotel to pay the last tribute of respect to the mortal remains of its proprietress, Mrs. Sarah Collerson, who for many years has been an ardent and zealous Spiritualist. The funeral cortège, headed by two of Mrs. Collerson's particular friends, whom she had specially invited, Mr. Crisp, the phrenological lecturer, of Barnard Castle, and Mr. H. Burton, of Byker, proceeded to Elswick Cemetery. At the grave, after a hymn had been sung and a prayer delivered by Mr. Jno. Hare, an old friend of the deceased and a well-known Spiritualist, Mr. David Richmond, of Darlington, discoursed upon the nature of Spiritual

teaching, and enlarged upon the comfort that proceeded from its practice, as was manifest in the blessed resignation and calm satisfaction with which it enabled our sister to take her departure to Spirit life. After another hymn had been sung and the grave closed we returned to the hotel, where, after tea, the will of our departed friend was produced and read, wherein she unreservedly gave all her possessions to her cousin, Mr. Wallace, which seemed to meet the approbation of all her relatives. Afterwards Mr. Urwin, vice-president of the N.S.E.S., said a few words and called upon Mr. H. Burton, who was among her oldest Newcastle friends, to tell her assembled relatives how we Spiritualists appreciated her. Mr. Burton concluded with some earnest remarks upon her excellence of character and mental worth. Pointing then to the teachings of the occasion, he pressing invited attention to the lessons of her life, as shewing what strength and consolation might be derived from the positive knowledge such as she possessed that this state was not "the be all and end all," but the beginning of an endless duration of consciousness. Mrs. Collerson had but reached the age of 35 years, her somewhat early death having been caused by a cancerous tumour produced from a cold caught about two years ago. She began life as a Primitive Methodist, but always experienced a sad void until she became acquainted with Spiritualism; and therein she found a haven of rest which enlarged her life into beauty and usefulness as she neared immortality.

GATESHEAD.—On Sunday evening last the platform of the Gateshead Society was occupied by Mr. W. H. Robinson, of Newcastle, who delivered a remarkably fine and intelligent address upon "Modern Spiritualism a Repetition of Bible Teachings." Mr. H. Burton occupied the chair. The address shewed a wonderful amount of research into Bible lore, and the points of proof were most admirably culled and so dexterously arranged as to strike conviction to the mind upon the position proposed. The lecturer was thoughtfully listened to, and afterwards highly spoken of by many of his hearers. Mr. Routledge, at the opening of the meeting, read a fine extract from the works of Judge Edmonds.

MR. J. J. MORSE IN GATESHEAD.—On Monday evening the Spiritualists of Tyneside once again had the pleasure of welcoming among them the old favourite of the district, Mr. J. J. Morse, of London, the friends, taking advantage of the return of that gentleman from Glasgow, having prevailed on him to deliver a lecture in this borough. Only very short notice was possible, but the announcement from the platforms at the Gateshead and Newcastle Sunday services, with an advertisement in the *Daily Chronicle*, sufficed to comfortably fill the large hall of the Mechanics' Institution with an intelligent audience, who gave their old friend a hearty and most enthusiastic reception. The subject, duly announced in the advertisement in the newspapers, was "The End of the World." It was ably and vigorously dealt with, and as point after point was made with telling effect the audience cheered with enthusiasm again and again. Mr. H. Burton occupied the chair, and in a few happy sentences introduced the speaker and placed him and his audience upon good terms with one another. The chairman was supported by Mr. James Robertson, of Glasgow, and Messrs. H. A. Kersey, W. C. Robson, and T. Dawson, of Newcastle all of whom occupied seats upon the platform. The meeting was in every way a success, and at the close the speaker was kept busily employed in receiving the congratulations of the members and friends who clustered around him. The Gateshead Society is determined to succeed, and its officers and members are unsparing in their endeavours towards that end.—NORTHUMBRIA.

NOTTINGHAM.

Mrs. Hardinge-Britten has just concluded a visit to this town, during which she has delivered seven eloquent addresses, her labours commencing on Sunday, November 27th, and terminating upon Monday evening, the 6th inst. She came to Nottingham a stranger to us, but soon she won our hearts, and we now feel that a dear friend has gone from us. The first address to which we were privileged to listen was on "Ritualism, Secularism, and Spiritualism," but the greatest and most masterly address was delivered on the last Sunday evening on the subject "What do we know of the Life and the World Hereafter?" For an hour and a half a packed audience listened with breathless attention, whilst in the most sublime language Mrs. Britten's guides described the different spheres. Language fails us to give the faintest description of a lecture which told with so much effect on those present. Her last lecture, which she remained to deliver by special request, was upon "Crime and Poverty: their Cause and Cure." The vote of thanks accorded to Mrs. Britten was proposed by the vice-president of the Association, seconded by a Christian Spiritualist friend, cordially supported by a Christadelphian, and unanimously carried by the audience. The Nottingham Association presented Mrs. Britten with an address containing expressions of great appreciation and esteem with regard to the excellent results attending her labours in their town, adding an earnest desire for her speedy return. The address is signed by Albert S. Bradshaw, president; Samuel Hancock, vice-president; William Yates, secretary.—W. YATES.

[Pressure upon our space prevents our printing in full the text of the complimentary address above referred to.—ED. "LIGHT."]

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 Maepes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at the Medical University of Pennsylvania, U.S.A.; Bishop Clarke (Episcopalian), of Rhode Island, U.S.A.; Darius Lyman, of the Treasury Department, Washington.

William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F.R.S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F.R.S., long one of the editors of the *Journal of Science*; the late Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

The late Emperor of Russia; the late Emperor Napoleon; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Guldenstübbe; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

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