

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 5. [Registered for
Transmission Abroad.]

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Published every Saturday
BY THE

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There is another large class of people who believe also in a world they call "the next," and who also assert that no other knowledge of it is attainable than that which has been handed down to them.

There is yet another class of people—usually known as "Spiritualists"—who believe in the existence of facts and phenomena, accessible to those who will seek for them, demonstrating the existence of another world than the present, and who believe that, on the basis of these facts, a science and a philosophy may be built up furnishing a key to the problems of Life and Mind, and uniting both these worlds in one harmonious whole.

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The contents of the new paper will comprise:—

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(2.) RECORDS OF FACTS AND PHENOMENA, both physical and mental. Only such will be admitted as are vouched for by the names and addresses of witnesses deemed competent, either published with the records or placed in the hands of the Editor for private or confidential use. Especial care will be taken to exclude everything which is reasonably open to suspicion of mistake, delusion, or imposture.

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(4.) REVIEWS OF BOOKS.

(5.) A résumé of the Periodical Press, both British and Foreign, devoted to Spiritualism and allied subjects, constituting also a permanent means of reference to important articles and valuable facts, which might otherwise be lost sight of.

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"LIGHT" will proclaim a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits unembodied. This position it will firmly and consistently maintain. Beyond this it will have no creed, and its columns will be open to the fullest and freest discussion—conducted in a spirit of honest, courteous, and reverent enquiry—its only aim being, in the words of its motto, "Light, more Light!"

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(6.) QUESTIONS AND ANSWERS.—Under this head questions of a general character will be invited, the answers to follow in succeeding numbers, either from correspondents or editorially. This may become an exceedingly interesting and useful department.

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No. 5.

SATURDAY, FEBRUARY 5, 1881.

PRICE TWOPENCE.

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DISCRETE STATES OF CONSCIOUSNESS.

SWEDENBORG.—"Every man has an inferior or exterior mind, and a mind superior or interior. These two minds are so distinct that man, so long as he lives in the world, does not know what is performing with himself in his superior mind, and when he becomes a spirit, which is immediately after death, he does not know what is performing in his inferior mind."

PICTET.—"The soul is objective, has a certain where in space; its body is real, its consciousness the ideal expression of its individuality. The inner body (spirit body) is the soul itself considered in its sense relations only. The outer body is the chemical, material body, appropriated and then dissolved, altogether separable from the imperishable soul. The soul as regards its externalisation is unconscious-rational, body-fashioning force."

BACON.—"Two different emanations of souls are manifest in the first creation; the one [rational soul or spirit] proceeding from the breath of God; the other [sensitive soul, or spirit-body] from the elements." The innermost, the spirit, he holds to be scientifically incognisable. The spirit-body, whose "substance even may justly be inquired into," has "a corporeal substance, attenuated by heat and rendered invisible, as a subtle breath or aura of a fanny and airy nature [electro-luminous], and diffused through the whole body."

ADAMS.—"There are two sets, or a double set, of mental powers in the human organism essentially different from each other. The one may be designated as an ordinary conscious intelligence, the other as a superior power which controls our better nature . . . acting through us, without conscious action of our own."

In the utterances prefixed to this article we have a complete and connected statement of the ideas held by certain great men of the connection of soul and body, and of what is known as discrete states of consciousness. These statements, especially that of Swedenborg, seem to us to demand careful attention from the Psychologist, and especially from the student of the phenomena of Spiritualism. Carefully studied, they throw a flood of light on the peculiar characteristics of mediumship, and they may be studied under various aspects.

Swedenborg's hypothesis is that there is an outer and an inner consciousness, usually separate, but occasionally merging the one into the other: a psychical consciousness usually distinct from the central; and that between the two there are discrete degrees. The intromission of thought from one sphere of being to the other would naturally depend on the sensitiveness of the subject, and as a matter of fact, thoughts do come to highly organised natures from what we may assume to be higher grades of consciousness; sometimes also from lower: for the gates being ajar, influences good and bad flock in.

The position thus laid down may be illustrated from the observed facts of mesmerism, a much-neglected antechamber to the perplexing phenomena of Spiritualism. Townshend, in his "Facts in Mesmerism," records a case in which a subject who, in normal condition, was infidel in opinion, having no belief in God or a future state, was, when mesmerized, singularly opposed to his normal opinions. This was not to be attributed to the influence of his mesmerizer, for in many cases he maintained opinions the reverse of those held by him. There were in his normal and abnormal states *discrete degrees of mind*.

The same phenomenon is observable in a more simple presentation, in cases where no abnormal state is induced, but where it supervenes naturally. A most remarkable case is recorded by Epes Sargent, in his last book. The details were fully published in *Harper's Magazine* for May, 1860, by the Rev. W. S. Plummer. Mary Reynolds, in the year 1811, being then 19 years of age, fell into a trance. From this she recovered, but subsequently for 15 years presented the phenomenon of a double consciousness. In her abnormal second state she lost all

her usual knowledge: knew no one, and had no consciousness of having previously existed. In her thirty-fifth year the alternations ceased, leaving her permanently in her second state, and a totally changed person, gay, jocular, mercurial, in place of sedate, melancholy, and unimaginative. The case was a most curious one. Was number One or number Two the real Ego? If personality consists in identity of consciousness, *was she a person?* What became of number One when it was wiped out?

The key to the puzzle seems to lie in the discrete degrees of consciousness. There was only one Mary Reynolds, only one consciousness. The memories were in the spirit, unimpaired for ever. Circumstances connected with the physical organism prevented their being expressed.

Other cases, similar in kind, might be quoted did space permit. Notably, Miss Fancher, whose case Mr. Sargent and others made familiar to students of psychical phenomena, presents remarkable points for study.

We pass to phenomena of a like kind which have been observed in the case of sensitives when no abnormal state has been artificially induced, or when it has naturally supervened. The records of dreams and visions are beyond count. Instances will readily occur to all who have devoted any attention to these phenomena. We need not dwell on them. But observers, who have had opportunity of studying closely the inner lives of mediums, must frequently have noticed a far-off look in the eyes, especially after entrancement, that tells of remote consciousness. If they know the medium so intimately as to be able to say definitely that such or such expression, word, or action is, or is not, characteristic, they will frequently find that for hours—sometimes, if the trance-state has been very firmly established, *for days*—the medium is "not himself"—not in his normal state. In such a condition—in the world but not of the world—the ordinary acts of daily life will be automatically performed, but there will be an absence of consciousness, and, when the normal state is regained, an absence of memory of events that have happened during the abnormal period. This may or may not be explained by Swedenborg's discrete degrees of consciousness. It may be that the entranced spirit lives during this period in the innermost, and that the ordinary functions of daily life are performed automatically, or it may be that the displaced Ego is at rest while the bodily machine is worked by a controlling spirit.

Whatever the explanation may be, it is certain that such abnormal states do occur in sensitives, and do sometimes last over a prolonged period. During that time the ordinary work of life is done, the mental processes even go on uninterrupted, but any close friend will readily detect in the eye an absence of consciousness which is plainly marked.

These moods are eminently worthy of study. The best means of studying them are by the induced phenomena of mesmerism, and then by such cases of extremely developed sensitiveness as that which we have had in mind while writing the above.

There are other aspects of the question which we shall notice hereafter.

GHOSTS IN AFRICA.—On the death of Livingstone, his faithful men, who finally succeeded in conveying the body of the great explorer safely to Zanzibar, we are told were not without alarm when they realised the immediate difficulties which would beset them. They knew the superstitious horror connected with the dead to be prevalent in the tribes around them, for the departed spirits of men are universally believed to have vengeance and mischief at heart as their ruling idea in the land beyond the grave. All rites turn on this belief. The religion of Africa is a weary attempt to propitiate those who shew themselves to be able to haunt and destroy as war comes on, or an accident happens.—Livingstone's Last Journals, vol. II., p. 313.

* The words in brackets are elucidatory of Bacon's meaning.

SPIRITUAL MATTERS IN AMERICA.

To the Editor of "LIGHT."

SIR,—In *Spiritual Notes* of December, 1880, was a communication to the editor bearing the form of a protest against the following alleged "exaggerated statement" of mine, relating to the Spiritualistic Bible-haters of America. This is the paragraph in question:—

"Some of our so-called Spiritualists in America are more Secularists and Materialists than calm, cultured Spiritualists. They are as great Bible-haters as Bradlaugh, and more violent Christ-haters than were Polish Jews of the 17th century."

Instead of retracting, I re-affirm that every word in the above four lines is true, and then that one-half is not told.

Mark well how carefully I commenced the paragraph—"some of our so-called Spiritualists in America." I now add that *many* of the so-called Spiritualists in America are Christ-haters and as great Bible-haters as Bradlaugh. And here are some of the many proofs at my command. I shall avoid personalities as far as possible.

The editor of one of our leading weekly Spiritualist journals devoted columns and pages last year to prove that Jesus Christ never existed.

Certain Spiritualist speakers have publicly pronounced Jesus Christ a "fanatic," a "fraud," a "tramp," and a "thief;" for, say they, He stole the colt that He used in riding into Jerusalem.

A Spiritualist lecturer, at the residence of the Hon. J. G. Wait, in Sturgis, Michigan, said, during an exciting conversation upon the nature of Christ—"Christ was a fraud. I am a better man than Jesus Christ ever dared to be."

"I never say God nor Christ only when I swear," said E. R. S., in a Spiritualist Conference, Rockford, Ill.

"The Bible has made more fools than any other book ever printed."—E. S., in a Spiritual séance.

"The Bible is of no more consequence than an old last year's almanack."—Mrs. F.S.A., on the public rostrum.

"Say what you please, do what you can, your Bible will get dusty, and the large old volume will be sold for paper-makers to work over," &c.—W.C., in "Gist of Spiritualism," as quoted by F. W. Evans.

"The best way the Bible could illumine, or shed any light upon the world, would be to make a bonfire of them all, and burn them."—A. L. R., in one of the Lake Pleasant Spiritual Conferences.

Do not the above quotations abundantly and most positively substantiate my previous affirmation, that some of our so-called Spiritualists in America are Christ-haters and Bible-haters? Emphatically they do—but should a shadow of doubt remain I could, by referring to my carefully-kept notebooks, multiply similar proofs and passages far more gross and blasphemous! And before leaving this unpleasant phase of the subject I must in justice say that this coarse, denunciatory style, this kind of "stuff" called Spiritualism, has driven multitudes of our most refined and cultured Spiritualists into the liberal Christian Churches. An eloquent Unitarian minister in Boston assured me last summer that four-fifths of his paying parishioners were believers in Spiritualism.

Our Failure.

As a systematic organic work, with a united band of harmonial workers, Spiritualism in America has proved a gigantic failure. Knowing open communion with the world of Spirits to be a demonstrated fact, Spiritualists can afford to be honest and outspoken; therefore, I repeat—*organically speaking*, Spiritualism in our country is a failure. Its forces are not only individualised, but disorganised. Once we had a National Convention of Spiritualists. It died years ago. We had several State Associations of Spiritualists. They are all dead or in a comatose state. At one time we were reported to have 114 Children's Progressive Lyceums. We have now but seven or eight, and some of these live at a "poor dying rate." Several of our writers—speakers, trance-speakers too—have joined Christian denominations, working there either as laymen or preachers. Several of these are in frequent correspondence with me. They believe in the ministry of Spirits as firmly as ever.

Is Spiritualism Dying out then?

No—a thousand times no! No truth ever died; no Divine principle ever perished. Intercourse with the Spirit-world is an established fact. It rests upon the scientific basis of demonstration, and will finally be universally acknowledged. Many, very many, Spiritualists, however, are taking refuge

in the Churches. They inform me, or some of them at least, that they there find more harmony and better music—more to feed and fill their religious natures, and a wider field for benevolent and practical work. This may be true. I must not judge them. This much is certain; many of our prominent preachers are avowed Spiritualists.

Christian Spiritualism, identical with Primitive Christianity, is gaining ground rapidly in America. By the term Christianity I do not mean Roman Catholic, Greek, Coptic, or Protestant Christianity, nor any sectarian dogmas and rigid creeds. But by the word Christianity I mean the Christianity of the New Testament—the Christianity of Jesus Christ and the Apostles—the Christianity of the first three centuries! To this end Dr. Eugene Crowell writes:—

"Christian Spiritualists contend for, and adhere to, the religious principle or element in Spiritualism. The name they have chosen is another name for religious Spiritualism, and is more definite and truly expressive than that; not that Christian Spiritualists ignore, or are indifferent to, the philosophical side of Spiritualism, but that, by the assumption of this appellation, they declare that Spiritualism is a religion as well as a philosophy, and at the same time clearly indicate the relationship of that religion to the religion of Jesus and the early Christians. Modern Spiritualism is founded upon the same basic principles as the former [that is Primitive Christianity]. They both proclaim one Father, one gospel, and one salvation for all. Primitive Christianity was based on the teachings of Jesus, and the so-called miracles which attested his spiritual mission. Modern Spiritualism is based on similar teachings and the seeming miracles that accompany them. We have established the fact that the higher teachings of Spiritualism are directly from spiritual sources, that they agree with those received from like sources, through Jesus, and that phenomena of the same nature attend these teachings; and we thus establish the unity of our teaching and phenomena with those of Jesus and his disciples. The voices of Jesus of Nazareth and a host of saints speak in Modern Spiritualism, and proclaim it to be the full and glorious manifestation of that power which touched his lips with sacred fire, and opened them for the utterance of truths which the world was then unable to receive, but which found lodgment in certain spiritual natures, and have been transmitted by like minds from generation to generation to our time, when the greater intelligence and liberality prevailing furnish the conditions necessary for their reception and comprehension. Spiritualism thus unites the past with the present, and in it is fulfilled the second mission of Jesus, or Christ-spirit, to men. 'Spiritualism and Christianity,' said our late mortal, now spiritual brother, Robert Dale Owen, 'are identical in essence; and in their essence, not in the anomalous excrescences with which ignorance or prejudice disfigures them, both will endure for ever.'"

Professor Buchanan, Dr. Britten, Henry Kiddle, A.M., Mr. A. E. Newton, Dr. Samuel Watson, and other of our ablest writers, are in perfect accord with Dr. Crowell upon Christian Spiritualism. Allan Putnam, a venerable man and clever writer, just producing the work "Witchcraft Explained by Modern Spiritualism," though seeing no necessity for the prefix "Christian" to Spiritualism, is willing enough to say:—

"My own views and feelings are more consonant with the general views and feelings of those who set high value upon the Bible and upon the teachings and life of Jesus than with those who do otherwise. . . . Spiritualism and Christianity, as I find them in the life and teachings of Jesus, the Nazarene, are essentially identical," &c., &c.

Epes Sargent.

Surely, a great man in our spiritual Israel has fallen. You will have heard the sad news ere these lines reach you. Mr. Sargent was not only a good and loyal-souled man, but, as a Spiritualist, he was one of our ablest and most scholarly champions. In apostolic words—"he being dead, yet speaketh"—and he will continue to speak through his published works, through his exemplary life, and through inspirational mediums of his own choosing. Peace to his ashes, joy and eternal progress to his soul! Upon my sending him my new book, "Our Homes and our Employments Hereafter, with What a Hundred Spirits, Good and Evil, say of their Dwelling-places," he wrote me a most beautiful and appreciative letter. In the future I may quote some passages from it. I am proud that I knew him, proud that I had been a guest in his house upon my return from around the world, proud that he wrote me so recently expressing his reverence for Christ as well as hope that he might live to publish a work upon "Devotional Spiritualism." Mr. Sargent was no iconoclastic, hot-headed Radical, but a calm, intellectual Conservative, believing in the personality of God, the efficacy of prayer, and the necessity of more devotion in Spiritualism.

Speaking of the departure of Epes Sargent, I feel inclined

to quote from Theodore Parker's sermon on Old Age:—"The stick on his anvil snaps asunder and falls outward. Two faintly smoking brands stand there. Grandfather lays them together and they flame up; the two smokes are united in one flame. Even so let it be in Heaven." Our risen friend may now say:—

"I have bathed in the heavenly river,
I have chanted the seraphic song;
And I walk abroad in my brightness
Amid the celestial throng."

Why Come Spirits to Earth?

They come to demonstrate a future conscious existence, to guide our feet in the paths of wisdom, to quicken our religious natures, to comfort all that mourn, and to lead our wandering steps into the green pastures of peace, purity, and holiness. They come—these heavenly Spirits—to assure us that *Spirit life is an active life; a social life; a retributive life; a constructive life; and a progressive life*; and that *reason and affection, conscience and memory, go with us into the future state of existence*. They come to inform us that there are green meadows in the heavenly land; that there are deep mossy banks; clear meandering streams; stars of diamond beauty; harps of coral gems; schools and lyceums; fields and fountains; gardens and massive libraries—*everything* to charm, educate and unfold the soul; and that the light of *their* love is the sunshine of our souls. They call upon us in tones of tenderness to overcome the world, to create the heaven now that we hope to enjoy hereafter.

Success to "LIGHT," and a Happy New Year to you all.

J. M. PEEBLES.

Hammoncton, N.Y., Jan. 1, 1881.

HERMANN, THE CONJUROR, AND MRS. SIMPSON, THE MEDIUM.

Through the courtesy of the editor of the *Religio-Philosophical Journal* we have received in advance an account of a sitting brought about by him between Hermann and Mrs. Simpson. He rightly believes that it is very important to confront conjurers, who deceive by sleight of hand, with mediums, who are the instruments of an external agency. Houdin, Jacobs, and Ballachini have already confessed their powerlessness to produce what occurs without human intervention in the presence of a medium. And now Hermann, an absolute scuffer at any such thing as direct writing independent of a human organism, has been confronted with the proof of it, and has admitted the genuineness of the phenomenon.

The sitting was held on December 2nd, at 10 a.m., at the rooms of Mrs. Simpson, the well known medium of Chicago. Mr. Hermann, and one of his assistants, Mr. J. H. McVicker, at whose theatre Hermann was then performing, and Professor Denslow were the observers. The *Chicago Times*, which has more than once shewn its fairness in treating an unpopular subject, gives a long account of the proceedings, some parts of which are so important that we quote them in full.

The room in which the experiment was made was an ordinary one, containing a plain table 15in. by 22in., covered by a cloth, and placed near the window, through which the sun was shining. Hermann carefully examined the table, and testified that it was perfectly simple and plain.

Mrs. Simpson sat beside the table and handed Hermann her slate for examination. He pronounced it clean. Mrs. Simpson then asked Hermann's assistant to place his hand underneath hers which supported the slate in a position directly against the under-surface of the table. He did so. The cloth was raised sufficiently for all the observers to see the slate resting firmly against the table, sustained by Mrs. Simpson's hand lying open and flat under it, and Hermann's assistant's hand again covering hers.

Mrs. Simpson requested Hermann to make some remark to which the psychographic message might form a reply, as this would be an additional precaution. He turned to McVicker and said, "As I was saying—" The remainder of the remark was not audible. Instantly all heard the writing; Hermann acknowledged that it was clearly audible. Upon raising the cloth the hands and the slate were found undisturbed, and on the slate being examined it was found to contain the following words:—"Yes, but I was not present when you made that remark."

Hermann examined the writing carefully and said it was wonderful. "I am satisfied," said he, "let's go home." "Are you satisfied," inquired Prof. Denslow, "that no living human

person could have been in any contact with the pencil when it did the writing?" "Certainly I am," said Hermann; "how could any person get between the slate and the table? But I can do it inside of four days, and teach my assistant how to do it."

Mrs. Simpson here rose and tendered her chair smilingly to Hermann, begging him to take her place and perform the same trick then and there.

"No!" remarked Hermann waving away the proffered chair, "I can do it, but not now. I will do it at my room in my hotel after breakfast. I have not had my breakfast, and have not the necessary force to do it here."

"If you do it," inquired Prof. Denslow, "will you do it by the exercise of your art of legerdemain and deceit, or will you do it by the aid of forces not human?"

"She is not the only medium in the world. Other persons have the same powers as well as she. I tell you in a very few days I will do it all, and shew my assistant how to do it," said Hermann.

"Is it a trick, as done here in the presence of Mrs. Simpson, in the sense that there is any deceit or imposition?" inquired Prof. Denslow.

"No, none whatever. I agree with you fully on that point," replied Hermann.

"Will you certify that it is not done by the exercise of your art as a prestidigitateur?" he was asked.

"No; not to-day. I will write a letter to Mr. McVicker about it from Pittsburgh, and if you publish that you will get all you want," said Hermann.

"But you came here under an agreement to certify now what you have seen."

"Well, I will leave the paper at my hotel before leaving town this afternoon."

The writing above alluded to was obtained on Mrs. Simpson's own slate. To complete the test it is necessary to add that Hermann was requested to clean the slate which he had himself purchased and brought with him. This he did, and under circumstances precisely similar to those already detailed, an intelligent answer to a question proposed by McVicker, "*Hermann, will you stay any longer than a week at Pittsburgh?*" was at once received, "*No! no longer than one week at Pittsburgh.*" The phenomena were thus reproduced with immediate success under conditions prescribed by Hermann, which he had confidently boasted would be fatal to results.

It will not fail to be noticed that Hermann admitted the genuineness of the phenomenon, and, though he boasted of his power to reproduce it, he distinctly denied that such reproduction would be attributable to his skill as a conjuror. Maskelyne, in his controversy with "Iota," when he was offered £1,000 if he could perform and explain certain of the phenomena that occur in the presence of a medium, did the same. He admitted the genuineness of certain phenomena called Spiritual. Hermann claims mediumship in so many words, and at a subsequent part of the sitting the intelligence present who wrote on the slate affirmed that he was a medium, but did not want to own it. Without attaching too much value to that claim, it is not a little singular that when confronted with these facts conjurers are powerless to reproduce them, save by claiming the mediumship which they set out by denying.

E CŒLO.

They tearful watched my parting breath,
Nor saw from me my garments fall;
They said it was the sleep of death,
Which I a healthful waking call.

And still, a presence light as air,
'Mid hearts and homes I loved the best,
I come and go, and gently fare,
And mix an unsuspected guest.

She speaks of mansions in the skies,
Nor feels my hand upon her brow;
She looks—nor meets my peaceful eyes—
And asks if I am happy now.

She mourns my death—I vainly chide;
She weeps with tears I fain would dry;
She thinks me vanished from her side,
Nor dreams 'tis she is dead—not I.

M.

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.

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NOTES BY THE WAY.

There ought to be no necessity to chronicle the courteous reception of a present of Spiritualistic works by the committee of a free public library; but, unfortunately, so long as the attitude of some sections of the community remains such as it is, courtesy shews itself as exceptional, and an act of this kind calls for comment. There was a time when the Leamington Free Library refused such a gift, and even declined to accept the works of Swedenborg. Times have changed, however—that is, the position of Spiritualism has changed—and the attitude of the Leamington Library Committee has changed too. Mr. J. P. Turner, who made the offer both on the present and past occasions, recognised this truth and with great tact framed his conduct accordingly. In a courteous letter he offered the volumes as appropriate to a library which might be supposed to contain volumes of reference in all departments of scientific and religious inquiry. The list of the works speaks for itself and shews that they were not such as needed to go begging. They included, among the others: 1.—"Transcendental Physics," by Professor Johann C. F. Zöllner; "Researches into the Phenomena of Spiritualism," by William Crookes, F.R.S.; "Psychography," and "Spirit Identity," by M.A. Oxon; "Mesmerism," by Dr. W. M. Gregory, &c. We are told that the reading of the list caused some amusement. This, it may be assumed, came from the "residuum" of the former recusants, who could only guffaw. The terms in which the speaking members of the committee accepted the gift were complimentary in the extreme. It was pointed out by the Rev. Dr. Nicholson that the books were in the British Museum; "and in all large public libraries," added the chairman. The time will soon come, notwithstanding the hilarity of the "residuum," when, in popular phraseology, "no gentleman's library will be complete" without such books.

When a London practitioner was asked the reason why he did not use mesmerism as an anæsthetic, he replied: "Because I do not believe in it." "If I were to take you into the dining-room and shew you Miss — in a mesmeric state, allowing you to test her insensibility to pain," said his interrogator, "what would you think then?" "I should think Miss — was playing tricks," said this sceptical gentleman. They are more open to conviction in France, supposing that this medical man at all represents the average opinion of the faculty in England. In the case of a prisoner, curiously enough named Didier, for whom an appeal was put in on the score of his being a natural somnambulist, permission was given that he should be placed in the Hôpital St. Antoine for three months under the care of Drs. Mottet and Mesuet, described as "two well-known specialists in mental diseases," who, at the end of the period, reported as follows:—"Didier suffers from a most remarkable nervous affection. He lives in a state of constant somnambulism, the attacks of which can be provoked at will. The numerous doctors who have watched him at the hospital have proved that he is entirely destitute of any will of his own, and submits to all injunctions in the most automatic manner. When he is in a state of somnambulism he can be made to write letters and perform other things without being conscious of what he is doing. In addition these acts may be accompanied by very strange phenomena." Not only so, but they also mesmerised him in court, made him undress himself *coram populo*, and ended by making him write a letter automatically, during which

feat his mesmeriser thrust a long needle into the young man's neck, who went on writing as though nothing had happened. The Bench cried out "*Assez, assez!*" and quashed the verdict against the prisoner. How long will it be before mesmerism and kindred phenomena get the chance of such a clear stage and no favour in England?

According to that infallible authority, Mr. Washington Irving Bishop, who poses as the oracle of the *Leisure Hour*, there is nothing so simple as spirit-rapping. Of course it is all trickery. Mr. Bishop has a prescriptive right to enlighten us on this subject; and if he is to be believed mediums live in a continual state of dislocation. They dislocate their knees, their ankle-joints—nay, even their thigh-bones, on the slightest provocation, and hence the raps. A more self-stultifying paper than that in the *Leisure Hour* we never read. By all means let everyone who has been present at a séance peruse it, and if he is not converted to Spiritualism by it he must be hard to convince indeed. When people are driven to such shifts to explain the A B C of physical phenomena, the time must be out of joint as truly as Mr. Washington Irving Bishop's hypothetical mediums, and nothing but a belief in Spiritualism will set it right.

One of our oldest investigators offers a suggestion in aid of those who object to sitting in perfect darkness, and who still find partial obscurity necessary for the production of manifestations. One of the little red "sanctuary lamps," he says, procurable at any Roman Catholic shop, admirably serves the purpose of partial illumination. The red light is quite "dim and religious," and the colour is said to be especially favourable for the purpose. The lamp is very easy to manage, and forms quite a pretty ornament in the room when it is not being used. It is a pendant lamp of brass, such as may be seen before the shrine of the Virgin in any Catholic church.

A clergyman of the Church of England who has long since given in his adhesion to the truths of Spiritualism confesses that his conversion was mainly due to Mrs. S. C. Hall, who passed away on Sunday last. In the year 1866 the writer witnessed the marvellous séances given by D. D. Home at the house of Mr. and Mrs. S. C. Hall when they were living in Essex Villas, Kensington. Without in any way disparaging the judgment of Mr. S. C. Hall, this clergyman says that it was more particularly the wife than the husband whose thorough belief hastened his own conviction. "Here," he says, "was a woman of singularly clear judgment giving her credence to what we all saw. Her sincerity was above suspicion, and the simple faith in which she accepted the new revelation brought me to a frame of mind for which I can never be sufficiently thankful." From this faith, it need scarcely be said, Mrs. S. C. Hall never for a moment wavered.

A correspondent calls our attention to a rumour that manifestations have been occurring of late amongst the members of the Catholic Apostolic Church (the Irvingites as they are commonly called), while they have been sitting in conclave. In fact, according to our informant, quite a revival of the early occurrences amongst this body has taken place, even to the extent of materialisations of the departed. We shall be glad of any further information on this point from those who are qualified to speak from actual knowledge.

THE RADIANT BOY.—"John M—," writes Baring Gould in his curious volumes entitled "Yorkshire Oddities and Incidents," "once told me a curious tale about himself. He was riding one night to Thirsk, when he suddenly saw passing him a radiant boy on a white horse. There was no sound of footfall as he drew nigh. Old John was aware of the approach of the mysterious rider by seeing the shadow of himself and his horse flung before him on the high-road. Thinking there might be a carriage with lamps, he was alarmed, till by the shortening of the shadow he knew that the light must be near him; and then he was surprised to hear no sound. He therefore turned in his saddle, and at the same moment the radiant boy passed him. He was a child of about eleven, with a fresh, bright face. 'Had he any clothes on, and if so what were they like?' I asked. But John was unable to tell me. His astonishment was so great that he took no notice of particulars. The boy rode on till he came to a gate which led into a field. He stooped as if to open the gate, rode through, and all was instantly dark."

SEANCE WITH A PRIVATE MEDIUM.

A Spirit insists on saying exactly what he wants to say.

To the Editor of "LIGHT."

SIR,—It is often said that the communications received from unseen intelligences always partake more or less of the mind of the medium, or at least that the information imparted is within the knowledge of the persons present. To shew, however, that this is by no means invariably the case I should like to give you the particulars of a séance held some time ago at the house of a Mr. Mansell, when the messages obtained were in no degree whatever within the knowledge of any of the sitters, but were afterwards satisfactorily verified. The medium on the occasion was Mrs. Everitt—a lady widely known and highly esteemed amongst Spiritualists for her self-sacrificing devotion to the cause—and the company included Mr. Everitt, myself and wife, Mr. Mansell, and two or three personal friends of his, all being well-known to each other. I ask your attention to the name of Mr. Mansell, because on that will hang some of the interest of my narrative.

We were sitting under the full blaze of a gas chandelier when some loud raps came upon the table. Mr. Everitt endeavoured to get the name of the Spirit spelt out, several times without success. I suggested that perhaps the Spirit had not communicated before and did not know the usually adopted signals, and I requested that one rap should be given for "No," two for "Don't know," and three for "Yes," and that for other answers the Spirit should rap at the letter required while the alphabet was being repeated.

I then asked, "Have you communicated before?"—One loud rap indicated "No."

"Will you endeavour to spell out your name while Mr. Everitt repeats the alphabet?"—Three raps, "Yes."

Mr. Everitt repeated the alphabet very quickly, and I pencilled down the following letters, "T-H-O-M-A-S-M-A-N-S—"

"Oh," I said, "Thomas Mansell! This is a friend of yours, Mr. Mansell." But Mr. Mansell said No, he knew no such person. Nor did anyone else present. The experiment was tried again, with the same result—"T-H-O-M-A-S-M-A-N-S—"

I repeated that I had got the same letters as before, when a loud single rap indicated that I was wrong; and so I asked the Spirit, letter by letter, how far I was correct. I then found that "T-H-O-M-A-S-M-A-N" was right; and when the alphabet was again repeated I learnt that after the "N" "T" was intended, and not "S," the letter immediately preceding. The name was then without further difficulty spelt out—"Thomas Manton." Questions put to the friends present satisfied me that no one in the circle had the slightest idea of who Thomas Manton was; and I next asked the Spirit to tell me how many years he had been in the other life. The answer came—S-I-X—

"Oh," I said, "six years?"—An emphatic "No."

"Perhaps you mean six years and so many months? Tell us how many?"—Answer, "T-E—"

"Oh, six years and ten months?"—"No."

"Go on."—"T-E-E—"

"Oh, sixteen years?"—Again "No."

"Well, go on."—"H-U-N-D-R-E-D."

"Then you mean that you have been in the other life sixteen hundred years?"—"No."

"Well, try again."—"Sixteen hundred and seventy-seven."

"Do you mean that you have been in the other life sixteen hundred and seventy-seven years?"—"No."

"Do you mean that you entered the other life in the year 1677?"—"Yea."

"Tell us where you were born?"

Answer, "Laurencelydiard."

Knowing nothing of such a place as this, I asked where it was, and the reply was spelled out correctly and rapidly—"Somersetshire."

"Where were you buried?"—"Stoke Newington."

The Spirit afterwards told us that he was a Nonconformist divine; was at one time chaplain to Charles II.; was afterwards ejected from the Church and imprisoned; that he could say no more then, but that if we wanted further information we could learn something of him at Wadham College, Oxford. He added, however, that he had been introduced to the séance by a Nonconformist friend whom he had met in the other life, Dr. Jabez Burns, who, while in earth-life, had attended some of Mrs. Everitt's séances.

On turning next day to a Clergy List in search of a parish of a name that might bear some resemblance to "Laurencelydiard,"

I found "Lawrence Lydiard" in Somersetshire. This gave me some hope that I might find all the rest of the narrative to be correct, and as the readiest method of testing the messages, I requested the Rev. W. W. Newbould, who was in the habit of frequenting the British Museum, to endeavour, if possible, to verify the facts for me, telling him, however, nothing more than that I wanted a brief sketch of the life of Thomas Manton, a Nonconformist divine. The following is the report which Mr. Newbould supplied to me next day, and which, it will be seen, proves the accuracy of the communication in every particular.

[EXTRACT.]

"MANTON (Thomas), a learned Nonconformist minister; was born at Lawrence Lydiard, in Somersetshire, in 1620, and educated at the Free School at Tiverton, and at Wadham College, and at Hart Hall, Oxford. He then studied divinity, and was admitted to deacon's orders by the celebrated Dr. Hall, Bishop of Exeter. After preaching for some time at Sowton, near Exeter, and at Colyton, in Devonshire, he came to London, where he was admired for his pulpit eloquence, and about 1643 was presented to the living of Stoke Newington by Colonel Popham, and here preached those lectures on the Epistles of St. James and St. Jude, which he afterwards published in 1651 and 1652. During his residence at Newington he often preached in London, and is said to have preached the second sermon for the Sons of the Clergy, an institution then set on foot, chiefly through the influence of Dr. Hall, son of the bishop, who preached the first. He was also one of those who were called occasionally to preach before the Parliament, but being strongly opposed to the execution of the King, he gave great offence by a sermon in which he touched on that subject. In 1651 he shewed equal contempt for the tyranny of the usurpers, by preaching a funeral sermon for Mr. Love, and in neither case allowed the fears of his friends to prevent him from doing his duty. In 1650 he was presented to the living of Covent Garden by the Earl, afterwards Duke, of Bedford, who had a high respect for him. At this church he had a numerous auditory. Archbishop Usher, who was one of his hearers, used to say he was one of the best preachers in England, and had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. In 1653 he became chaplain to Cromwell. He was nominated also by Parliament one of a committee of divines to draw up a scheme of fundamental doctrines. In the same year he was appointed one of the committee for the trial and approbation of ministers. In 1660 he co-operated openly in the restoration of Charles II., was one of the ministers appointed to wait upon his Majesty at Breda, and was afterwards sworn one of his Majesty's chaplains. In the same year he was, by *mandamus*, created D.D. at Oxford. In 1661 he was one of the commissioners at the Savoy Conference, and continued preaching until St. Bartholomew's Day in 1662, when he was ejected for Nonconformity. After this he preached occasionally either in private or public, as he found it convenient, particularly during the indulgence granted to the Nonconformists from 1668 to 1670, but was imprisoned for continuing the practice when it became illegal. His constitution, although he was a man of great temperance, early gave way; and his complaints terminating in a lethargy, he died October 18, 1677, in the fifty-seventh year of his age, and was buried in the chancel of the church at Stoke Newington."—H. J. ROSE, New General Biographical Dictionary, vol. ix., pp. 464, 465 (1857).

Here, sir, is a clear case of a correct and truthful communication, not one word of which was known to any person in the circle, and which the Spirit succeeded in giving in the face of a somewhat persistent though unintentional attempt to make him say something else than he wished to say.

February 1st, 1881.

Yours respectfully,

R.

DEATH OF MRS. S. C. HALL.

Mrs. S. C. Hall left earth-life on Sunday evening last, at Devon Lodge, East Molesey. The deceased, whose maiden name was Anna Maria Fielding, was born in Dublin early in the present century, and was married to Mr. Hall in 1824. Five years afterwards she published those "Sketches of Irish Characters," which have enjoyed an enduring reputation down to the present day. A little later Mr. and Mrs. Hall published their joint book, "Ireland: its Scenery, Character, &c." Amongst many other volumes which they have produced, "The Book of the Thames" may be mentioned as one of the most successful, having passed through several editions since it was first published in the *Art Journal*. Besides their literary labours, which were arduous in themselves, Mr. and Mrs. Hall were engaged in founding several philanthropic societies and institutions. Mrs. Hall was also the originator of the Florence Nightingale Fund. For some years past Mrs. Hall had enjoyed a Civil List pension of £100 per annum, and had received other marks of Royal favour.

CONSOLATORY THOUGHTS FOR THE BEREAVED.

The cry of many a bereaved Spiritualist is, "My beloved one promised to come, yet he never has come! Weeks, months have passed, and no signs of my lost one! nothing to fulfil the dying promises of my beloved!" Miserable are the doubts, bitter is the grief of such a bereaved soul! The waves of longing after the departed roll over him, and death has indeed been found not to have "lost its sting;" the grave has still "a victory."

May it not, however, be a curious psychological fact—yet not inexplicable—that precisely those of us who have loved most deeply, and are united to our beloved by the most interior bonds, are those who will wait most long before manifestations appear of the outward presence of our beloved departed ones? This may seem a startling proposition—a shock even to our good Spiritualistic faith. Let us well consider the philosophy of this momentous question, however; let us consider it under the double light which we, as Christians and as Spiritualists, are favoured to possess.

Our Lord repeatedly assures us—indeed He would appear never to weary in seeking to impress upon the minds and hearts of His hearers—that His Kingdom—"the Kingdom of God"—is *within*. He assures His disciples that it is expedient that He should die, in order that the Comforter may return in His name, or spiritually understood, His nature. Thus, firstly, He ever gives us to believe, if we give credence at all to His words, that it is within ourselves, within our very hearts and minds, within our affections, and within our thoughts, that this Kingdom of God is alone to be discovered. It is not in the external life of outer things, therefore, that if we shall seek, we shall find.

Again, if we accept the Resurrection as a reality and as a promise for all, and a type for all who pass out of this earth in the name (or nature) of Christ, we must look for the return of their spirits in due course, in obedience to His great law, as portions of the Great Comforter, the Comforting Spirit which shall "lead into all truth." Thus putting these two facts together we may draw the conclusion, that probably, this return of the Spirit may be an *internal manifestation*, that whatever may be its later, or more ultimate manifestation we may assuredly expect it as a *spirit of consolation within ourselves*.

Now the more interior the kind of affection, correspondentially it will follow that the more interior will be the manifestation of the Spirit *on its first return*. Indeed, it has been again and again discovered, or believed to have been discovered, by bereaved persons, that although they in the first period of their bereavement have fully supposed themselves utterly severed from their so-called dead, it has gradually revealed itself to them—fitfully at first, in snatches, in sudden thought, by strange and unexpected gushes of tender feeling, by startling issues out of trains of meditation—that the very Spirit of the supposed lost one was in a most occult and wonderful way holding communion, as it were, with the very thought of their thought, had become the very heart of their heart. Especially when the spirit of the mourner has been calmed and raised by prayer into communion with God the Father, lo! as if a whisper from the very Heaven of the Father, descends, and blending with the internal prayer of the heart comes a reply—in the very voice, in the very perfect individuality of the lost one, of the re-found one! *The Comforter has come!*

In the life of that saintly man, the friend of Lamennais, Frederic Ozanam, we meet with this identical experience recorded. He says:—

"Nothing is so appalling as the void that death creates around us. I have gone through it all; but this state did not last long. There followed quick another, when I began to feel that I was not alone, when I was conscious of something infinitely sweet in the depths of my soul. It was like an assurance that I had not been left alone; it was a benign though invisible neighbourhood; it was as if a cherished soul, passing close by, touched me with its wings. And just as formerly I used to recognise the step, the voice, the breath of my mother, so now when a fresh breeze revived my strength, when a virtuous thought entered my mind, when a salutary impulse stirred my will, I could not but think it was still my mother. After a lapse of two years, when time might have dispelled what was merely the effect of an over-wrought imagination, I still experience the same thing.

"There are moments when a sudden thrill passes through me, as if she were there by my side; above all, when I most stand in need of it, there are hours of maternal and filial intercourse, and then I shed more abundant tears perhaps than in the first month of my bereavement, but an ineffable peace is mingled with their sadness. When I am good, when I have done anything for the poor whom she loved so tenderly, when I

am at peace with God, whom she served so well, I see her smiling on me in the distance. Sometimes, when I am praying, I fancy I hear her voice praying with me as we used to do together at the foot of the crucifix every night, often in fact—this I would not breathe to every one, but I confess it to you—when I have the happiness of communicating, when our Saviour comes to visit me, it is as if she followed Him into my wretched heart, as many a time she followed Him when He was borne in the Viaticum to the dwelling of the poor; and then I believe firmly in the real presence of my mother near me."

This is the experience of one within the pale of the Roman Catholic Church. All who come within the pale of a truly spiritual Christianity, may equally bear this glowing testimony to this consoling experience; that is, if they, resting upon their faith in immortality, can believe in their dead (so-called) being the truly living and loving, and thus have their tears wiped away from their hearts as well as their eyes. But they must first of all seek to cease for awhile to mourn. To lament and mourn is, we have reason to believe, to cause exquisite pain to our beloved; it is to reflect our grief upon them; to bind them down to us through the anguish of sympathy; to becloud their Heaven, and equally to cause their sympathetic grief to re-act upon ourselves.

But, it will be asked, is not grief natural? Are we not intended by nature to grieve? Assuredly so. It is *natural*; but as Spiritualists who strive to follow the teachings of the Christ, shall we not seek to overcome nature and become *super-natural*? We have surely as Christians to seek to arise and follow our beloved ones into their arisen state, and to share in their joy—not to remain sunk in the gloom of our own misery and selfish sense of loss, and drag, through sympathy, their arisen spirits back into the gloom of sorrow and of earth.

In illustration of the effects of the grief of mourners upon the condition of their beloved departed, I will give the following relation of a fact known to the late Mr. Samuel Jackson, the translator of the "Life of Heinrich Stilling" and of Stilling's "Pneumatology." It was told by him to a friend of the writer.

"Miss O— was residing at Hamburg, with her brother and sister, about the year 1820. She and her sister were one day seated in a first-floor room conversing with each other, whilst occupied with needle-work. Miss O—'s sister suddenly put her hand to her head crying out, 'O! my head! my head!' and immediately, as if in a fit of delirium, flung herself out of the window, fell upon the flags beneath and was killed. Miss O—, distressed at this sudden and terrible death, was for some time afterwards in so deplorable a state of grief as to pass her days in almost continuous fits of weeping. One day, while thus weeping alone, the door opened, and her sister walked into the room. The apparition was of a grey colour, and approaching her, told her that she had seen her crying herself to sleep the other night, and was now come to comfort her; that she herself was not unhappy, and that therefore her sister ought not to weep. Then the Spirit departed. Subsequently she again appeared of a brighter hue, the Spirit assuring her sister that now she was less unhappy on her account, she herself was now truly happy, and that she was passed from her first condition to a higher one. This appearance yet more strengthened the faith of Miss O—, whose grief gave way to thankfulness. Again for a third and last time the Spirit appeared to her sister—now become beautifully bright and radiant—to bid her adieu before going up yet higher."

Again, in a Catholic book of devotion, published by Einsiedler, New York and Cincinnati, in 1869, I find this anecdote:—

"A mother named Ayola was grieving inconsolably for a lost child, a son. In the midst of her grief she saw a vision of children joyfully sporting and advancing in a troop towards a beautiful city. She sought with anxious eyes to discover amongst them her own child. At length she perceived him—but, alas! it was in sorrow and walking with dejected mien and slow steps, following the others with difficulty, being oppressed with a heavy mourning garment. Sighing, he said to his mother: 'See, mother! the clothing which thou wettest with thy tears and makest heavy, hinders me from following the others. Pray leave off thy sorrowing, if thou truly lovest me, and pray earnestly for my happy advancement.'

"This is like a story which I have heard of a Swedish mother, who saw in a dream a number of beautiful children, each of whom had a lamp burning in its hand, but her own son, whom she saw among them, had a lamp not burning. On asking him how that was, 'Ah, dear mother,' he said, 'your tears have put out my lamp!' This cured her of grieving."

A. M. H. W.

THE GOSPEL OF SPIRITUALISM.—W. Stoddart, B.A. London: J. J. Morse, 53, Sigdon-road, Dalston, E. This is the second edition of a pamphlet giving an address delivered before the Spiritual Evidence Society, of Newcastle-on-Tyne. Mr. Stoddart writes vigorously and clearly, and his thoughts, which are presented from the standpoint of a Unitarian minister, have evidently found much favour, seeing that a second edition of the pamphlet has been called for.

A PSYCHOLOGICAL PROBLEM.

To the Editor of "LIGHT."

SIR,—I can vouch for the accuracy of the enclosed little history, as the writer was our local medical man, and the family referred to are still living. Perhaps you may consider it of sufficient interest to insert in your periodical, though not bearing directly on the subject of your special investigation.

I wish all success to "LIGHT," and believe that it will contribute to the cause of Truth, which is dear to the heart of every true Church of England clergyman, if conducted in so reasonable and scientific a spirit as is displayed in its opening numbers.

With reference to the quotation from the *Banner of Light* contained in a recent number, I think a far more gentle castigation might have been administered with advantage to the time-honoured Church of England Burial Service, though I cannot myself approve of many expressions which it contains.

I am, Sir, yours truly,

January 26th, 1881.

CLERICUS.

"The following very extraordinary case occurred in my native village, and I assure you that it is a real fact. The parties have for many years lived near my father's residence, and he has been in the habit of seeing them often and has been perfectly acquainted with the circumstances; but not only might his testimony, but likewise that of the family, principal inhabitants of Baltonsborough, be adduced in confirmation of the truth of the relation; the case in question being of so singular a nature that it obtained a great notoriety throughout the surrounding country.

"Towards the latter end of the year 1831, died a Farmer Higgins, an inhabitant of Baltonsborough, near Glastonbury, in Somersetshire, some of the peculiar incidents of whose life are worthy of being recorded. From the time of his marriage, which took place in the year 1793, Higgins became extremely anxious for a son; but his wife presented him with three daughters in succession, and no son; he became very disconsolate, and even vowed with an oath of imprecation that should the next child be a daughter he would never speak to her. Before the birth of his fourth child he impiously repeated the same solemn vow; the child, however, to his inexpressible joy, proved to be a boy, but the father's satisfaction was of short duration, for this long-wished-for and much-desired son was destined by Providence to be to him the cause of years of remorse and pungent sorrow. Farmer Higgins, indeed, very soon had reason to repent of his rash vow; for the child as soon as it began to take notice was observed to avoid him, and never could be induced, even for a moment, to remain in his arms. As the boy advanced in years, and the time of articulation arrived, his shyness towards his father became more and more apparent; and it was soon observed that whilst he conversed freely with his mother and sisters, he never addressed a word to his father or uttered a syllable in his presence. At first his shyness was thought to be accidental, as his father was much from home; but when the boy had gained the full powers of speech and still observed a constant and marked silence towards him, it became but too evident that Higgins was destined never to hold any conversation with his son. The afflicted parent would often entreat him to speak to and converse with him, but neither threats nor promises were of the least avail; he even promised him the half of what he possessed would he but speak to him, but it was all to no purpose.

"The mother also often admonished him, and desired him to oblige his father by speaking to him; but his reply was, 'No, mother, do you not think I would talk to father if I could? Whenever father approaches my voice begins to falter, and before he comes within hearing the power of speaking entirely fails me.' It is a very remarkable part of this young man's history that the inability of speaking applied to all other males as well as the father; and this very singular feature in his life continued for 35 years, up to the period of Farmer Higgins' death. Immediately after this occurrence, he began to converse with all around him, both males and females, taking upon himself the ordering and arrangement connected with his father's funeral, and he still continues to enjoy the full powers of speech. He was always kind and dutiful to his father and cheerfully obeyed his commands, but it was observed that at his death he evinced great apathy, exhibiting no signs of distress or sorrow. He was fifteen years of age when he was first made acquainted with his father's vow, but it produced on him no perceptible effect.

"JOHN WILLOT EASTMENT,
"Surgeon, M.R.C.S."

"Wincanton, Somersetshire."

Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. Not of water alone; natural generation is not enough; the man must be birthed supernaturally as well as naturally, must be a subject, not of generation only, but of regeneration. He must be psychically, not dual, but triune; must be spiritually minded as well as intellectually and carnally.—HENRY SUTTON.

SPIRITUALISM INVESTIGATED BY A FREETHINKER.

On Monday Mr. J. Holmes, who has been known as a Secularist lecturer, delivered a lecture in the Temperance Hall, Leicester, to a large audience, on "The result of my investigations, with other unbelievers, into the phenomena of Spiritualism. Does man live after the change called Death?" The Rev. J. Page Hoppe presided, and after briefly explaining his motives for occupying the chair, introduced the lecturer. Mr. Holmes said many people had wondered why he should have been silent for so long a time. He had been so, he said, for the purpose of investigating the subject called "Spiritualism." He was determined not to believe what others said, nor give credit to what they had seen or heard, but thoroughly examine the subject for himself. He then explained the varied results of his examination. Numerous theories were submitted to account for the phenomena of Spiritualism, such as the will, &c.; but nevertheless he was prepared to stand upon facts. This was a subject which, if founded on fact, appeared to be a key to unlock the future world, to burst the barriers of the grave, and point out a better prospect beyond. It had something about it which dignified man; it told that man was not a mere chattel formed of clay. Certainty was given for suspense; knowledge for faith; and hope for doubt. After the lecture a somewhat lively discussion was opened by Mr. J. Gimson. Mr. Turner and others followed, contending that there was no proof that Spiritualism was true.—A vote of thanks was accorded to the Chairman, on the motion of Mr. Holmes, seconded by Mr. Gimson.—The proceedings then terminated.—*Leicester Daily Mercury.*

SPIRIT MUSIC.

I sit alone in my chamber
At the close of a summer day,
As the sun's last beams are gilding
The light dancing waves of the bay.

I hear the summer night wind
As it murmurs over the sea;
And 'tis laden with strains of music
Of exquisite harmony.

'Tis a silent Spirit music,
A solemn, voiceless hymn,
That softly steals through the casement
Of my chamber lonely and dim.

Not in the choral anthems,
That swell through the lofty dome
Of some hoary old cathedral,
Does this gentle Spirit come.

Nor from the clanging of trumpets
That pour from their brazen throats,
Like the sounds of a fierce tornado,
Their deafening martial notes.

It comes like a fragrant perfume
From Araby the blest,
And fills with its tuneful sweetness
The soul, and lulls it to rest.

'Tis borne on the light-winged Zephyr
That follows the summer rain,
And soothes with its magic cadence
The throbbing brow of pain.

Thus, as I sit in my chamber,
Comes this Spirit music to me,
On the wings of the summer night wind,
And murmurs over the sea.

A CATALEPTIC PATIENT.—For 15 months past a pauper lunatic has been an inmate of the Portsmouth Lunatic Asylum at Milton, suffering from catalepsy. During the whole of this period he has been in a state of coma, spending most of his time standing against a wall with his hands hanging at his side. He was unable to open mouth or eyes, and to feed him it was found necessary to lay him on his back, when sustenance has been administered by means of a quill. On Tuesday, however, he suddenly recovered the use of his limbs, and as he moved his muscles one by one all his bones seemed to crack within him. As soon as he recovered his speech he said his name was Landors, and made incoherent observations respecting a shipwreck, constantly referring to the "Pearl Rock." For a short time he was able to walk with assistance, but his permanent recovery is considered improbable. He was formerly a sailor.

QUESTIONS AND ANSWERS.

Replies are invited to the following questions. We must ask the friends who favour us with answers to make their communications as concise, and as much to the point, as possible.

Questions.

7. "A CANDID INQUIRER."—I have seen some wonderful reports of the marvellous power of Madame Blavatsky in the production of various material objects, just as they are asked for—objects for which it is apparently impossible to conceive that she could have anticipated the request. I do not know whether in the absence of better evidence than we have had I can believe in the existence of such a power as Madame Blavatsky seems to claim; and I should like to ask your readers one or two questions on the subject. Madame Blavatsky is, I think, the "high priestess," if I may use the term, of the Theosophical Society. Have any members of that Society resident in this country been eye-witnesses of her exercise of similar powers to those of which I have spoken? Have any of them obtained such powers themselves? Are the powers attributable to good or evil sources?

8. "P. E."—I have been many years a "Spiritualist," and am satisfied that I have received hundreds of communications from unseen and unembodied intelligences, but I have in no single case had sufficient proof of identity. I should like to learn particulars of a single instance—if there be such—in which the identity of the communicating Spirit has been established beyond all reasonable doubt. All the cases of which I have heard or read appeared to me to have some elements of uncertainty about them.

9. "J. M. J."—Can any of your readers relate, either from actual experience or reliable records, instances of the time of the death of persons in one place being coincident with stopping of a clock at the same time in another place—say, in the house of friend or relative of the departed? I have heard of such cases, but can get no reliable information.

10. "VEGETARIAN."—The question of the real relationship between the life of the animal kingdom and that of man is a very interesting one. I should like to know whether any of the readers of "LIGHT" can bring forward evidence as to two points: (1) Whether the life or spirit of animals is of the same essential nature as that of man, but differing only in degree or development; and (2) not merely whether inferior life exists in future states of existence, but whether the life of individual animals is continued. By "evidence" I mean not merely "messages," but similar evidence to that which convinces many of us as to the identity of human beings in the next world with those who have lived here.

11. "ANON."—I have frequently been at circles when "communications" have come from Spirits who profess a distinct recollection of persons and things, but whose memory of names, and often of their own name, is singularly defective. It would be interesting to know if this is a common experience, and if any psychological reason can be given in explanation.

TO CORRESPONDENTS.

"SENSITIVE."—Kindly let us have your name and address as we wish to communicate with you privately.

J.D.—Have sent you a letter by post in reply to yours, and hope it has reached you safely.

ANON.—The communications "By a Swedenborgian" are given because they express the views of a few intelligent thinkers, which deserve fair consideration and discussion—and by no means because they express our own opinions, which they certainly do not. They will come under review when finished.

NAPOLEON THE GREAT A SPIRIT SEER.—"It was on the 26th of April, after a calm night, he said to Montholon, with extraordinary emotion: 'I have seen my good Josephine, but she would not embrace me. She disappeared at the moment when I was going to take her in my arms. She was seated there, it seemed to me. She is not changed—still the same, full of devotion for me. She told me that we were about to see each other again, never more to part; she assured me of that. Did you see her?'"—*History of the Captivity of Napoleon at St. Helena.* By Count Montholon.

A FRIENDLY WELCOME.—We are in receipt of the first number of the new English publication "LIGHT: a Journal devoted to the Highest Interests of Humanity, both Here and Hereafter." It completely fulfils the promises of its projectors, both in its typographical appearance, which is unexceptionable, and the general tenor of its contents—which last are able and vigorous in their nature. The new paper will unquestionably prove a welcome visitor at many homes, an able advocate of the cause of Spiritualism and a defender of the truth under whatever name it may present itself. We heartily welcome this transatlantic co-worker, and trust its future may be all which its publishers and the people hope for it.—*Banner of Light.*

LADBROKE HALL.

A Sunday evening service has been commenced at this Hall, the test medium, Mr. F. O. Matthews, being the speaker, and the musical arrangements being under the direction of Mr. Knight Smith, late leader of the choir at the City Temple. The service consists of clairvoyant descriptions and an address; and on Sunday last a fair audience assembled. The Hall is nicely furnished, and the services will meet a need on the part of Spiritualists and inquirers in the district in which it is situated.

BIRMINGHAM.

On Sunday we had a visit from Mr. Morse, who spoke twice at the Board School, Oozells-street. At the evening lecture we had the large room quite full with an audience closely attentive and highly appreciative, and including several Town Councillors. The subject was "The Race: Its Destiny," and was handled by the controls with even more than their wonted vigour. It was a solid and powerful discourse. The audience, slow at first to give audible endorsement of the keen logic of the speaker, broke out before the oration was half delivered into unanimous applause, which was frequently repeated. Altogether we had a very great success.—R. HARPER.

CARDIFF.

Spiritualism in this neighbourhood, as far as the public meetings are concerned, received a heavy blow in the simultaneous departure of Mr. Spriggs to Australia, and Miss Samuel to Brighton.

The guides of the latter in her last public address prophesied a dark cloud over the Cardiff Society, to be followed by a brighter and better period. As a matter of fact, it is to be feared that the phenomenal phases of Spiritualism were too much relied upon, the magnetic aura of the circles becoming impregnated and obscured by the attendance of sightseers of the peep-show class, the result being, among other defects, a manifest want of that charity that thinketh no evil. Conspiracies were imagined to exist where only straightforward expressions of opinion and plain suggestions were made, and a deplorable want of harmony marred some of the proceedings.

A general meeting of the Society unanimously considered necessary a thorough reorganisation of the management, since which the conditions, spiritual and physical, shew signs of increased vitality, this possibly being the silver lining of the predicted cloud. The ex-president of the Society has announced his intention of reconstructing the former "Circle of Light."

An exposé (?) of Spiritualism lectured here for three consecutive nights last week, but only succeeded in making a very bad pecuniary speculation, and disgusting his small audiences by his shallow tricks.

The usual weekly meeting of our Society was held on Sunday last; the hon. sec. in the chair. Mr. Andrews gave a short sketch of the life of Epes Sargent, and read the Rev. Mr. Mountford's discourse at the funeral ceremony. The Chairman followed with some extracts from Dr. Peebles' work, "Christ the Corner-stone of Spiritualism." He subsequently announced that other circles would be formed in connection with the Society, and that the Council wished to get together a choir for the better rendering of the musical parts of the services.—W.P.

LIVERPOOL.

A correspondent writes:—Dr. William Hitchman, who has already given hundreds of lectures on Psychology and Spiritualism, without fee or reward, again occupied the platform of Perth Hall, in this city, on Sunday last. Mr. John Lamont, the veteran Spiritualist, presided on each occasion. The doctor's first address consisted of various recitations of prose and poetry, selected for current events, from his own published and unpublished writings, the whole of which were highly appreciated by an intelligent audience, notably, his denunciation of War, Selfishness, Ambition and Territorial Aggrandisement. In the evening the subject was, "Not Creed, but Character," being mainly a strong protest against the assumptions that neither spirituality of soul, nor greatness of intellect, nor goodness of heart, could be found outside of creeds and Churches. The doctor was loudly applauded by a large audience.

Whenever a man thinks seriously he has been wronged by another, he may depend upon it he is not yet a thorough disciple of the Cross. In this just world it is impossible to be wronged and cheated, except by our own selves. If I allow myself to feel aggrieved or insulted by any, I let him rob me of part of my possessions; and he will take it past all remedy.—HENRY SUTTON.

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, Siglon Road, Dalston Lane Hackney Downs, London, E. Mr. J. J. Morse, President.
Goswell Hall Spiritualist Committee. 290, Goswell Road, E.C. Secretary, Mr. W. Towns, 1, Albert Terrace, Barnsbury Road, N.
Hackney Christian Spiritual Evidence Society. 7, Ellingfort 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, Bourne-mouth 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 Spiritual Society. 312, Bridge Street West, Mr. John Colley, Hon. Secretary.
Bolton Spiritualist Association. Mr. D. Cordingley, 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.
Excelior 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, Tronsgate Street. Mr. John Mc G. Monro, 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. Tillotson, Secretary.
Lancashire District Committee of Spiritualists. Mr. Charles Parsons, Secretary, Hame 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, 329, 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, Edlington Terrace, Newcastle-on-Tyne.
Nottingham Association of Spiritualists. Secretary, Mr. W. Yates, 39, Lower Talbot Street.
Oldham Society of Spiritualists. Psychological Meeting Room, 186, Union Street. Mr. T. Kershaw, Secretary, 8, High Street.
Oswest Spiritual Institution. Oswest Green, near the G. N. R. Station. Mr. C. Hallgath, Secretary.
Rochdale Spiritualist Society. Mr. L. Firth, Secretary, 16, Equitable Street.
Salford Spiritualists' Society. 268, Chapel Street, Salford. Mr. J. Campion, Secretary, 33, Downing Street, Manchester.
Sowerby Bridge Spiritual Progressive Lyceum. Mr. W. Walker, Secretary, Lyceum Buildings, Hollins Lane, Sowerby Bridge.
Yorkshire District Committee of Spiritualists. Hon. Secretary, Mr. C. Poole, 28, Park Street, Barker End Road, Bradford.
Walsall Spiritual Society. 16, George Street, Walsall. Mr. Thos. Blinkhorn, Secretary.

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THOS. BLYTON, Secretary.

Business for the Ensuing Week.

TUESDAY, 8.—Finance Committee, at 6 p.m.

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