

Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

No. 4. [Registered for
Transmission Abroad.]

SATURDAY, JANUARY 29, 1881.

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SATURDAY, JANUARY 29, 1881.

PRICE TWOPENCE.

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BROKEN RANKS.

It must be acknowledged that the spectacle presented by Spiritualism in England at the present moment is anything but an edifying one. We do not allude so much to persecutions from without; these must always be expected when any new discovery or any re-adjustment of an ancient truth comes into collision with vested interests or popular prejudices. There will always be found hoarse voices ready to shout out the mis-application of a time-honoured adage, and assure us that the old is better—the old method better than the new; the old chaos better than the new order. Every fresh discovery has to pass this ordeal. Gas was going to blow up our houses and poison our atmosphere. It was quite possible, a reviewer in one of our oracular serials assured us, that railways would bear us along at the rate of five-and-twenty miles an hour; but it was not possible that any sane people would be found ready to risk their lives by travelling at such a pace. Probably there is some occult law at work by which the opposition a new truth meets is exactly proportioned to the value of that truth to humanity. The birth-throe bears a mysterious analogy to the importance of that which is being born. There are not wanting indications of such a principle in external nature. Parturition is well nigh painless to the lower animals and the savage races. The more delicate nervous organisation of cultured natures deepens the agony of initial existence. So, probably, in the moral world. The gaslight and the railway lived down opposition with comparative ease. But such movements as Modern Spiritualism in the nineteenth century or Christianity in the first only survive after a struggle in which death fights it out with birth. For one who stands by ready to usher the nascent system into existence there are a thousand influences at work to strangle it as soon as born. The outside opposition to Spiritualism is a testimony to its importance and a test of its vitality. Men do not hate that which they can afford to despise, and their hate is like a bracing atmosphere which thins out the weakling, but ensures the survival of the fittest.

It is quite possible that some analogous law is at work causing dissension within the pale of Spiritualism as well as without. But here it is not quite so easy to trace. The upheaval of some vast geological stratum naturally causes more commotion in the atoms affected by it than would be the case were the event only that of a water-pipe bursting or even a fiery mine exploding. But within the pale, we confess, the principle is not so easy to trace as it was when our regards were confined to external opposition. At all events, even if we could see the method yet more plainly than some of us profess to do, there can be no doubt that, so far as the atoms themselves are concerned—that is, so far as individual Spiritualists are concerned—a tendency to cohesion will go far to minimise danger. And yet what do we see? On every side disunion amongst those who ought to recognise the policy embodied in the old adage that "union is strength." The fact is that Spiritualism is such a hardy growth, is so precocious an infant that before it has emerged from the preliminary birth-throe it takes to quarrelling on its own account like some adult institution or some creed hoary with age. The infant Hercules puts forth such exuberant signs of his own robustness that he causes trouble to his friends as well as to his foes. In plain language, we can understand a Lankester haling Slade to the judgment seat, but when we are confronted by a Spiritualist plaintiff proceeding against a

Spiritualist defendant in a court where, from the necessity of the case, the influences at work are dead against both of them, then we are scandalised, and it requires all our philosophy to assure us that the infant Hercules is not making an idiot of himself.

But it is not of these *causes célèbres* which make a nine-days' wonder, and then are heard of no more, that we are thinking. These were not the disruptions that suggested our title of "Broken Ranks." There are, as the initiated know, heart-burnings and divisions in our midst far more bitter and infinitely more destructive and dangerous than any which crop up in a police-court. Our house is divided against itself. Men who have the good of the cause at heart, and who ought to strike hands firmly against the common foe, stand aloof from one another in petty jealousy about non-essentials. If they would only face the fact of how small their divergencies are, they would, we feel sure, be ashamed of them. There are, in this Metropolis at the present time, several separate factions, each identified more or less closely with a representative man, the component elements of which factions are arrayed bitterly against each other, as bitterly as the members of any Church Militant here on earth which ever disgraced history with a so-called "religious war." May we dare to point out, with all respect, that this policy is more than perilous? It is suicidal. Gigantic as has been the stride made by Spiritualism in the few years that have elapsed since what we would rather call its revival than its inception, it has not yet, we venture to suggest, attained that point at which it can afford to let its critics say, "See how these Spiritualists hate one another."

Of all religious systems or schools of philosophic thought, Spiritualism is the one which ought to be the most eclectic and tolerant. By its very essence it is based on a few grand cardinal verities, and has no need to deal in abstruse definitions or minute prescriptions of duty. The Spiritualist, above all other people, can boast that he is *nullius addictus jurare in verba magistri*; and yet see how our adherents do cluster round one or other of the representative men of whom we spoke—the Paul, or Apollos, or Cephas of our modern Corinth! Trifles light as air suffice to separate one from another—men and women who yet hold fast the profession of their faith without wavering—so soon as ever that faith is assailed from without. And the worst is not told even yet. Besides the several factions that do their best to render themselves as ridiculous as the servants of Capulets and Montagues, there is a vast body of earnest believers and anxious inquirers who cry, "A plague o' all your houses!" They simply stand aloof until they see whether order is ever going to supervene upon chaos, and are perhaps beginning to get a little tired, possibly even a little sceptical, when they see, instead of order and harmony, confusion worse confounded.

It is a somewhat thankless office to suggest a remedy for this condition of things. It appears like an assumption of greater clear-sightedness or of larger charity than can be laid to the credit of one's neighbours. We do not mind risking a suspicion which we still earnestly deprecate, if by so doing we can further the interests of peace. What we would say is this: Let every Spiritualist resolve within himself or herself to do all in his or her power to render such a state of things impossible. Whether the fault lies with those who lead the factions, or with those who form the rank and file of them, we will not pause to inquire; it is not necessary. By their position the chiefs of the parties must take a little longer in "coming round" than need be the case with those whose opposition is not so marked. Let Spiritualists go out on strike and refuse to follow any leader who lacks charity as a first principle. Let them refuse fealty to such leaders *quid* Paul, or *quid* Apollos, or *quid* Cephas, but support each and all *quid* Spiritualists pure and simple. Such a secession would do an

infinity of good. We ourselves are so fresh in the field that we can afford to make this suggestion better than the old stagers can. Our shield is blank, our spurs are yet to win. We have elected before all else to make our platform a broad one. While our elder brethren do not notice our existence we take care to give them courteous attention whenever occasion demands it. We do not mind blowing our own trumpet just so far as to assert this. Excessive modesty does not answer in these self-assertive days. So long as we limit ourselves to the boast of a clear stage and no favour, we do not think our severest critics can complain. What we desire is the greatest good of the greatest number. As we look around on the large number of acknowledged Spiritualists in England, and sum up the still more goodly array of secret disciples known to ourselves, we do feel that it is a pity to see the strength of the movement frittered away in intestine divisions.

Our remarks have been of necessity general. We invite our readers to specialise them, and to make suggestions as to how we may best carry out a line of action that we feel sure will commend itself to all true Spiritualists. Our columns are open to all, and we shall be rejoiced to welcome any scheme propounded by those who are anxious like ourselves to strike for the truth.

THE INTERPRETER.

No. II.

All that meets the bodily sense I deem
Symbolical, one mighty alphabet
For infant minds; and we in this low world,
Placed with our backs to bright Reality,
That we may learn with young, unwounded ken
The substance from its shadow.—Coleridge.

The suggestion in a former paper (Interpreter No. 1, p. 9) that the genuineness and authenticity of communications purporting to proceed from Spirits can only be safely determined by the *spirit* of the communication itself, will receive more and more confirmation as the Spiritualist advances in experience and knowledge of the laws with which he has to deal. The matter is complicated at first sight by the fact, which is not always borne in mind, that a communication may be genuine—that is to say, not spurious, emanating from the spirit of a deceased person from whom it professes to proceed, though it be not authentic—that is, true and authoritative in itself. That Spirit, for example, must have exhibited to us in the earth-life qualities of a very high and angelic nature from whom we may with confidence receive an account describing the condition of being in the innermost spheres of celestial life; and we shall perhaps act prudently if we mistrust the authenticity of communications in any very extraordinary degree out of harmony with what we have known on earth of the Spirit from which they profess to emanate. Nor shall we, on the other hand, with less safety query the genuineness of communications which do not correspond morally or intellectually with the personages, often of distinguished and illustrious name, from whom they sometimes purport to proceed.

In all these cases recourse must sooner or later be had to the exercise of a sober and reasonable Imagination, whereby alone we can form any judgment of the probabilities of things of which we have no certain knowledge.

There is, however, a much more important reason why the Spiritualist should early accustom himself to judge all communications by their spirit, rather than their letter or form, in the fact that the time must infallibly arrive to him at which such communications, if received by him *according to the letter*, will be found to be inexplicable, not to say, in so far as he can understand them—absolutely untrue. It is the mission of this Divine revelation to elevate men into a perception of the *spirit* of things, not to materialise Spirit. The latter is no more the mission of Spiritualism than it was the mission of Christianity merely to cure the ills of the body. The communications to the Spiritualist from those whom he has loved, who have gone before, are as the healings of the sick by the incarnated Comforter of Humanity; they are to inspire faith in the mission—not to fulfil it. They must be expected sooner or later to cease, lest we dwell on them too exclusively to our disadvantage. It follows, therefore, that the earnest Spiritualist must at some time learn to be content to forego comfort in order to receive instruction, which is after all only a means to fuller and more perfected comfort. It is one of the infinitely consolatory considerations of this subject that the Spirit which we

are invited to regard as the leader “into all truth,” is also “the Comforter;” so that to those accepting this teaching it may be said that, as by knowledge “came death into the world,” so by knowledge “cometh the resurrection from the dead.”

Sooner or later the communications of those whom we have loved will become either infrequent or inconsistent, or, at all events, inexplicable. We shall find figurative language employed without any previous warning to us that it is figurative, and we shall find the personalities from which we have been accustomed to look for our communications change into Qualities or Virtues or otherwise assume names which will appear to us only abstractions. Why it is that we should not in the first instance receive explanations of the reasons for these changes—for, as a rule, such explanations are never afforded—it is not easy authoritatively to determine. The probability is that the communications which we have already received, will have prepared us for a new state or order of Spiritual progression, and that in becoming so we have entered, without knowing it, into a region the laws of which differ from those to which we have been accustomed, and require—like all laws—to be studied before they can be understood. We are no longer to receive instruction by direct communication from our friends. One of the most fundamental of these laws appears to be that in relation to spiritual things *we acquire knowledge by Experience and Imagination instead of by Instruction and Reason*. And this is why the spiritual experiences of one person can so rarely be adopted for the guidance of another—such experiences being for the most part valuable only to those who have already passed through them, and as a means of enforcing or explaining what they know already.

For this reason it is impossible for any Interpreter to lay down any certain absolute rule for the guidance of the recipients of spiritual communications, in judging of their genuineness and authenticity. It may, however, be re-affirmed that Experience illuminated by Imagination is the “philosopher’s stone” of the Spiritualist. In acquiring the one and exercising the other many mistakes must be made. The lessons of Experience can only be read in the Book of Error, and the faculty of genuine Imagination can be evolved only out of the experiences of Phantasy. But the end will be assuredly, if these methods be faithfully pursued, to widen the intellect and deepen the heart, and thereby prepare the being for more advanced Spiritual enlightenment.

Spiritual communications of this higher description are like the will and testament of the Licentiate Pero Garcias.

“Two scholars,” says Le Sage (in his introduction to “Gil Blas,”) “on their way to Salamanca, sat down at a spring by the road. Having quenched their thirst, they observed upon a stone some letters half effaced by time and the feet of the flocks that came to water at the fountain. With some labour they were enabled to make out these words.”

‘Here is interred the soul of the Licentiate Peter Garcias.’

“The younger of the two students had no sooner read this inscription than he cried with a loud laugh, ‘A good joke this! Here is interred the soul! A soul interred! Who could have been the author of such a wise epitaph?’ So he got up and went away. His companion, who was endowed with a greater share of penetration, said to himself, ‘There is certainly some mystery in this affair. I’ll stay and unriddle it.’ Accordingly he began to dig with his knife all around the stone and succeeded so well that he got it up and found beneath it a leathern purse containing a hundred ducats and a card on which was written, ‘Whosoever thou art who hast wit enough to discover the meaning of the inscription inherit my money!’ The scholar, rejoicing at his good fortune, went home with the soul of the Licentiate in his pocket.”

The New Achilles.

Steeped in Styx from head to heel,
Dread suspense ’twixt Death and Hell,
Drenched with gall, what tongue may tell
All those Stygian depths reveal?
These they only know that feel;
Not by words such lore is learned,
Branded into hearts and burned
Into souls for woe and weal.

’Tis by being that we know,
’Tis by suffering that we learn;
Matters little how we burn
In the land that lies below,
Rich to us the reckoning when
Heroes we are made from men.

A. A. W.

SPIRITUALISM IN THE CARPENTER FAMILY.

Notwithstanding the notorious opposition of Dr. William Carpenter to modern Spiritualism, there is abundant evidence that his views have not been shared by some other members of the family—and notably by his brother Phillip. While reading the "Letters and Memorials" of both "Phillip Pearsall Carpenter," edited by his brother, "Russell Lant Carpenter," and "Mary Carpenter," edited by her nephew, "P. Estlin Carpenter," I have been much interested in finding throughout each life how greatly all their actions and thoughts were influenced by what I, as a Spiritualist, must call unconscious mediumship.

In Mary Carpenter's life there is no direct reference to Spiritualism, as such, but there runs throughout a confessed consciousness of the spiritual presence and communion with those of her loved ones who had entered "within the veil." This is, indeed, an ordinary experience with all people who have any inner life at all, and is a most important factor in the lives of all Christians, most of whom would, however, be shocked indeed if they were told that this condition corresponds to one of the higher phases of so-called "Modern Spiritualism"!

Spiritualism has various phases which are but as the various steps of Jacob's ladder, leading to different altitudes in the unseen world. The lowest, or merely phenomenal phases, which are symptoms of "Diluted Insanity" according to Dr. William Carpenter's generous verdict, as well as the highest phase, which brings the soul of man into very close contact with the higher spheres of spirit life—all are claimed by Spiritualists as facts illustrating that connection and communion between spirits and men, which it is the mission of Spiritualism to investigate and explain.

In Phillip Carpenter's Life, many remarks throughout the volume shew that he was a "student of both Swedenborg's and Harris's works." We find that during his last voyage back to America, he employed his time in making "An Analytical Index of Harris's Arcana," (p. 323), "whom" (the editor remarks, at p. 325) "he set far above Swedenborg, with great respect." The respect he shewed to Harris proves that he had no nervous alarms about Spiritualism. It is quite possible to study Swedenborg's works, as a branch of Philosophical or Theological inquiry, and to ignore the Spiritualism with which they abound; but no one can approach Harris without taking an attitude, either affirmative, or negative, affecting the entire group of phenomena included in Modern Spiritualism. In Harris, indeed, Spiritualism takes its most advanced form—it is not "diluted," but concentrated; and if it is a symptom of modified lunacy to believe in "Home," why, then, to believe in Harris must argue the most determined and inveterate insanity.

At p. 302, Phillip's brother writes:—"He had yearnings which earth can never satisfy." This is said in reference to Phillip's remark, "If my stubborn heart can ever be purified, I always look forward to some little humble corner for teaching boys in the next world." Again, at p. 72 Phillip writes:—"Hope on, hope ever. I live more in hope than I used, and feel more the blessedness of the hope of Heaven. Baxter has done me great good. If we meet there, we shall have plenty of time to talk over everything, and 'Languor will no more oppress.'" (p. 72.)

In the winter of 1852-53, Phillip gave a series of Lectures on English Christianity, including one on "Swedenborg." Therein he stated that "The New Jerusalem Churches were very few in number but that, like the Unitarians, they held principles which were becoming recognised by persons of other denominations," e.g.—"That Heaven and Hell are not places which will be the future abode of the holy, or the wicked, but internal and spiritual states, in accordance with one or other of which each man lives." * * * "That those who have chosen Heaven while on earth, become angels after death," and that "those who live in bondage to self-love, or love of the world, thereby are associated with devils, and choose Hell as their portion." The editor adds:—"We have referred to this lecture because the peculiar views it describes were gaining a hold on Phillip's mind." (See p. 126.) After his little niece (Margaret Anne Gaskell) had passed away—in the year 1859—Phillip thus writes to the sorrowing parents:—

"I trust you will always let us talk of Margaret * * * as being *alive*—more truly so than if she had gone into a far country, for there you would have had the same separations joined with anxiety. To me, in this foreign country (i.e., America),

Margaret is nearer than when in the body. It may be so even to you, without your knowing it. * * * I have ceased to believe in the old Protestant doctrine of an absolute separation between this and the next state. I believe that there we go on as *here*, only with changed media of operation, and in more close communion with each other and with the angels; that the little ones are being taught, and the elder ones doing all sorts of useful works to each other and to us in the body. I always look forward to finding employment there as a teacher of children! Why else have I been given such an intense love of children, and the gift of teaching?" (See p. 227.)

Again, in a letter of condolence to his dear friend, Mr. S. Moulding, on the departure of his (Mr. Moulding's) little son, Phillip Carpenter writes:—

"As for me, I have left off believing in Death, so-called. The spiritual world appears to me close and near. Judging from all accounts there are only a few hours, or days at most, before the spirit wakes up again. I believe my deprivation of home sympathies has made me live more in the spiritual world, from which I feel separated only by a veil of flesh! I feel as though it would never surprise me to find I had died, and was there; it often seems more natural than the present state. In old times, when I believed in an external Heaven, and thought we left off being men, and became some queer kind of undefined angels, it was not so."

"In my intercourse with the 'Spiritualists,' it is evident to me that they do not mourn for death, like orthodox Christians, whose Heaven is more ideal than real. They really *do* believe that their friends are living happily, and have intercourse with them." * * * "About this 'Medium' work I care very little; its principal use is to teach the reality of things unseen; and it must be a *very* imperfect thing at best, because it is only the *lowest* elements of *their* nature that can communicate with the *highest* of ours. But for us all to look on the next state as an absolute continuation of this, only in a far purer, and in every way better sphere, is good for us all, and especially for those who have 'treasures in Heaven.'" The editor adds the following foot note to this reference to "Spiritualists," and "Modern Spiritualism":—

"In the summer he (Phillip Carpenter) had attended a 'circle' of 'mediums' at Plymouth, Mass., and had been subsequently introduced by Mr. Garrison to Mrs. Underhill—formerly of Rochester, and then of New York,—with whom he spent an evening, of which he gave a full account. He believed that he then received messages from the departed." (See p. 228.)

In another letter of sympathy Phillip Carpenter writes:—"I like well Swedenborg's saying that Heaven is a Kingdom of Uses. I always think that *here* we are but trying our tools, and learning our trade; and that the true life begins *hereafter*, when the shams and heartless forms of the world shall have passed away." (p. 304.)

At p. 317, after describing the glorious scenery around "the Saguenay," he ends thus:—

"What Spirit-life hovers in these abodes? Have angels pleasure in such scenes? And how little do the visitors care for them! A momentary wonder; common talk; and lounging. 'Have you done the Saguenay?' 'Yes.' And that is all!"

Phillip Carpenter's nephew, "Estlin Carpenter," when writing about his uncle, soon after he had passed into the Spirit-world, says:—

"There is nothing more wonderful than the manner in which the unseen world becomes real to us when someone we deeply love passes into it. That noble earnestness and devotion are not extinguished; they find their fitting place, their work, their objects in life. And there, perhaps, they prepare a place for us!" (p. 358.)

F. J. T.

THE FOLLOWING REMARKABLE ANECDOTE is extracted from an essay on the science of "Acting":—In the town of North Walsham, Norfolk, in 1788, the "Fair Penitent" was performed. In the last act, where Calista lays her hand on the skull, a Mrs. Barry, who played the part, was seized with an involuntary shuddering, and fell on the stage. During the night her illness continued, but the following day, when sufficiently recovered to converse, she sent for the stage-keeper and anxiously inquired whence he procured the skull. He replied from the sexton, who informed him it was the skull of one Norris, a player, who, twelve years before, was buried in the churchyard. The same Norris was her first husband. She never recovered the shock and died in six weeks.

TO CONTRIBUTORS.

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

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NOTES BY THE WAY.

Death is busy among us. Epes Sargent is gone; and now the *Harbinger of Light* brings us news of the sudden departure of John Tyerman, a well-known Spiritualist and Freethought lecturer, who visited London and America in 1878. He had been lecturing in Melbourne during the early part of November, but returned in bad health, and passed away in Sydney shortly after. We regret to see that he leaves a wife and several children unprovided for.

The *Quarterly Review* in its current number has a sketch of Californian Society, in which the writer pays some attention to the hold that Spiritualism has obtained in San Francisco. "Already possessed of places of worship in Boston and other cities, Spiritualism as a religion has developed itself," he says, "in its journey west, until no account of the faiths or superstitions of San Francisco would be complete without a notice of this most strange phenomenon." The Reviewer was present at a conference of Spiritualists, and his sketch of prominent members is by no means flattering. "The countenances of these people were a strange study. Women, with pale haggard features, hands clenched or clasped, eyes either strained or tightly closed." The hair of the two sexes especially exercised his mind. The women, it seems, cut their hair short, and it is prematurely grey. The men, on the contrary, "allow their locks to wander down to extra-professional length," whatever that may imply. "Such were some of the signs that mental derangement plays in this religion no secondary part!"

But Californian Spiritualism has its esoteric as well as its exoteric side. And if the Reviewer was frightened by the weird-looking mediums, he is obliged to confess that "not a few among the number of those friends whom the traveller makes—men from whose intelligence he profits and for whose intellectual attainments in other respects he cannot but feel respect—" are Spiritualists. They have cut themselves adrift from Christianity—i.e., from orthodoxy, as he understands it—and are hankering still after the Spiritual elements that faith afforded. They study the faiths of primitive ages, and claim fellowship with the Buddhist and his philosophy of Nirvana. "They are pure Pantheists. The ultimate realisation of Deity is inconceivable—they say—is ineffable. All, however, participate in its essence."

This is hardly a correct representation, though it is superficially near enough to be a fair surface presentation of what would impress an uninstructed observer. The Spiritualist may or may not cut himself adrift from ancient and venerable forms of faith. If he does, it is because he finds that man's overgrowth of error has obscured the deposit of original truth. He will believe that the Divine deposit came to man in days long gone by in such measure as he was fitted to receive it, and that it has since become adulterated by an inevitable process which is found to operate everywhere. He will regard the central truths that underlie all religious systems with reverence, but he will usually be out of sympathy with the systems into which man has crystallised them, and out of which he has sought to gain power for himself. Priestly pretensions he will treat with scant respect. Definitions which mischievously limit and narrow down the scope of spiritual belief he will disavow. It may even be that he will not attempt to formulate exact notions

as to the nature and attributes of God. He may be a Pantheist. He may also be a pure and simple Christian. He may approximate in belief to the metaphysical systems of the Eastern races. He may have sympathy with the much misunderstood Buddhist. This is a matter of intellectual idiosyncrasy. But one thing is sure. If out of his Spiritualism he has developed a religious faith, it will be simple, rational, and coherent; and it will contain in it none of the man-made dogmas and definitions which have so defiled and perverted the simple teaching of the Christ. There will be little Theology in it, and he will not be greatly inclined to attempt to imprison in dogmas the freedom of the Spirit in which he revels.

Dr. Crowell, in his work on the "Identity of Primitive Christianity and Modern Spiritualism," quotes the following paragraph in reference to the late Mr. Sothorn:—"Sothorn plays 'Lord Dundreary' in the same wig and whiskers that he wore during the first run of the 'American Cousin.' He says, 'I have had dozens of Dundreary whiskers and wigs made. I am not a superstitious man by any means, but I am convinced that I never play the part as well as when I have the original wig and whiskers on.'" Dr. Crowell adds the following remark: "The wig and whiskers which he had worn so long have become imbued with his personal magnetism, and this favours the approach and influence of certain spirits who, perhaps, always assist him in this character by impressing his mind and energising his action. We have no doubt that Mr. Sothorn is strongly mediumistic, at least in an impressional sense, like all other remarkable actors, poets and musicians, and that he never performs his parts without the direct assistance of spirit-friends."

The Founder of the Guild of the Holy Spirit sends us some interesting excerpts from the very numerous letters he has received on the broad subject of Devotional Spiritualism. They all go to prove the spirit of inquiry that is abroad, and the fact that this anxiety to know more of the subject prevails in the most cultured circles of society. In all cases the writers occupy positions which do not allow them publicly to avow their convictions in the present condition of hostility to Spiritualism. A physician writes: "I feel at a loss to know what book or books would give me the information so necessary for me as a Christian and a believer in the phenomena of Spiritualism; for knowing both to be true, I must hold both, come what may. Can you, therefore, recommend a few books for my perusal—works likely to build up my confidence and trust in Christianity as well as Spiritualism? Many long years since I satisfied myself by study of the truth of the former; and, not long after that, saw such facts in the latter that I could not possibly set aside. Up to a certain date, the most wonderful thing I had ever seen was movement without contact, or heard was the tiny rap. Wonderful indeed to me as an old hand in the operating theatre was the discovery of the means of abrogating pain by ether inhalation; but writing mediumship in an innocent slip of a nurse girl of mine far outstripped it. In my opinion, we are on the very verge of the truths we believe in (because we can't help it) becoming accepted. The battle of truth, like the battle of freedom, always must be won."

A country clergyman writes: "I have long been persuaded that amongst the first Christians there was an inner circle of believers who were instructed in 'the mysteries of the Kingdom of Heaven,' and that these mysteries were in some way connected with the development of 'spiritual gifts;' and I have frequently thought that if a number of really earnest religious persons who had faith in the promises of Christ could be got together, with the object of seeking spiritual development, very many of the powers which were common amongst the early Christians would re-appear. It is, therefore, with peculiar interest that I have heard of your Guild."

A lady says: "I have been marvellously brought to the faith of actual Spirit communion after some sixteen years' thorough opposition to anything of the kind, believing such to be of Satanic agency. My individual experiences, together with those of several Christian friends, are deeply interesting."

The soul which has passed through life with purity and moderation, obtains the gods for fellow-travellers and guides, and rests in the abode suited to it.—SOCRATES.

In Memoriam.

Epes Sargent. September 27, 1812.—December 30, 1880.
(M.A., Oxon.)

The fears expressed of late that the strenuous life, into whose span of well nigh three score years and ten so much real work had been crowded, was near its close, have been realised, and the name of Epes Sargent is added to the long list of those who have witnessed to the truth of Spiritualism, and have gone to their reward.

For forty years he was conspicuous in New England as a journalist, playwright, and man of letters; and during that long time a vast number of works were originated and completed by his prolific brain.

The *Boston Advertiser*, the *Atlas*, the *New York Mirror*, the *New World*, the *Boston Transcript*, all enjoyed for a time the benefit of his services as contributor or editor. What he did for journalism, as indeed all that he did, was ably and thoroughly done. He counted no pains too great to spend on what others might consider trivial matters. He was emphatically one who acted in accordance with the maxim: "Whatsoever thy hand findeth to do, do it with thy might." Hence the permanent value of his work.

Besides proving himself a successful journalist, Mr. Sargent distinguished himself as a poet and playwright. "The Bride of Genoa," "Velasco," "Change makes Change," and "The Priestess" were his most successful ventures.

His name, however, is most widely known outside of his purely Spiritualistic work, as a compiler of educational works. He was indefatigable in this sphere of labour; and the name of Sargent is familiar to every student of literature, and especially of English poetry and declamation.

This is record enough for a single life: but even in these departments it is an imperfect account of his multifarious labours. It was, however, in working for the cause that he loved best, the Spiritual Philosophy, that his activity was most ceaseless. His three works, "Planchette," "The Proof Palpable," and the "Scripture Basis," the last reviewed in these columns only last week, remain with us permanent memorials of his faith and works. His fugitive articles and papers have enriched the periodical literature of Spiritualism for many years, and have done their work.

The present writer recalls (with deep personal regret that in this form such interchange of thought is over) a correspondence extending over more than seven years, and uninterrupted throughout its course by any interval of silence, as it was unclouded throughout by any shade, even the most transient, of divergence in opinion. That correspondence continued till a fortnight before he was called away. His last letter, written in much pain, and shewing traces of the agony that racked his frame, is dated December 15th. It breathes a spirit of utter resignation, as of one who was ready to do his service still, if it were so willed, but yet who would fain be at rest. In one preceding it by a few weeks, he had taken a most affectionate farewell, feeling, as he said, that his enfeebled frame could not long sustain the demands made upon it. He dwelt with just and honourable pride on the work that he had done for Spiritualism: a work absolutely unpaid, and without remuneration of even the slenderest kind from first to last. "Thank God," he says, "I have never accepted a cent for the work that I have done in Spiritualism." He looked cheerfully to the future, and put forth his last work as the mature and ripened conclusion of his life.

A keen and strenuous intellect, a refined and cultured mind, a spirit gentle, tolerant, noble; a being of rare completeness in its various parts; such was our friend. The present writer, at least, feels that the cause has sustained a loss that must long prove irreparable, while for himself, in the midst of darkness, perplexity and distress, he has lost a friend whose kindly words were never wanting, and whose advice was always clear and good. It is at such times, while human weakness asserts itself, that the sublimity of the faith which the Religion of Spiritualism alone can give is most manifest. Though gone before, he is not gone away, and he will indeed be changed if his interests are not as much bound up with the cause he loved, now as they were before the great change.

THE REV. W. WATSON has lately issued a book which he entitles "The Religion of Spiritualism." Mr. Watson is an American Baptist minister of over 40 years' standing, and he writes clearly and well.

SIX MONTHS WITH THE SPIRITS.

By a Swedenborgian.

II.

What is the character of the communicating Spirits? What region of the Spirit-world do they occupy? Are they from Heaven or from Hell? These are questions interesting to Spiritualists, who, in relation to them, necessarily desire light. Moreover, important issues depend on their satisfactory solution. Many Spiritualists believe that they are holding communication directly with angels; and, inasmuch as these "angels" often promulgate doctrines which are scandals against the Divine Word and against the Lord, they who so believe are in danger of being perverted from the faith. They think that angels must necessarily know the truth, and so they follow the "living voice" from Heaven and reject the dead volume. Another class, after some little experience, find that the Spirits lie. They get distorted communications, couched in foul and revolting language. These conclude that the communicating Spirits are diabolical. Another class get poetical Spirits, who throw a pretty rose-coloured tint over everything in the Spiritual world; and, inasmuch as most men are disposed to believe, with Mr. Serjeant Cox, that Spirits "must have perceptions vastly wider in range than ours," and that "they must know what religion is true," their sentimental silliness gets accepted, and Humanitarian foppery takes the place of the sterling religion of Jesus Christ. Yet another class find the Spirits a very common-place lot, no wiser than themselves—just as weak and frivolous as ordinary mortals—and they conclude that the Scriptural doctrine of Heaven, with its pure wisdoms and sweet benevolences, and of Hell, with its direful insanities and monstrous malignities, is a priestly invention. As communications out of the Spiritual world come to most people with the force of a revelation, Spiritualism becomes to them a new religion. Thus the true Word of God is displaced and the uncertain word of men of like passions and of like narrow views with ourselves is set up in its stead. The unclouded sun is forsaken and men

"follow wandering fires

Lost in the quagmire."

If I am not altogether mistaken in my estimate of this matter, it will be seen that it is of the first importance that we should assure ourselves of the character of the communicating Spirits.

Now, I unhesitatingly assert that *they are not angels*. This is only in accordance with reason. It is not credible that those who have entered into the rest of God should be immediately and directly entering into the troubles of men. Man could no more bear the presence of the angel than the angel could bear the presence of man. Angels are the justified spirits of men made perfect, and while their perfections would bewilder and confound us, our imperfections would shock and pain them. I believe communicating Spirits very generally claim the angelic character. Now, I have nothing to do with anything save that which has come within my own experience, of which I will unfold one or two leaves. The first "angel" said she was a sister of a friend present. Her name was Kate N—. She died in infancy when she was only seven weeks old. Now, of course, as a Swedenborgian, I was very well aware that all who die during infancy go straight to Heaven, where they are educated under the immediate auspices of the Lord, and know nothing of earthly relationships. I told her this, to which she assented. I said, "Don't you know that such cannot enter into these conditions?" To this there was no answer. "Come," I said, "are you happy?" The reply, given very slowly, was "No." "Then," I added, "how can you be the spirit of one who died in infancy? I adjure you, in the name of the Lord Jesus, to tell me the truth. Are you Kate N—? If you are, tip the table three times." The table was unmoved. "There," I said, "I defy you to move it; you are a false Spirit." I will give another instance out of about a dozen. A Spirit came and said she was the grandmother of a lady who was present. I learnt that she had been dead about 40 years, and, therefore, as a Swedenborgian, I knew that she had settled down into her permanent state and place. I said, "Oh, then you are an angel?" She replied, "Yes." "Ah," I said, "you are beautifully apparelled—you have a white robe? You have a palm branch? You have a golden crown?" To these questions in succession she eagerly replied, "Yes." "Now," I said, "look at your white robe and mind you speak the truth. Is it not all spotted with dirt?" She replied very slowly and sadly, "Yes." "Now look at your palm branch—is it anything else than a dry twig?"

She replied, "No." "And your golden crown—is it not a poor tin imitation?" She said "Yes." "Then instead of being an angel," I said, "you are a bad Spirit?" Now, my suggestions about the white robe and the crown originated within her mind the phantasy that she was so apparelled, and my rebuke dissolved it. In a similar way I have exposed and unmasked a considerable number of "angels." After one of these exposures W. W. T— said, "You quench them." Now I have no desire to take any credit to myself for this. I have simply acted on my knowledge of the laws that govern the inner world as derived from Swedenborg, whose writings are a compendium of Spiritual science such as the race have not yet learned to appreciate. Any one who will similarly rebuke an "angel" will meet an exactly corresponding result. Had I in the first instance submitted to be deceived I might have had around me a chorus of "angels" with their gushing but delusive and meaningless messages. I think it of the first importance that Spiritualists should rid themselves of the idea that they are holding direct communication with Heaven.

But, neither are the communicating Spirits devils. If Divine Providence has protected Heaven from an invasion by man's discordances, it has protected man from an inundation of demons. Our Spiritual atmosphere, which is too gross to be breathed by angels, is too fine for the approach of devils. The state of the heavens and of the hells is too remote from ours to admit of direct communication with either. I don't know that I can adduce anything from my own experience to substantiate this statement, except what will appear under the next head. We have had bad Spirits, but the worst was certainly not a devil. I inquired of one of our Spirit friends for S— B—, and it so happened that he had seen that gentleman, who was induced to come and speak with me. All my "friends" disliked him. Before he communicated one said he was "a little stuck up bit of goods;" another, that he was "as proud as a peacock;" and a third, that he "ought to have his tail cut." When he came he informed me that he was the "Lord of the Creation." I read to him Isaiah xiv. 12, 15, about Lucifer, Son of the Morning, who made himself like the Most High, but who was brought down to the sides of the pit. He said in reply to questions that he did not care for that; that the Bible was not true; that there was no God, &c. He carried himself very loftily and would not condescend further to answer. He, however, came to our next séance, and, as one of my Spirit friends said, "wanted to communicate first," which they would not allow. This time I addressed him as "my lord," and he was exceedingly communicative and polite. I told him that "a lord" held his title from a monarch, and I asked him if he could tell me the monarch who created him a baron. He said he could not, and that he held his title from himself. At the end of a long conversation, I said, "Are you quite happy, my lord?" He said, "Yes." I asked, "Are you in Heaven?" He replied with a very slow and sad expression, "No." "Then," I asked, "are you quite happy?" "Yes." "You are happy to be out of Heaven?" "Yes." Once again I read Scriptures to him about the virtue of meekness and lowliness of spirit, but he said my reading was of no use. The next time he came he told us some remarkable things proving his identity, and at the close the following conversation occurred. "Since you are a lord, of course you have lordly surroundings?" "Yes." "You live in a grand hall?" "Yes." "You have a fine park?" "Yes." "You have rich furniture?" "Yes." "Can you see your hall at the present moment?" "No." "That is because you are here with us?" "Yes." "How is it that you leave your grand hall for this humble abode?" (No answer.) "Now," (with much severity) "tell me truly, is your grand hall anything more than a poor tumble-down cottage?" "No." "Is not your fine park a waste and a desert?" "Yes." "Is your furniture anything better than a few wretched sticks?" "No." "And are not you, instead of being a lord, a poor miserable beggar?" "Yes." I should say that all these answers were given with the most melancholy expression. Notwithstanding this, he came once again, when he promised that he would endeavour to give up the silly notion of his lordliness. After this, however, he came no more. Now I have given this little episode because it is, I think, in itself interesting as well as because it is an illustration of the worst Spirit with whom we have held converse. It will be seen that, though evidently insane from the selfhood, he was a long way off that state in which men are not human but monstrous. On one occasion, when I told him of a very disagreeable fact which had been realised since his death, he uttered

an oath, but probably not worse than he used in earth-life. I admit that this illustration does not much help my position, that the communicating Spirits are not devils. Nor is it possible, from the very nature of the case, to adduce an instance to prove or illustrate this point. I have heard of Spirits asserting their demoniac character, but there are diabolical Spirits who are not inhabitants of Hell. I have had spirits who claimed to be devils but with as little reason as others have claimed to be angels. We have, therefore, after all to fall back on philosophy. While angels are pure Benevolences, devils are pure Malignities, and our mixed condition is such that it cannot be penetrated by either.

My position thus far is easily comprehended. It denies alike the claim of Spiritualists that we are getting a new revelation from Heaven and that of those opponents who assert that we are opening ourselves to a rush of infernals from Hell. I shall shew in my next paper what region of the Spiritual world the communicating Spirits occupy.

QUESTIONS AND ANSWERS.

We have several interesting questions in hand, but must defer their publication until we have cleared off some of the answers to questions which have already appeared. In another column we give letters from esteemed correspondents on "The Fourth Dimension."

Answers.

QUESTION 2.—Your correspondent, C. C. M., assures us that he has had abundant proofs of the truth of astrology, and advises other persons to study it. I must say, however, from my little experience of it, that I would not recommend any man to waste his time over it. For a few profound students to pursue it as a science in the interests of mankind I think very desirable, but for amateurs to try and cast their own nativities or those of their friends is unwise and unprofitable, particularly because it seems to me to lead to melancholy and unhappiness. For a man with an unhappy future to know his troubles beforehand and feel that he cannot escape them is a very sad and painful circumstance. If his future is to be happy it may cheer him, but in all probability it will make him anticipate far more than he will receive and discount half the happiness he might have had. My advice to inquirers into astrology would be this: Never seek any information from the planetary aspects concerning the future of yourself or those dear to you, and never communicate to other people what you may learn about their future. Astrologers have, in the case of our Royal Family, abundant materials upon which to prove the truth of the science. The exact moments of their birth, and all the events of their lives, are known to every one, and yet where is the astrologer who can accurately tell the life of any single public man? In a much-lauded book—"Astrology as It Is"—by a cavalry officer, the author attempts to do this with Prince Leopold and signally fails. Another astrologer of repute attempted in the year of the Prince of Wales's birth to foretell his personal appearance and character, and also signally failed. I make these observations in no unfriendly spirit toward those who profess to be learned in the science, but simply to promote discussion and the elucidation of opinion.—A DABBLER IN ASTROLOGY.

QUESTION 6.—There have been many long-drawn discussions as to whether Nirvāna means the annihilation of the soul or an eternal existence of the soul in the state of trance. It can mean neither, for the simple reason that the Buddha did not teach the existence of any soul at all in the Christian sense, and the confusion which gave rise to these varied interpretations was entirely in the minds of the interpreters. The etymology and meaning of the word play a great part in these discussions, but Nirvāna ("going out"), of course, for the reason stated, cannot mean the "going out" of the soul. It is the going out, in the heart, of the three fires of lust, anger, and delusion, and of the craving from which they arise. The interpreters took for granted that the *summum bonum* must be a future life. That any one could seek for a salvation to be perfected here on earth did not occur to them. When they were told, therefore, that the Buddhist salvation was Nirvāna, they not unnaturally presumed it to be some sort of future life. This misconception might, perhaps, have been avoided had the disputants gone to the original Pali text instead of to second-hand authorities; but probably such errors are inevitable whenever two systems whose elementary principles are so radically opposed come first in contact.—F. H. S.

I do not think we gain any knowledge of God, that is spiritual, or which makes us spiritual, by the obstructing faculty of the intellect. Logic belongs to a lower region than the moral. Intellectual philosophy is not religion, which consists in loving and serving one another in the Lord, because the Father wills that His children should grow through this loving service.—W. E. CHANNING.

THE FOURTH DIMENSION.

To the Editor of "LIGHT."

SIR,—The arithmetical and geometrical relations adverted to by your correspondent, "E. T. B.," and which he places so clearly before us, introduce us to conceptions of the fourth and further dimensions long familiar to mathematicians. Of course it would be a great mistake to attribute this hypothesis originally or exclusively to Zöllner. I am quite incompetent to follow the mathematical use of it; but understand that it is only regarded by professors of that science as an indispensable method for the solution of certain problems: with its possible relation to perceptive faculties they have no concern. Those who are better qualified may read, with more advantage than I can derive from them, Professor Spottiswoode's remarks on this subject in his address to the British Association in 1878.

Mr. Newton Crosland has curiously misconceived as well the object of my communication in your number of January 15th, as the use of Professor Zöllner's illustrations.

I did not profess to explain the Fourth Dimension, only to shew how, granting the possibility of a fourth dimension, it might explain the penetration of "solid" space without rupture of the three-dimensional walls. By enlarging our conception of dimensional space we see that "solidity" is a relative and not an absolute condition of matter. I am at a loss to conjecture what Mr. Crosland understands by "the relativity of space" in this connection, if his conception of it does not lead him to infer that the limits of perception are entirely subjective.

In denying that any intellectual act or intuitive reasoning is involved in the original apprehension of a third dimension, Mr. Crosland is at variance, not with Berkeley or Zöllner alone, but with the unanimous conclusions of modern psychologists. His use of the word "experience"—as if the mind were the passive recipient of sense impressions—carries us back to Locke. That any "cultivation of its faculties" would enable the babe "to conceive more than three dimensions" is so wide of any suggestion that has been made by Zöllner, myself, his humble repeater, or, so far as I know, by anyone else, that only some strange misunderstanding of the argument can have led Mr. Crosland to deny it.

I should like to discuss "E. T. B.'s" criticism of the word "space" in connection with the fourth dimension—Zöllner certainly so uses it—and to refer to the distinction which the latter (following Kant) draws between relative space—our space—and what he terms the "absolute" space; but want of time, and regard for your "space" forbid.

C. C. M.

To the Editor of "LIGHT."

SIR,—Mr. Massey has conferred a great benefit on English-speaking Spiritualists by his translation of Zöllner's book, as I have reason to believe that its minute and careful details of facts have already produced effects on such scientific minds as are usually repelled by books of a less concrete character.

These remarks refer to the facts of the book, for as to the *Fourth Dimension* that is surely only a form of words shaped by the evolution of German tobacco smoke.

As a factor in occult phenomena the term can only stand for an *unknown force*, because dimension being a passive condition and not an active force cannot be a *cause* of any phenomena.

The Fourth Dimension, therefore, signifies to me the ultimate sub-stance of matter, that is, an invisible force, under the control of will and intelligence.

If, then, what we call matter is an appearance created and maintained by spiritual will and intelligence we can easily conceive how matter should dissolve and disappear by the laws of cohesion and gravity being superseded by the will and intelligence of Spirits.

That rings of iron, and wood, and paper can by Spirit power be placed in positions which are physically impossible according to known scientific laws, many of us know as matters of fact, and yet, although we know the facts and find them consistent with theory and reason and experience, they are yet so astounding as for ever to exercise our minds.

A Spirit calling himself Peter was the first to demonstrate these facts to me beyond dispute.

This Peter, from his conduct and conversation, seems to be quite an unscientific and common-place character, and does not even pretend to throw any light on an experiment which, in its importance, as bearing on the nature of matter, transcends all known chemical and electrical experiments.

Moreover, there are apparently curious contradictions, for while Peter can accomplish that which is utterly beyond the powers of a Newton, a Faraday, or a Herschell, he is yet baffled by the magnetism of my body.

He finds the disintegration of iron rings quite a common-place operation, and yet he professes not to be able to penetrate through my magnetism.

If it be asked how a common-place, joking, and earthly Spirit can work miracles over solid matter, I can only point to the analogies in nature.

For instance, the lowest animal organisations have instinctive powers transcending the highest human reason—such instincts being infallible.

The common snail, for instance, is a more infallible weather prophet than the most scientific meteorologist, aided by all his reasoning and all his instruments.

If so, why should common-place, materialistic Spirits not be more intimate with the properties of matter than the most scientific physicists?

If, as I maintain, the ultimate sub-stance of matter be force, under the control of spiritual intelligence and will, then we can see a reason for understanding how Spirits, and especially materialistic Spirits, should instinctively perceive matter to be spiritual in its foundation and find its disintegration a common-place operation.

If it be asked how such operations to such Spirits should be easy and yet the seemingly easy operation of penetrating human magnetism be difficult, I can only reply that the magnetic cohesion of the metals is mechanical, but the magnetic condition of human beings is in relationship with a higher force—the will force and ratiocination of the individual.

G. W., M.D.

To the Editor of "LIGHT."

SIR,—I trust you will pardon me for again trespassing upon your columns, but as "E. T. B." has resorted to figures to illustrate his idea of a fourth dimension, perhaps I may be permitted to point out the mathematical trap into which he has fallen. His figures represent "powers," not "dimensions," and I cannot conceal my surprise that any mathematician should confound one with the other.

What is called a fourth dimension is simply a condition.

Yours, &c.,

NEWTON CROSLAND.

London, January 26, 1881.

A CLAIRVOYANT DREAM.

To the Editor of "LIGHT."

SIR,—The following narrative may possess interest as a pendant to the dream given by Mr. Edward T. Bennett in your last number. It was communicated to my late father by a lady residing in Liverpool. I copy it from her letter. These dreams seem to illustrate in the simplest form the phenomenon of Clairvoyance. The dream and the proceedings seen in it appear to have been synchronous.—I am yours sincerely,

ANNA MARY HOWITT WATTS.

"My aunt was about nine years old when her mother, Mrs. Burnford, dreamed one night that she saw a man steal a sheep in a field called Ruishton Meadows, at Bathpool, near Taunton, and hide it in a hollow tree—a pollard-willow—by the side of the river. So vivid was the dream that she woke her husband and told him; but he only laughed, and told her to go to sleep again. A second time she had the same dream, and a second time she woke him, but with the same result. A third time was the dream repeated; she did not awake her husband the third time. In the morning, however, the shepherd came to tell his master that a sheep was missing. My great-uncle and the shepherd, with others, then went to the meadows, and found the carcass in the hollow tree—pollard-willow—by the side of the river, exactly as my great-aunt had seen it in her dreams. A watch was set, and in the night two men came, went to the tree, and were proceeding to take out the mutton, when the watchers took them into custody, and in the morning brought them to the house. As soon as my great-aunt saw them, as they came towards the house with many others, she immediately said—pointing to one of the men—'That is the very man whom I saw in my dream!' The skin was found in the river. The men were strangers from a distance. I have an uncle living who knew well all the persons concerned, and vouches for the truth of this statement."

THE Council of the British National Association of Spiritualists held a special meeting on Tuesday evening, but their deliberations were private.

A SEVEN MONTHS' FAST.

Not so very long ago, all reports of very protracted fasting were described by the public Press as impudent attempts at swindling and deception. But the times are changing, and the *Standard* of Tuesday evening had the following notice of a seven months' fast, admitting that the facts are beyond dispute:—

"The medical faculty of Germany have been much interested lately in a case of long-standing trance on the part of a girl of thirteen years of age. The facts are, for once, undisputed; and no possible suspicion of trick or collusion can arise. The patient lay for twenty-eight weeks apparently in a state of profound sleep at the Hospital of St. John's at Kederweisel, near Butzbach. During that time she never once woke, nor received nourishment of any kind. She was visited by upwards of six hundred medical men from different parts of Germany during the duration of her trance, and some French and English physicians are also said to have seen her. Great interest was taken by the faculty in the question whether the girl would retain sufficient strength to recover on awaking from her long sleep, or whether she would rapidly sink. This problem is now set at rest. The girl awoke some three weeks since, and has now quite recovered, although still remaining in the hospital under medical supervision. The case still continues to attract attention, and to give rise to discussions in medical circles in Germany. However small the waste of substance during so profound and tranquil a sleep, the work of the lungs and heart must have demanded, it would have been thought, some sort of support. The fire of a furnace can be banked up for some time; but, sooner or later, unless fuel is supplied, it will burn itself out. How a human being, even in the most torpid state, can exist for twenty-eight weeks without any nourishment whatever, is a question which may well puzzle even the most scientific of minds."

NEWS FROM THE PROVINCES.

CARDIFF.

The usual weekly meeting of this Society was held on Sunday evening last, Mr. Paynter, hon. sec., in the chair. After a reading by Mr. Sadler, junr., the election of officers for the ensuing six months took place, resulting in the appointment of Messrs. E. Adams, Haines, sen., and Sadler, junr., to the governing council, and the re-election of Mr. Paynter to the hon. secretaryship. At the conclusion of the voting, the chairman congratulated the Society upon having taken a step forward, and pointed out the necessity for greater individual efforts in the propagandism of Spiritual truths. Spiritualists should not hide their light under a bushel, but one and all sow the seed in every direction, trusting to a sure development of the scattered germs sooner or later. They should not be ashamed of their profession, but should stand up boldly and proclaim the truth, regardless of the falsehoods of exposers (?) and the sneers of the ignorant multitude. Care should naturally be exercised in the development of mediums, and he recommended the governing council to adopt a system of judicious supervision of developing and other circles. Mr. Andrews also made a few suggestions relative to the functions of the Triumvirate, shortly after which the meeting dissolved.

LEICESTER.

Mr. J. J. Morse, of London, gave us the benefit of his presence on Sunday last, when two lectures were given through him in the Spiritualists' Lecture Hall, Silver-street. In the morning "Spiritualism a Star of Hope" was the subject, and in the evening "The Age: Which does it require, Faith or Reason?" was the topic dealt with. A good audience in the morning, and a crowded one at night, assembled to listen to the lectures, which gave great satisfaction. The collections were taken for the Harmonium Purchase Fund, Mr. Morse giving his services free for the above purpose.—R. W.

NEWCASTLE-ON-TYNE.

The members of N.S.E.S. held their annual meeting in the Large Hall, Weirs Court, on Monday evening last, Mr. John Mould, president, in the chair. Mr. Kersey, secretary, read the quarterly report, which shewed that for some time the cause of Spiritualism in the North had been under a cloud, attributable, in most part, to the misadventures which befel the cause in the late exposé in Newcastle, and tending to retard both attendance and phenomena. The books shewed the society to consist of 192 members; and the library to contain upwards of 252 volumes. Great appreciation was expressed of the efforts of the lady members to reduce the debt, which for some time has encumbered the finances, the present balance-

sheet shewing a reduction of the deficit to about £39. The secretary of the Building Fund reported having added £20 to that account, making in all £130, which is invested in the funds of a permanent building society. Considerable discussion took place as to the best and most economical means for the future government of the society, which elicited many useful suggestions, which were referred to the consideration of the executive. The re-engagement of lecturers for the ensuing year received some serious attention. A letter having been read from Mr. J. J. Morse, making a most generous offer to the society to come for his expenses alone, should they consider his re-engagement for the sixth consecutive year, the offer was received with a round of hearty applause. At the conclusion of the business, the members proceeded to the election of officers and committee. After scrutinising the ballot-papers, the auditors, Messrs. Blake and Burton, announced the following gentlemen elected for the ensuing year: Mr. John Mould, president; Joseph Urwin and W. C. Robson, vice-presidents; William Hunter, treasurer; Mr. H. A. Kersey, secretary; Fenwick Pickup, financial secretary; Thomas Dawson, assistant secretary; E. J. Blake and Henry Burton, auditors; T. D. Smedley, librarian; and Nathaniel Martin, John Pickering, H. A. Kay, Edward Mahar, Jacob Haydock, John Colman, John Gibson, and Robert Sead, committee. The election has given the executive an accession of fresh blood, which it is to be hoped will develop new energies. After the usual votes of thanks, the somewhat protracted deliberations came to a close.—NORTHUMBRIA.

NOTTINGHAM.

On Sunday last we were favoured with a visit from Mr. E. W. Wallis. In consequence of the severe weather the congregation was small, but was exceedingly attentive and greatly interested. The subjects selected were: 1st. What was the meaning of Adam eating the forbidden fruit and being driven from the Garden of Eden; and the placing of the cherubim to take care of the garden as recorded in Genesis iii, 22, 23, 24, 2nd. Heaven: where is it? The subjects were treated to the entire satisfaction of the audience.—W. Y.

CORRESPONDENCE.

To the Editor of "LIGHT."

SIR,—At circles I have been told by Spirits that they themselves are controlled by beings of a higher sphere in the same manner as they themselves may control us. Now, do you not agree with me that the last chapter of Revelations contains an illustration of this? See chap. xxii., verses 8 to 9, 12, 13, and 16. In verse 9, the angel says: "I am of thy brethren, the prophets;" but without any change of the person outwardly who addressed John, he says, in verse 13, "I am Alpha and Omega," and in verse 16, "I, Jesus, have sent my angel to testify." Does it not from this appear clear that the angel spoke to John in his normal state in verse 9; but from verses 11, or 12, or 13, that the angel was inspired by Jesus Himself?

I remain, &c.,

T. A. K.

TO CORRESPONDENTS.

J. H. (LEICESTER).—Thanks. A report came from secretary, and has been used.

AN Indicating Machine, intended to render deception on the part of a medium, whether intentional or unintentional, impossible, has been invented and placed in the hands of the authorities of the British National Association of Spiritualists, at whose premises, 38, Great Russell-street, Bloomsbury, it can be inspected. The inventor claims that the machine is a slight improvement on the idea of Professor Hare's, and says "by this machine I have had idiomatic French spelt out by uneducated people quite ignorant of the language."

A SPIRIT INVITED TO TAKE TEA.—Lieutenant-General Albert Fytche, C.S.I., in his "Burma, Past and Present," relates the following personal experience which he had while at Maulmain, he being then Major Fytche:—"I had an old schoolfellow, who was afterwards a college friend, with whom I had lived in the closest intimacy. Years, however, passed away without our seeing each other. One morning I had just got out of bed and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly, told him to call for a cup of tea in the verandah, and promised to be with him immediately. I dressed myself in haste and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry, who was posted at the front of the house, but he had seen no strange gentleman. * * * A fortnight afterwards news arrived that he had died, six hundred miles off, about the very time I saw him at Maulmain."

Spiritualist Societies.

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

METROPOLITAN.

British National Association of Spiritualists. 33, Great Russell Street, Bloomsbury, London, W.C. Mr. Thos. Blyton, Secretary.
 Brixton Psychological Society. 6, Akerman Road, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary, 22, Cowley Road, Brixton, S.W.
 Dalston Association of Inquirers into Spiritualism. 53, Sigdon Road, Dalston Lane Hackney Downs, London, E. Mr. J. J. Morse, President.
 Goswell Hall Spiritualist Committee. 293, Goswell Road, E.C. Secretary, Mr. W. Towns, 1, Albert Terrace, Barnsbury Road, N.
 Hackney Christian Spiritual Evidence Society. 7, Ellingford Road, Mare Street, Hackney, London, E. Mr. C. Rhys Williams, Manager.
 Ladbroke Hall, Notting Hill, London, W. Mr. F. O. Matthews, Manager, 11, Torrington Square, W.C.
 Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 25, Great Quebec Street, London, W. Mr. J. M. Dale, Hon. Secretary.
 South London Spiritual Society. Mr. J. G. Robson, Secretary, 8, Bournemouth Road, Rye Lane, Peckham, S.E.
 Spiritual Institution and Progressive Library. 15, Southampton Row, Holborn, London, W.C. Mr. James Burns, Proprietor and Manager.

PROVINCIAL.

Ashington Spiritual Society. Mr. G. Scott, Secretary, Ashington Colliery, Northumberland.
 Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.
 Birmingham Society of Spiritualists. Mr. J. Kennedy, Secretary, Oozells Street Board School, Birmingham.
 Birmingham Christian Spiritualist Society. 312, Bridge Street West. Mr. John Colley, Hon. Secretary.
 Bolton Spiritualist Association. Mr. D. Corlingley, Secretary, Bath Street, Bolton.
 Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.
 Cardiff Free Library and Meeting Room. 157, Bute Road, Cardiff. Mr. George Sandler, Manager.
 Cardiff Spiritual Society. 3, Angel Street, Cardiff. Mr. W. Paynter, Hon. Secretary, 10, Bute Crescent.
 Darlington. Mr. J. Hodge's Rooms, High Northgate.
 Durham District Association. Mr. James Dunn, Secretary, 68, Simpsen Street, New Shildon.
 Excelsior Society of Spiritualists. Scotland Gate, near Morpeth. Secretary, Mr. G. Hall, Choppington Colliery.
 Gateshead Spiritual Society. Temperance Hall, High Street.
 Glasgow Association of Spiritualists. 164, Trongate Street. Mr. John Mc G. Munro, Secretary, 33, Daisy Street, Govanhill, Glasgow.
 Great Yarmouth Association of Investigators into Spiritualism. 3, Waterpark Terrace, Southdown Road. Mr. R. B. Dale, Secretary.
 Halifax Spiritual Institution. Peacock Yard, Union Street, Halifax. Mr. C. Appleyard, Secretary.
 Hall and East Riding of Yorkshire Association of Spiritualists for Inquirers. 2, Caroline Street, Hull.
 Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. J. Tiltotson, Secretary.
 Lancashire District Committee of Spiritualists. Mr. Charles Parsons, Secretary, Hume Street, Mill, Rochdale. Mr. Johnson, Secretary, 153, Mottram Road, Hyde, near Manchester.
 Leicester Spiritualist Society. President, Mr. E. Larrad, 10, Edwyn Street. Secretary, R. Wightman, 53, Cranbourne Street, Leicester.
 Leigh Spiritualists' Association, Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
 Liverpool Psychological Society. Mr. J. Chapman, Hon. Secretary, 10, Dunkeld Street, Liverpool.
 Lowestoft Spiritual Society. T. Dowsing, Secretary.
 Macclesfield Society of Spiritualists. Mr. S. Hayes, Hon. Secretary, 12, Bond Street West, Macclesfield.
 Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street, Hulme, Manchester. Mr. Braham, Secretary, 323, Stretford Road, Manchester.
 Midland District Spiritualists' Committee. Hon. Secretary, Mr. E. W. Wallis, 338, St. Ann's Well Road, Nottingham.
 Millom Society of Spiritualists. Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
 Newcastle-on-Tyne Spiritual Evidence Society. Weirs Court, Newgate Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Elington Terrace, Newcastle-on-Tyne.
 Nottingham Association of Spiritualists. Secretary, Mr. W. Yates, 39, Lower Talbot Street.
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