

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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This Company is established with the immediate object of starting and sustaining a Weekly Journal entitled "LIGHT"; devoted primarily to the collecting and recording of the facts and phenomena of Spiritualism, and the exposition of the Philosophy of Life and Mind; and secondarily to the discussion of such allied topics as are now occupying the attention of men of advanced thought.

The Directors are gratified with the promises of support which have already been given them, and are prepared to receive applications for the remaining Shares of the first issue.

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## LIGHT:

A JOURNAL DEVOTED TO THE HIGHEST INTERESTS OF HUMANITY BOTH HERE AND HEREAFTER.

"LIGHT! MORE LIGHT!"—Goethe.

Published every Saturday  
BY THE  
Eclectic Publishing Company, Limited.

There is a large class of people who believe in a world which they call "the present," and who assert that no knowledge of any other is attainable.

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.

A pressing necessity exists for the establishment of a high-toned and impartial Weekly Journal, devoted primarily to the collecting and recording of these facts and to the exposition of this philosophy, and secondarily, to the fair discussion of such other allied topics as are now occupying the attention of men of advanced thought. It is precisely this position which "LIGHT" is intended to fill.

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(1.) ORIGINAL ARTICLES on the science and philosophy of Spiritualism, and on the religious, moral, and social bearings of the question.

(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.

(3.) MISCELLANEOUS LITERATURE connected with the movement, including Poetry and Fiction.

(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.

(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.

"LIGHT" will thus aim to take a place hitherto unoccupied, and to promote the cause to which it is devoted, viz., the highest interests of Humanity both Here and Hereafter.

"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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SATURDAY, FEBRUARY 12, 1881.

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may be quickened and stirred into action by influences external to themselves. This much is certain: that the medium becomes sensitive to influences that pass apparently harmless by his neighbour. It may, perhaps, be that in one case the effects are plain, whereas in the other they are hidden. The results may depend, as in other cases we know they do, on the preparedness of the soil.

So it may be in the case of the Spirit that returns to manifest in its previous state of being. To some that experience is altogether denied. Temptation lurks in the atmosphere of earth, and they may not return. In some cases the mere effort of announcing their presence exhausts their ability. Others present a figure perfectly resembling the natural body, but can do no more. Others, but only under very favourable conditions, seem to live again, instinct with life and animation; the old expression, the old gestures, the familiar words, are there:—they are themselves again.

It is probable, almost certain, that many Spirits are forced to seek the aid of a medium on their side as we are here. This again complicates the question of identity, for the filtration of a message through many mediums is apt to lead to confusion, as he who telegraphs over a long distance finds out to his vexation and cost.

These considerations may perhaps lead inquirers to observe the effect of varying conditions on communicating Spirits, and to watch for traces of discrete mental states as explanatory of superficial contradictions.

When all is done we must needs recur to first principles. *What is consciousness?* When each has failed to satisfy himself by a definition, let him hear Hartmann, the Philosopher of the Unconscious. The essence of consciousness, he tells us, consists in the rupture of the companionship between Will and Intellect. The divorce is effected by forcing upon the mind a new perception. The first step is thus taken. The idea is emancipated from the will, and exists independently. The astonishment of the will at this revolt, the sensation caused by the apparition of the idea in the bosom of the unconscious—this is Consciousness!

So far, Hartmann. We are conscious of fog, and of little else. That is the idea that is borne in upon our unconsciousness. But none the less we believe that, whatever unconsciousness may be in itself, it is variously presented to our notice, and that a careful study of these presentations will repay the trouble a hundredfold.

## SIMILAR MESSAGES THROUGH DIFFERENT MEDIUMS.

Plagiarism, or Confirmation—which?

To the Editor of "LIGHT."

SIR,—Will you kindly afford space in your valuable paper for the following Spirit messages? Whilst reading Dr. Peebles' most beautiful book, "Immortality," I was amazed to find in the Spirit message given to a "Mrs. F.," of London (see p. 150) descriptions of a city in the Spirit-land exactly like what I received myself, and have now copied from my MS. "Spiritual Diary," in the year 1865. I have written to Dr. Peebles, asking if he could tell me who "Mrs. F." is, for I should be much interested in knowing when this message was received, and whether the remainder of it—of which this is but an extract—also corresponds to the remainder of my own. Dr. Peebles replies: "I see by the quotation you forward me, and the message from the Swedenborgian Spirit in my book that they are almost verbatim in identity. Such things you and I know may be accounted for often without the charge of plagiarism." But Dr. Peebles cannot recall the name of the lady who supplied him with the said MS.

I have no reason whatever to look upon this message—given through a medium whom I suppose I have never seen—as a plagiarism upon my message; of the very existence of which I can feel certain she knows nothing. Will not this coincidence help

## DISCRETE DEGREES OF CONSCIOUSNESS IN REFERENCE TO ANOMALIES IN THE MANIFESTATION OF SPIRITS.

In a recent paper we endeavoured to make clear Swedenborg's notion that there is in each of us an inner as well as an external consciousness, ordinarily independent of each other, but merging under abnormal circumstances. This we expounded as illustrative of certain obscure and rarely observed phenomena in highly developed sensitives. In such, we noted, consciousness is very apt to be clouded by the trance state, and a second state of consciousness to be set up which may last for an indefinite period. This second state is usually consequent upon the abnormal condition of trance.

Mr. Sargent, in his most recent work, "The Scientific Basis of Spiritualism," throws out the suggestive idea that this theory of discrete mental states may account for the various shortcomings, contradictions, and ineptitudes of communicating Spirits, especially of those who come into rapport with us through form manifestation.

Various ideas have been put forward to account for the undoubted fact that Spirits, presented in a form that satisfies the observer, so far, of identity, are usually unable to give evidence from an intelligent standpoint equally satisfactory. A form that bears every mark of identity with some well-known friend, frequently evinces an utter inability to give any evidence that will stand testing from an intellectual point of view.

Mr. Sargent suggests that the explanation so frequently given that a Spirit revisiting this earth is compelled to take on the conditions of its state when last it was a denizen of the world to which it has returned, is substantially true; and that we see and converse with the Spirit in an abnormal state; its consciousness being a superficial one corresponding to its abnormal condition.

He sees evidence of this in the utterly unsatisfactory nature of most of the communications given through a Spirit in the state of materialisation. All the energy seems to be devoted in such cases to obtain recognition through the form. Most satisfactory evidences of identity are got through messages rapped out or automatically written; such evidence as comes from the presentation of the materialised Spirit comes to the eye and not to the mind at first hand.

This, we think, the experience of most careful observers will confirm, and Mr. Sargent's hypothesis that a Spirit in such an abnormal state is precluded from giving intellectual evidence, being itself in an abnormal state, seems to us to be a very happy suggestion, by no means original, but none the less true for that.

The "intuitive cognition" of Jacobi, the "intellectual intuition" of Schelling, the "secret power" of Agassiz, the "unconscious cerebration" of Carpenter are half truths. It is, probably, the inner and completer consciousness that shines out now and again into the duller and crasser life, and assumes the guise of inspiration. It is almost, if not altogether impossible, for anyone who is familiar with the guidance of spirit to say when his own consciousness, such as it is known to him, ceases, and an alien—a superior—control is established.

Nay, we have a robust faith than even this. We believe it to be practically impossible to say how far men are influenced by spiritual causes; and how far the powers of their own spirits

to throw a little "light" upon the frequently disputed point of plagiarism? And may we not rather accept this most remarkable coincidence as corroborative of the truth of this wonderful description of what evidently must be the same city in the Spirit-land, the only discrepancy being in the name?

Yours truly,

January 29th, 1881.

F. J. THEOBALD.

Extract from a Spirit message given to F. J. Theobald, purporting to be from the spirit of her uncle, the "Rev. Stephen Morell," descriptive of the "City of Zion," received during the month of March, 1865.

March 6th.

"There are here, and in fact throughout our Spirit world, times and seasons of especial joy and rejoicing, just as you have on earth; holy-days—to speak in earth language. On such occasions there are great influxes from the lower to the higher spheres. Fresh births, so to speak, occur; and the decided transition of multitudes of Spirits, who have so far progressed as to be worthy of exaltation to the higher spheres, takes place.

Such times and seasons are known, and marked in the City of Zion, by a very wonderful and entirely Divine arrangement. . . . To the distant cities and localities, there is in appearance, hanging over this favoured city, a splendid, Divinely-beautiful rainbow arch, of magnificent splendour, of wondrous dimensions; and not stationary, but waving, moving, intertwining, circle within circle, forming as it were chains, and links of the most glorious hues. To the inhabitants, and to all immediately at hand, it is evident to the Spirit sight that this appearance is formed by a company of Seraphim from the Holiest of Holies, sent forth direct from the God over all, to minister, and by their presence and the diffusion of their heavenly atmosphere, to spread abroad Divine knowledge and love over, especially, this central point of the Christ Society and the River of Life, and from thence, as from a vast reservoir, over the whole Arcana of the Spirit-land. From thence do drops, as of dew, descend to our earth, reviving the drooping hearts of men, and producing Life, in the midst of Death."

March 7th.

"Four principal streets cross the City, terminating by gates to North, South, East, and West. . . . I have told you how each separate dwelling and temple is in a large spacious garden. But by the term 'street,' I mean that, in the form of a cross, viewing it from the heavens above, lie the chief roads or pathways leading to the houses. The roads are, in truth, magnificent groves of sacred trees and symbols. As I have told you the pavement is the 'thought of God,' bespangled with precious stones, each giving forth prismatic hues and words of life. Fountains of living waters adorn every part of the city. The dwellings have them. The temples likewise are adorned and refreshed by them. At each entrance, and in the centre, does one arise. So throughout these groves, or streets, are of the richest magnificence, beyond description beautiful; formed of all precious, glittering gems. Star-like in form are these fountains, and the waters are of every hue, not invariably white. . . . Yerdure, vegetable or rather floral life, adorns the fountain itself, and both receives and yields refreshment and nourishment. The waters, at the desire of the Spirits, become nectar, which is to them what wine is to you. The rich vegetation is so ordered in its growth around these fountains as to instil into the waters its own aromal essences, and by this combination the water becomes nectar of various kinds, according to the floral aromal essence instilled therein. My child, fear not! I do tell you truly, in as far as the earthly mind can comprehend things of such wonder, such intense Spirit-life! (leave off)."

March 8th.

"Chariots, as of fire, descend from the canopy or rainbow which overhangs the city on the holy-days, bringing into the midst such as may be permitted to hold converse with the Christ Society, and also to convey such as are willing and ready to ascend to the higher spheres. (This is true, my child.) Chariots formed of various kinds of spiritual material are in continual use in the Spirit-land, drawn by horses and other kinds of animals, which are here, as on earth, subservient to the Spirits' will and desire. Embodiments they are of that form of Spirit desire. . . . Our animals bear a bright star upon their foreheads, and by that mark become instinct with the measure of Spirit life allotted to them. This is one most beautiful form of life and variation in the wonders of our Spirit home. Here are all kinds of winged birds, and all kinds of fleet-footed animals, also endowed with wing-power; i.e., power of skimming the air on wings as well as running on foot," &c.

The following extract is taken from p. 150 of Dr. Peebles' most beautiful book, "Our Immortal Homes." It purports to be a Spirit-message from "A Swedenborgian Clergyman," descriptive of his home in the "City of Arcadia," given through the mediumship of "Mrs. F—, of London."

"When in my body I lived in a populous city. Now I find that there is a corresponding city above it. In one of the most elegant and refined divisions of this City of Arcadia is my

present home. Four principal streets cross this city, which viewed from the higher heavens lie in the form of a cross. Along the streets are magnificent and, I may say, sacred trees,—sacred because they symbolize Spiritual truths. The streets glitter with precious stones. They are also symbolical. Fountains of glittering waters adorn that part of the city in which I reside, the houses and temples being alike adorned and refreshed by them. The rich vegetation around these fountains instils into the waters its own aromal essences. Other fountains have medicinal properties for undeveloped Spirits; and others emit purest life-giving nectar. . . . To distant cities and localities there is, in appearance, hanging over this favoured city a rainbow arch of wondrous dimensions, of transcendent splendour; not stationary, but waving, intertwining circle in circle, forming, as it were, chains and links of all most gorgeous hues. It is clear to Spirit-sight that this appearance is formed by a company of angelic Spirits from the holier spheres, to minister, and by their presence, and the diffusion of their heavenly atmospheres, to spread abroad Divine Knowledge and Love, over, especially, this central point of the Divine Society and the River of Life. Christ is the Light of the whole Arcana of the Spirit-land. Surely in our 'Father's house,' the measureless Universe, are 'many mansions,' many spheres, societies, circles, conditions. Chariots, seemingly of fire, descend from the canopy or rainbow which overhangs the City of Arcadia, and on certain spiritual holidays they convey such as are willing and prepared to ascend to some of the higher spheres of the Christ Heavens. Elegant vehicles, drawn by horses, and other kinds of graceful animals, here, as on earth, are subservient to the Spirits' will. There are beautiful birds here also. To complete the life in the Spirit-land, with its varied occupations and requirements, all such acquisitions are as necessary as on earth, only always in a spiritual degree."

MRS. S. C. HALL.

Last week we gave a brief notice of the death of Mrs. S. C. Hall, but the departure of such an eminent woman from among us deserves a more ample estimate of her life, merits, and labours. She has been called a follower of Miss Edgeworth, but we entirely dissent from this view of her qualities. Mrs. Hall's literary reputation was the result of her own special endowments and individuality, and her writings reveal more geniality, more sympathy, more heart, than were possessed by her able and renowned, though somewhat cold and calm predecessor.

Mrs. Hall's writings formed only a small portion of her rightful claims on the regard and gratitude of her country. She was an indefatigable worker in all those great social efforts which have been successfully carried out for the improvement of the struggling masses of mankind. It may, without flattery or undue eulogy, be said of Mr. and Mrs. S. C. Hall that no two persons in the middle ranks of life have in their time done more practical good to all classes of society. Together they have laboured untiringly and generously to promote the cause of art, education, literature, and social improvement generally. No righteous cause was allowed to droop for want of their aid. The alleviation in the treatment of governesses, domestics, shopmen, and shopwomen, of late years, has mainly been owing to their stirring advocacy and enlightened zeal. Such work, however, meets with but scant recognition and reward in this world.

Mrs. Hall has finished her earthly tasks, and left behind her a noble and an unsullied name, at the good old age of 81 years. Her death was peaceful, and comforting to those who attended her in her last moments. Her coffin was covered with rich wreaths of flowers—the votive offerings of cherished friends; but these beautiful flowers were not allowed, with senseless barbarism, to be buried in the earth; with better taste and kindly sentiment they were sent to cheer the fancies and feelings of the children of an infant school which Mrs. Hall herself founded in 1855. This school is situated close to the churchyard in which her mortal frame now lies, and while her body was being lowered into the tomb the little children tenderly and sweetly sang an appropriate hymn.

Be to the best thou knowest ever true—  
Is all the creed.

Then, be thy talisman of rosy hue,  
Or fenced with thorns that, wearing, thou must bleed,  
Or gentle pledge of love's prophetic view,  
Thy faithful steps it will securely lead.

MARGARET FULLER.

If the mediums resident in London and the suburbs are willing to submit to such conditions as we may deem satisfactory, carried out in a friendly spirit, we shall be happy to send a special representative of this journal to some of their sésances, and honestly report the results of his observations.

## SIX MONTHS WITH THE SPIRITS.

By a Swedenborgian.

## III.

Since the communicating Spirits are not of Heaven or of Hell it follows that they occupy an *intermediate state or place*. This is called by Swedenborg the World of Spirits. Into this state man enters at death. It is, therefore, "the general assembly of all immediately after their resurrection." Here all are prepared for their final abode. Some only enter it and are immediately taken to Heaven or depart to Hell; some remain a few weeks or months; some stay many years, but none more than thirty. This is a summary of the statements made in Swedenborg's "Heaven and Hell," Nos. 421—431, and I regard it as an embodiment of the truth.

In this intermediate state or place are a miscellaneous collection of Spirits. Here meet and mix the wise and the foolish, the learned and the ignorant, the polite and the vulgar, the prince and the bargee, the preacher and the jester, sober age and frivolous youth, the refined lady and the obscene bully. These have the habits, customs, and opinions they formed on earth. By death the foolish are not made wise, the ignorant learned, or the vulgar polite. Every man remains in his first state in the World of Spirits as death found him. There men are more or less in their external or earthly states, and thus in a mental condition similar to ourselves. This renders inter-communication possible. Because the messages come, not from those who are in the pure truth and love of Heaven, nor from those who are in the utter falsehood and malignity of Hell, we get varied expressions of opinion, crude religious beliefs, childish follies, astounding ignorances, good-natured vulgarities, and silly jests and frivolities. Some are quite unable to appreciate their position. One will announce herself as an angel and turn out to be a combination of ignorance and inanity; another will claim to be diabolic and give you a coarse joke; but neither the one nor the other has anything to say about Heaven or Hell. A large proportion are entirely disorderly, having nothing serious or reverent in their composition, unable to speak the truth, and seemingly of a wandering, vagabond class, but perfectly satisfied with their condition. I have learned from those whom I call "my friends" that every person who comes into my house brings three strangers with him, and being desirous of investigating the matter as far as my opportunities permitted, I have occasionally spoken with them. They generally come with violent and turbulent demonstrations, and I could fill a whole page with their absurd or insulting messages. One announced himself as "The great American clown," another as in Hell and "a part of the devil's tail," and another told the lady whom he accompanied, that she was "mistress to the Prince of Wales." These I regard as spiritual vagabonds, and after thus far alluding to them, to illustrate the fact that some who are in the World of Spirits are no wiser or better than the natural vagabonds we meet in the streets of our cities on earth, I dismiss the matter as of no further importance.

My illustrations respecting the *intermediate* condition of the communicating Spirits will be chosen from those by whom—in a wonderful, and I am tempted to believe in a unique, manner—I have surrounded myself. Let me mention the *modus operandi*. After rejecting and rebuking many of the above class, I obtained three genuine Spirits whom I will call A., B., and C. I had no more doubt of their identity than I have of my own. One was a friend; the other two, relatives. After many conversations, I one day said to C., "You say that D. is living with you; why not bring her?" She came to our next séance. I afterwards said to B., "Can you not bring E., whom you so often mention?" This E. is the only one of my "friends" whom I did not know in earth-life. She was so delighted to speak with us that she said at departing with much naïveté, "Please may I come again?" We had thus five genuine Spirits around us. Shortly afterwards I asked A. if he had not seen F. He replied that he had, and he brought him to our next sitting. A. afterwards voluntarily said, "I have seen G.," a person whom he could only have known to be deceased by seeing her in the World of Spirits, as he died many months before she did. Then I asked F. if he had seen H.; but this one was so bad that we did not encourage him to remain long with us. F. afterwards introduced L., while A. subsequently introduced J. One other, K., who committed suicide under extraordinary circumstances, was introduced two days afterwards by four of my "friends," who well knew him in earth-life. He, however, could not stay with us for more than two or three days. From those who remain and who have been constantly with us during the last six months I propose to illustrate my points.

1. There are among the Spirits those differences of opinion which mark them as inhabitants of the World of Spirits. My friend, W. W. T., told me from the first that he was unhappy, and when I inquired the reason he said, "I did not believe in a God." I said, "Do you believe in a God now?" He replied, "No," and in answer to questions gave me to understand that it was no use arguing with him. Our controversy on the subject continued some weeks. I at last asked him if he did not believe in the immortality of the soul. He replied, "No." I asked

him if he did not know that he was a Spirit, to which he replied, "Yes." "Well," I said, "being a Spirit you are immortal, and cannot any more die; you therefore *must* believe in the immortality of the soul." After several appeals on this subject he confessed his belief in the immortality of the soul, but refused to accept the corollary that the soul must have an Immortal Being as its origin. At last he explained that his disbelief arose not so much from darkness of mind as from hardness of heart. At a future sitting I commenced it by reading the opening verses of the Sermon on the Mount, when he responded by a reverential movement of the table to each of the Beatitudes. He then told me that he believed in God. I asked him the cause of the change. He said, "Your saying that I should pray for myself and then I should see dear E." (a young lady whom he loved and who he said was in Heaven). Another of my "friends," J. P., a Wesleyan, who was introduced by the former, came and lamented that he "could not help believing in three Gods." After some conversation and Scripture references, I so convinced him that he got rid of the obnoxious belief, but, though he no longer holds the doctrine, the force of old habits takes him to the Wesleyan meetings. Mrs. C. said in reply to questions that she was unhappy and not in Heaven. I said, "What do you think excludes you?" The reply was, "Three Gods." "Oh," I said, "you can't get rid of the foolish notion of three Gods?" She said, "No." After some remarks and quotations on the subject she said she could see the idea of three Gods was erroneous, but still she goes to the meetings of Church folks. Thus it will be seen that my "friends" do not Swedenborgianise, and that though in the end they generally yield to my arguments, they do not take the colour of their views from mine. I have not a single Swedenborgian Spirit on my list. Some are utterly indifferent about religion, some adhere to church, some to chapel, two were distressed and perplexed yet clinging to the three-Gods notion, and one did not believe in a Deity at all. This points in a most convincing manner to the fact that they are inhabitants of a region where mixed ideas prevail and where opposing opinions and sentiments abound.

2. The testimony of the Spirits themselves is to the fact of their intermediate condition. All of them have said that they are neither in Heaven nor in Hell, though none of them knew the doctrine which would explain their position. I have inquired about persons whom they have seen but who have left, some having gone to Heaven and some having gone to Hell. They know perfectly well that there is a higher condition to attain, and a lower to avoid. Those who knew the E. referred to above have said to us over and over again, "Fear not, fret not; E. is in Heaven." I have replied, "That is what you *think*?" The answer has been, "No, we *know*; but cannot tell you *how* we know." One said, "Not a day did dear E. stay in this place." Another, an aged female friend who loved her, and who died two or three weeks before her, said, "I saw E. for a minute with angels." But since these communications have begun one of my "friends" has gone to Heaven. She was introduced by her husband on July 30th, and always came in her proper order with the others up to November 7th. She was a quiet, gentle Spirit as I had known her to be in life, and nothing could exceed my astonishment at finding that she had not gone to her repose. She had been dead about 20 years. She told me she was happier and higher till her husband came, about 10 years ago, when her love for him drew her down. I found that they were ill-matched. She loved him, but he did not love her. They, therefore, were unhappy. I so exhorted him that she assured me he had grown kinder to her and more loving. I have always questioned the Spirits as to the appearances around them, as I take those appearances, through the known laws of the spiritual world, to be indications of their state. On November 7th her answers were somewhat different and she spoke of more cheerful surroundings. On November 10th, three days afterwards, her husband said, "Mira is gone!" "Gone!" I said, "Where?" "To heaven." "What brought about this change?" I asked, "The answer was, "Your talking to her about Heaven." She went without speaking to him, and to this day (January 20th) she has been to us no more, and he is distressed and low-spirited. One of my female friends said she saw her go. "Two angels came for her," said she, "and she told me to comfort Ben"—her husband. On the other hand, when we first spoke with Mrs. H., she said she was with her son, but she gave no good account of him. At the end of two or three months, I asked about him. She said, "Gone." I said, "Gone above?" The answer, given with the saddest movement, was "No." She tells me she has not seen him since.

I must pause here as I have far overrun my space. I have not, however, said one tithe of what I might say upon this subject. One of the editors of this periodical has seen my daily jottings made with no intention of giving them publicity. He knows some of the actors in my strange little drama. I can have no object in setting forth what is untrue. My aim in writing these papers is simply to shew what a useful testification to the all-embracing truths taught by Swedenborg Spiritualism may become. If my readers will bear with me I shall have something further to say in a future and concluding paper. Other contributors will then, no doubt, be allowed to criticise the positions which I have taken up.

## 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 sésances.

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.

When asked to account for the comparative rarity of phenomena at the present time, Spiritualists often feel themselves at a disadvantage, especially when the question is followed up by another: Is the thing dying out? It is a common catch question enough; and Spiritualists make a great mistake when they are deluded by it. Very possibly phenomena are *not* more rare than they were 10 or 20 years ago, only they are not so much talked about. They were new marvels then; they are every-day occurrences now. But even if they had diminished in number or in the element of the marvellous, there might still be a cause. The kingdom is within. The manifestations are more subjective. We know one circle at least in London where some of the members shrink from phenomenal manifestations. Their great wish is for spirit-culture. They systematically take steps to keep off those Spirits whose advent would be most demonstrative. Whilst we would warn Spiritualists against conceding too much, then, as to the sparseness of phenomena, we would equally warn them against supposing that the phenomenal is the only, or even the highest, form of communion with the unseen world.

Those who dislike the term "Modern" as an epithet of Spiritualism need not rush into the opposite extreme, and treat the subject as though it were an ancient one galvanised anew into contemporaneous life and activity. The stream has been unbroken from ancient to modern times, and it may be interesting to mention how copious it was at the time of the revival of learning and in the period immediately succeeding the Renaissance. In the little book on religious poetry by the Rev. Robt. A. Wilmot, mention is made of the works of Henry More; and those who would see the position assumed by their great subject during the Elizabethan epoch would do well to read the poem called "Psycho-Zoia" by this writer. It is quaint in the extreme; but handles after its own fashion many of the problems with which we are called upon to deal now. One would cite especially the portion called "Anti-Psychopannychia," a vigorous protest against the idea that the soul goes to sleep when so-called death supervenes upon her. All More's works are worth reading and pleasant to read too, when their quaintness has once been mastered.

Persons whose study of Spiritualism is devotional rather than scientific will be glad to learn that the old "Day Hours" of the Church, as they are termed, have been adapted to the use of those who welcome the fuller revelation. These devotional services, which ranged over the whole 24 hours at intervals of three hours each, were only used in their entirety by religious communities. Virtually they are comprehended between six in the morning and midnight. During sleep the spirit might be left to the guardianship of those good angels whose aid had been invoked during the day. Consequently the "Hours" end with the midnight office of Nocturns—midnight being beautifully termed the mid-day of the spirit. The offices recommence with Prime at six o'clock, and culminate at mid-day, when we get farthest from the tutelage of our Spirit friends. In the revision of the offices to which we allude, all the prayers are addressed to the Holy Spirit and are adapted severally to the special portion of the day for which they are set down.

Here is a true story which sounds at first profane, but which is not so, and certainly was not so in its inception. A little

child asked his father, "Do you believe in ghosts, papa?" "No, of course not," answered the father, anxious not to encourage a belief that might frighten his child. "Then how can you believe in the Holy Ghost?" asked the boy. How indeed?

It is always, of course, desirable to give full names when narrating Spiritualistic marvels; but due regard to privacy will sometimes not allow this to be done. Suffice it to say that a gentleman who was at one time the reigning favourite in the arena as clown, paid a visit to a certain well-known medium, one of whose attendant Spirits purports to be Barry, the clown. The visitor got into conversation with the unseen ex-clown, and soon said: "If you are Barry, you should know Tom ——" The Spirit did know him, and at once went into the minutest details as to occasions when they had acted together, the dresses each of them wore, and all the minutiae of clown-life, which, it need scarcely be said, were utterly unfamiliar to the medium. There is no actual reason why the identity of the visitor should be veiled. After a laborious life, he is reposing under well-earned laurels, and has no reason to object to his personality being known. He at once "caved in" to Spiritualism, and a full account of the visit here sketched in outline would be a very interesting narrative indeed.

Spiritualism will soon be largely represented on the boards. Miss Florence Marryat makes her *début* at the Adelphi Theatre on Saturday evening in a dramatic version of her novel, "Her World Against a Lie." At the same time Madame St. Clair, long known to our cause as Mrs. Mary Marshall, returns *à ses premiers amours* by recommencing practice as a professional medium.

The articles which are appearing in this journal under the title of "Six Months with the Spirits" have excited some interest amongst orthodox Swedenborgians, and the editor of their very ably conducted paper, *Morning Light*, has announced his intention to say something about them when finished. Possibly he fears their effect upon his readers, some of whom, we know, are also subscribers to "LIGHT." Whatever he may say shall have our respectful attention.

## LAUNCH OUT INTO THE DEEP.

Launch out into the deep! is still the order;  
God would not have you be  
In quiet reaches of the shady river,  
But on the open sea.  
To bravely meet the storm upon life's ocean  
And hear its huge waves roar,  
Is better than to glide on inland waters  
With silken sail and oar.

Launch out into the deep! the shallow streamlet,  
With laughter light and gay,  
Sings to the soul the siren song of pleasure  
Of life's long holiday.  
Heaven does not come to earth in sunny places—  
The whole great world is sad.  
Would you win life, One said that you must lose it  
In making others glad.

Launch out into the deep! true fishers, ready  
To do high Love's command—  
Driven before the wind, and tossed and harassed,  
Yet making for the land.  
Let there be cruel rocks and skies of midnight,  
And whelming rolling tides;  
The cable shall not part;—Love holds; the vessel  
Safely at anchor rides.

S.

The Council of the British National Association have resolved to hold a conversazione at their rooms, 38, Great Russell-street, W.C., at an early date. Friends who are able and willing to assist in the arrangement of an attractive programme are invited to communicate with the secretary.

Mr. J. Holmes, of 6, Albert-cottages, Watling-street, Leicester, lately lecturer on Secularism, and whose recent investigations into Spiritualism have resulted in his conviction of its truth, is, we hear, willing to accept engagements from Spiritualist and other societies, to lecture upon his experiences. An outline of Mr. Holmes' researches is given in another column.

## DIRECT SPIRIT WRITING IN THE LIGHT.

"Farewell" Séance with Mr. Eglinton.

To the Editor of "LIGHT."

SIR,—While the facts are fresh in my mind, I hasten to record for you and your readers the particulars of a very impressive séance held at my residence on Saturday evening, February 5th. Mr. W. Eglinton, who is to leave us on the 12th for America, wished, or his guides wished, to give us some parting words and manifestations. There were present Mrs. Susan Willis Fletcher, Mr. A. (a graduate of Cambridge), Mr. H. Bastian, Mr. E. Dawson Rogers, Mrs. Nichols and myself, making, with Mr. Eglinton, seven persons, three or four of whom are known as powerful mediums. The chief manifestations, however, were recognised as given by the guides of Mr. Eglinton, aided, no doubt, by the united forces of the other mediums.

First we sat, just in the order in which we happened to be standing, around a circular table, when raps came, and in answer to our questions rearranged us. The gas was then turned off, and in a moment we heard the deep voice of "Ernest," who spoke to each one present and then said that with the strong mediumistic power in the circle he hoped they would be able to give some good manifestations. "Joey" followed him with friendly salutations and lively remarks. While all our hands were united he wound up a large musical box and set it going. Later, while Mr. Dawson Rogers and Mrs. Fletcher placed their hands upon the glass cover, perfectly excluding all access of human hands to the machinery, "Joey" made the box stop its movement in the midst of a tune, go on, play three notes, stop again, &c., &c., at the request of persons in the circle. This is a common, but, as any one acquainted with such instruments will see, a very remarkable manifestation.

The gas was now lighted, two burners regulated to give a soft but sufficient light. Mr. Eglinton was entranced and possessed by "Daisy," who directed the next proceedings. Three large blank cards were selected from a parcel lying on the table, by Mr. Dawson Rogers, Mrs. Fletcher, and Mr. A. That selected by Mr. Dawson Rogers was, at his suggestion, placed, with a small bit of black lead broken from a pencil, in the centre of an octavo volume, which was shut, and then firmly pressed down by him upon the table, Mr. Eglinton's hand being laid above his own. In a few seconds the book was opened, and one side of the card was nearly covered with the following message, apparently dictated by, though not in the handwriting of, his beloved daughter:—

"Dear Papa,—I am so glad I can come to you. Your belief, oh, how glorious it is! but still more glorious to know those you love are with you. Please give my dear love to mamma, and assure her I am ever round her, and with dear love for yourself, I am

"Your Spirit Child,  
"KATHLEEN."

On being asked where she would have her card placed, Mrs. Fletcher chose to have it put between two slates. It was so placed, but without any bit of pencil, and the slates were firmly pressed together by Mrs. Fletcher and Mr. Dawson Rogers. In about the same period as in the former case the card was taken out, and found to contain in a very bold and rapid hand, and in lead pencil characters, the following words:—

"My dear friend, although the world condemns, we understand. Hope must comfort you more than your innocence.

"The mind shall banquet though the body pine."

The third card, selected, and of course carefully examined by Mr. A., was then thrown, with the piece of lead pencil from which the point had been broken for the first experiment, into the farthest corner of the room, about seven feet from the nearest person. We kept our seats, with joined hands, but a moment, when Mr. Eglinton, or the Spirit through him, asked Mr. A. to go and pick up the card. He found one side of it covered with a very neatly written message, as follows:—

"Your wife, who is here in Spirit, will manifest when you make the necessary conditions; but rest assured of her complete happiness and continued existence."

After these astonishing and most satisfactory manifestations we had caressing fingers making, in some cases, I know, and perhaps in all, familiar signs of Spirit presence, and giving as good proofs as we can well have of personal identity. "Ernest" talked with us again, and answered questions. "Joey" joined in friendly conversation, and while he was talking we heard also the well-known and welcome voice of "Johnny," one of Mr. Bastian's guides, talking with "Joey" and with us.

"Ernest" then called us to order and proposed that they

should use the power of so strong and harmonious a circle for some materialisations. First we had Spirit lights of great brilliancy—especially a cross of the purest white light, like starlight. Then a delicate female form came bearing a broad strong light, which made her features visible, which were shewn in different parts of the room, even as high as the ceiling. We had plenty of evidence that the lights were not made by phosphorated oil, or the materialised forms simulated by masks, false beards, and draperies.

I have had five years' experience of Mr. Eglinton and his manifestations, and I have no doubt that he and they will give the same satisfaction in America that they have in England, Belgium, Sweden, Germany, Austria, and at the Cape of Good Hope. I join, therefore, with all his friends in wishing him a safe voyage, a prosperous visit, and a happy return. America has sent us many admirable mediums. We send her, at least, one of the best we have in return.

T. L. NICHOLS, M.D.

32, Fopstone-road, South Kensington.  
February 7th, 1881.

I have much pleasure in bearing testimony to the perfect genuineness of the manifestations described by Dr. Nichols, and which were given under circumstances peculiarly satisfactory. I am quite familiar with the tricks by which chosen cards are changed by professional conjurers. But in the present instance there was no room for deception. The card which I selected, and which was then perfectly plain on both sides, was certainly the card which was placed in a book under my hand, and on which, a few seconds afterwards, I found the written message above quoted.

E. DAWSON ROGERS.

## SEANCE WITH A PRIVATE MEDIUM.

To the Editor of "LIGHT."

SIR,—I send you this, thinking a brief account of our Sunday morning séance, on the 6th inst., may be of interest to some of your readers. There were seven persons present, including the medium. After singing, reading Matt. xxviii., and prayer for the blessing of "Our Father," during which in daylight our Spirit friends manifested themselves by rappings and touching several of the sitters, the medium partly entered the cabinet, if it be worthy of such a name, consisting as it does of a few curtains stretched across a bay window, leaving openings top and bottom of about two feet, the whole width of the cabinet. The curtains were pinned across the medium to her waist, and with this exception the medium was outside the cabinet; her hands were placed upon her lap, and, there being a stranger present, were tied together with a white pocket-handkerchief, and pinned to the outside of the curtain. The light was modified, but the slightest movement of any sitter could be observed, and the medium's hands were perfectly visible during the whole séance, the furthest sitter not being four feet distant. We commenced singing "When he cometh," the medium joining with us, and also the Spirit voice at the same time, the first manifestation of this kind we have ever had. Then a hand was thrust through the curtains in various directions, once beating time to the singing, several feet above the medium. A hand shook hands with a lady, and was recognised by a sign given, known only to herself, the medium's ring also being placed upon her finger. The curtains were opened and several faces appeared, one of which was perfectly recognised by this lady, and also by her niece, as her sister, she saying, "I saw her as plainly as in earth-life." The power now was going, but the materialised hand at the request of a gentleman fetched his hat, which was in the room at the opposite end to the cabinet, took it into the cabinet and afterwards handed it to him. The Spirit voice requested us now to sing the Doxology, which we did, bringing an interesting séance to a close. The medium was in her normal condition during the séance, either singing or conversing with the sitters.—Faithfully yours, C. R. WILLIAMS, Sec., Hackney Christian S. E. Society.

No one can foresee the quantity of light which will be generated by letting the people be in communication with men of genius. This combination of hearts will be the Voltaic pile of civilisation. We know of nothing too lofty for the people. . . The multitude—and in this lies their grandeur—are profoundly open to the Ideal. . . The more divine the light the more is it made for the simple soul.—VICTOR HUGO.

## A SECULARIST'S CONVERSION TO SPIRITUALISM.

We briefly noticed last week a lecture given by Mr. James Holmes, late Secularist lecturer, in the Temperance Hall, Leicester, on the result of his investigations, with other unbelievers, into the phenomena of Spiritualism. The following extended notice has since reached us:—

The Lecturer said: We are told that this is a subject fit only for ridicule. At first sight it looks like it; so do most things before experience. The application of magnetism to the legs of a dead frog looked ridiculous, and yet this was the way in which electricity was applied to wires, and telegraphy was the result. Galvani, the discoverer, said, "I have two sects to contend with, the scientists and the know-nothings; they call me the frogs' dancing master; yet I know I have discovered a great force." So with Franklin flying his kite on the plain in a thunderstorm; it looked ridiculous. And so with every great and good discovery. After replying to the opposition of scientists against Spiritualism, Mr. Holmes gave the reasons why he had called Atheists, Secularists, and Christians to listen and discuss the question of man's immortality. He urged that from a secular standpoint there was no evidence against a future life. Asking this question: Is this life worth living if there is no future? he said, yes, because man with his *conscious* life is in a higher state of being than the finest sculptured monument, a tree, or a world. Under proper conditions, consciousness was preferable to its opposite. And further, progress was better than stagnation or annihilation. So, and for the same reasons, a future life was worth living. This the Secularist could not logically deny. But the question was, Where's the proof? Ah, "there's the rub." Before, however, he proceeded to the facts there was another point to settle. Is the *mind* an entity, a being, a force that impels and directs the organism? Some Materialists said, no; it was only the result of the organisation. By others it was said it was impossible to know. Tyndall says, "Between the molecules of the brain and consciousness there is a gulf that none can bridge; this is the rock upon which Materialism must inevitably split whenever it pretends to be a complete philosophy of the universe." Here, then, between the two schools of scientific thought Spiritualism came in, affirming as the result of scientific induction that *mind* is an entity, and lives when the organism as we know it ceases, thus bridging the gulf. The reasons why he investigated the subject were, 1st: Through finding in America so many intelligent and good men who had personally investigated the question, and as the result accepted it as genuine and true; 2nd: Through a study of the literature of the subject; 3rd: Because of the ignorance he felt when called upon to reply to the arguments adduced, and the prejudice he found among sceptics generally; 4th: He made a promise to some very good and noble people to inquire for himself. He then laid down conditions to exclude fraud, and imposition, and sentiment. The investigators should be unbelievers. The investigation should take place in the house of a sceptic, and notes should be kept by a sceptic. Science, Philosophy, and Logic demanded, before they could admit Spiritualism to be true, that there should be an independent force manifested; that associated therewith should be intelligence, independent of the minds and knowledge of the investigators; and that the facts of identity should be such that no room was left for reasonable doubt. There were at least 20 witnesses, without counting a single clairvoyant, whom they had experimented with, and the names and addresses of all could be had by any person who would ask for them.

The investigators, continued the lecturer, met at my own house, where 40 meetings have been held spreading over seven months. The table used was of oak. 1st: We obtained movements directly, five sitting as the direct investigators; 2nd: We have sat for hours and obtained no manifestation; 3rd: The table has remained stationary until one person, Mr. W. D., left it, and then we obtained marked manifestations. Later in the evening, when the name of an old friend was given, W. D. was then requested to sit at the table, and it moved better with him. 4th: A tune not thought of by any one present has been selected by this strange force; 5th: An accompaniment has been performed by this force through the table without a single *hand* touching it, only my middle finger lightly resting on it; 6th: This force has pulled the table out of a lady's hands, and pulled a gentleman off the sofa; 7th: The table has been twice broken by this force; 8th: Five persons have been unable to hold the table down, the hands of two persons resting on the surface; 9th: The force has been

so great that it lifted Mr. S. with the table when lying across it. He would weigh about 154 pounds. Only my left hand lay on the table. 10th: Three gentlemen, Messrs. A., S., D., have been rejected from sitting at the table fifteen, eight, seven times respectively. Here are demonstrative proofs of a force manifested independent of the persons investigating. I refer here to a book by Professor Crookes, where proofs are given of a similar force; only we had no medium that we knew of among us.

Now for the intelligence and facts of identity. 1st: Five persons were selected out of 12 to sit at the table, Mr. Holmes, M., B., Mrs. H., and Mrs. M., and seven were rejected, contrary to the wish, will, and desire of persons present. The time and place of meeting were selected for us, and also the places we were to occupy at the table. 2nd: We have obtained information unknown to sitters, but known to persons in the room; 3rd: We have obtained information unknown to any person present; 4th: We have obtained information five times, alleged by persons to be wrong, but found correct afterwards; 5th: We have obtained information entirely forgotten by the person who had once known it; 6th: We have obtained information known only to the deceased person, and to persons absent; 7th: We have obtained scores of answers to mental questions, and 20 persons have been satisfied with answers given in this way; 8th: The facts of Clairvoyance, with names, ages, and dates, have established the identity of many friends that some thought dead.

The lecturer then gave six specific cases to establish his position, and also referred to the experiments of Professors Hare, Crookes, Wallace, Zöllner, Weber, and Varley, and to the Dialectical Society's report; and thus concluded:—If man lives through the darksome grave, and again clasps the hands of friends departed, and if he lives on through the vista of eternity, then it does not detract from man's dignity; for he is of more value than a world, for he will last longer. The present life is made doubly important, because the consequences of our action are further reaching, and carry the germs of joy or sorrow as we make our characters good or bad. If you want to know, investigate for yourselves if you cannot accept the testimony of others to what their eyes have seen, and their senses felt. Spiritualism is the key to unlock the gates of the future life though rusted and barred by materialistic tendencies. The battle of ideas and words about matter and mind is settled. Knowledge takes the place of faith, certainty of suspense, and hope of doubt. Life, not death, is the end; Duty the noble impulse to action; Sympathy the golden chain that binds. The common belief in future reward and punishment is annihilated; for virtue is its own reward, and vice its own punishment. See to it that the seed of this life is good, and the plant, the fruit, the flower, cannot be otherwise in the future. Progress is the centre and circumference of our being.

## A CASE OF DOUBLE CONSCIOUSNESS.

To the Editor of "LIGHT."

SIR,—In 1877, Dr. Azam, a physician of Bordeaux, sent me his treatise on "*Amnésie Périodique, ou Dedoublement de la Personnalité*," an interesting account of one of his own patients, extending over a period of 16 years. I am not aware that a translation has appeared in this country, and the enclosed brief *résumé* of the work, which may be of interest to your readers, though orally communicated by me to the late Psychological Society of Great Britain, I believe has not before been published.

Yours very truly,

February 4th, 1881.

WALTER H. COFFIN.

### Double Personality.

The patient (Félida X) is a young woman of about 34 years of age, is married, and is the mother of a family. Her position is that of a small shopkeeper in the town of Bordeaux, and she has received a moderate education.

When Félida was about 13 years of age she exhibited symptoms of incipient hysteria, suffered mysterious pains in various parts of her body, and was subject to an unusual kind of hemorrhage from the lungs. At 14 years of age, when under any emotion, she would frequently, after feeling severe pains in the temples, sink into a profound state of somnolence, apparently similar to ordinary sleep. This state would last about 10 minutes, after which she would awake suddenly, in a state and frame of mind altogether different from her ordinary self, free from pain and her usual ailments, but retaining a memory of all acts committed in her normal state. Dr. Azam speaks of this



state as her "second condition," and describes the difference in her character as follows. When in her normal state, Férida is dull and even morose in disposition, serious and not at all talkative, and not very affectionate. She thinks much about her ailments; she has, however, a strong will, and is industrious in her work. She is perfectly reasonable in her ideas, acts, and conversation. When in her "second condition," Férida is bright, cheerful, and imaginative; she is sensitive in her affections, and highly demonstrative; she sings gaily at her work, makes light of care, walks actively, and is apparently unconscious of the pains she complained of only a few minutes previously. In whichever state she happens to be she always asserts that one to be normal; and only those who are constantly with her, or who have witnessed the transition can distinguish one from the other. But there is this important difference: in the normal state, she loses all memory of what takes place in the "second condition," and regrets deeply that she is subject to "fits," whereas, in the "second condition" she has a complete knowledge of her whole life. By degrees, the periods of the "second condition," which at first were only of a few hours' duration, and occurred almost daily, became longer and more frequent, until at the time Dr. Azam's pamphlet was written, they lasted for three or four months together, the first or normal state recurring for so short a time as to be the accident instead of the rule. The transition sometimes even occurred in sleep, so that Férida would go to bed in the one state, and wake up in the other. With the first state there always returned the loss of memory of all that occurred since it last intervened, and the consciousness of calamity at being subject to these terrible fits; more than once this has been so oppressive as to cause an attempt at suicide.

On one occasion, about two years ago, when in her "second condition," Férida was returning from a funeral with some friends. While still in the carriage, she felt what she called her "fit" coming on, but managed to conceal the transition, which took place more rapidly than formerly. Awaking in her normal state she was surprised to find herself in a mourning coach, and to hear a person spoken about as dead of whom she knew nothing. Her two children had received the rite of Confirmation also while she was in her "second state," and this she entirely ignored when in her normal condition.

Between her twenty-fourth and twenty-seventh years, she remained entirely in the normal state; after that time, the "second condition" became so frequent as to occupy more than half her existence.

Dr. Azam, after comparing the case of Férida X. with others mentioned by Braid, Carpenter, and the French physiologists, Warlomont, Littré, Dufay, Maury, Bersot and others, advances the theory that what he has called the "second condition" is the real life of Férida, and that the so-called normal condition is a diseased state in which development is arrested by a want of circulation of the blood in certain portions of the brain, thus affecting the memory and producing other painful results. Occasionally, but very rarely, a third condition occurred, in which the principal symptoms were excessive fear and mental excitement, and which was somewhat akin to insanity. This condition was more frequent during the last two years, and would probably furnish, in Dr. Azam's opinion, data for a riper judgment on the whole case in the future.

### A BROTHER IN NEED.

To the Editor of "LIGHT."

SIR,—May I ask space to call attention to the case of a Spiritualist in distress, to which my attention has lately been turned? A Mr. Horsley, a Newcastle Spiritualist, came to me during my secretaryship at the B.N.A.S. in a state of great poverty. He had come to London with his wife by the advice of his Spirit guides, as so many others have done and met a like fate. He expected to make a name as a trance speaker; but being quite unknown, he found the desperate struggle for existence utterly uncondusive to the development or exercise of medial power. He is a journeyman tailor, a very precarious trade, but work failed him, his health gave way, and when he came to me at Christmas he was quite destitute. From Mr. H. A. Kersey, the Secretary of the Newcastle Spiritualist Society, I obtained a confirmation of the story, and through his kindness and that of a few other friends, to whom most earnest thanks are due, I was able to relieve him for a time. But I have quite failed to find him work. Mr. Horsley has done his best, walking miles and miles in quest of employment, but trade is

so bad that it has been in vain. I am advised that the best that can be done for him and his wife is to send them back to Newcastle and where, being known, they will more easily obtain work, where they have friends who, though poor, can assist them a little.

To pay their fares, to clear off their small debts, and leave something in hand to start with, would cost £10. I know the constant calls that all in the cause have upon their purses, and how hard it is to help even when help is most needed, but we are bound, I think, to do our very best to help those of our number who are "in necessity and tribulation." And I dare confidently appeal to the generous compassion of your readers to save these two stranded lives from desolation and utter ruin. Subscriptions, which will be duly acknowledged, may be sent to Mr. Palmer Thomas, 3, Murray-street, Camden-square, N.W., who has kindly promised to assist me in administering the funds, or to myself.

I am, Sir, yours faithfully,  
C. A. BURKE.

88, St. Stephen's-avenue, Shepherd's Bush.

February 8th, 1881.

### QUESTIONS AND ANSWERS.

#### Answers.

QUESTION 7.—In reply to the question in the last number of "LIGHT" it may be replied that it is understood that several members of the Theosophical Society witnessed instances of Madame Blavatsky's magical powers when she resided for two weeks at Norwood two years ago. It is not known that any other member of that Society residing in England possesses such powers, although it is believed that many in India do. Such powers are within the reach of evil Spirits, but in the case of Madame Blavatsky such Spirits are denounced.—THEOSOPHIST.

QUESTION 10. "LIFE OF ANIMALS."—In reference to the question on this subject in your last number, there is a curious argument brought forward by the Rev. J. G. Wood in his book, "Man and Beast, Here and Hereafter," in which he endeavours to shew that animals as well as human beings are endowed with spiritual senses which are altogether latent in the ordinary or normal condition. He concludes from this that animals as well as man are possessed of a Spirit independent of the bodily organs, and which survives the death of the body. He adduces the story of Balaam, as an illustration of this, where the ass saw the angel before Balaam did. It is clear from the context that we are intended to understand that Balaam ultimately saw the angel "clairvoyantly," and we must therefore conclude that the angel was invisible to the outward eyes of the animal, or the prophet would have seen him also. The Rev. Mr. Wood then quotes an interesting account, which he received direct from the lady who witnessed it, describing the apparition of a little old woman, and which was obviously visible to a cat, as well as to the lady herself—to the great terror of the former. The bearing of this is, that the cat must possess undeveloped powers of spiritual perception analogous to those of humanity, leading to the inference of continued life in a spiritual state. In the book referred to above, the writer enters at length into the evidences to be drawn from the Bible of future life for animals. He has, however, I think, missed one of the strongest arguments deducible from the Scriptures and which shews that the writer of Genesis and Leviticus placed man and animals on the same level in this respect, an argument the force of which is lost in our English translation. We read that "man became a living soul." If the word here translated "soul" were similarly rendered in the following passages, we should read in Genesis: "And God created great whales, and every living soul that moveth." "And God said, Let the earth bring forth the living soul after his kind." "And whatsoever Adam called every living soul that was the name thereof." The covenant with Noah was made with "every living soul." In Lev. xvii. 11. we should read: "For the soul of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls." The two words in this verse which appear as "life" and "soul" in our Bible, are identical in the original. Numbers of other similar passages might be quoted. With the single exception of the 15th verse of the third chapter of Job (where a word occurs that is met with nowhere else), there is no word in the Old Testament used for the soul of man, which is not also applied to the life of animals. I am aware I have not answered the questions put, which I hope others may do, but these remarks will not, I trust, be considered altogether irrelevant.—EDWARD T. BENNETT.

**COMPLIMENTARY SOIREE TO MR. MORSE.***To the Editor of "LIGHT."*

SIR,—Will you kindly allow me space to call the attention of your readers to the advertisement on another page, announcing the soiree that is to be held on Thursday, the 24th inst., at Goswell Hall, on behalf of Mr. J. J. Morse?

It is with great pleasure that the friends of that gentleman have undertaken the arrangements of this social gathering, and it is our earnest wish that Spiritualists will do all in their power to assist in making this a really happy and profitable evening.

The expenses in connection with anything of this sort are necessarily heavy, leaving but a very small margin, if any, to hand over to Mr. Morse, were he to be entirely dependent upon the receipts from sale of tickets; and although the meeting will be useful to Mr. Morse from a social point of view principally, yet if it could be made a financial success also it would be still more gratifying.

We have already received a promise of £1 from a well-known Spiritualist, and 5s. from another friend. If a few more would help in the same way, even on a smaller scale, it would go a long way towards attaining the end desired. Trusting that this hint will be sufficient,

I am, dear Sir, yours truly,  
LOUIS FREEMAN.

29, Lichfield-grove, Finchley, N.  
February 9th, 1881.

P.S.—Remittances may be sent to Mr. Louis Freeman, 29, Lichfield-grove, Finchley, N.

**BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.**

The Council of this Association met on Tuesday evening last, the President, Alexander Calder, Esq., in the chair.

The minutes of the recent special Council Meeting were read, from which it appeared that the member against whom a certain charge had been made had tendered his resignation, and the meeting had passed a resolution expressing its regret that the member referred to had not felt himself in a position to deny the charge, which had been clearly intimated to him, and accepting his resignation.—This resolution was now confirmed.

The following resolution was proposed and adopted:—"This Council having at its last ordinary monthly meeting passed a resolution embodying a charge against one of the members of the Association, regrets that, contrary to its intention, such resolution was, through an inadvertence, made public before the member referred to had had an opportunity of explanation or justification."

A letter was read from the Rev. W. Stainton-Moses, acknowledging the receipt of copy of the resolutions passed at the last ordinary meeting of the Council, and thanking his colleagues for the very kind terms in which they had spoken of him. With respect to the request with which they had honoured him he asked permission for the present to reserve any final answer.

Votes of condolence with the surviving relatives of the late Mr. Epes Sargent, the Rev. John Tyerman, and Mrs. S. C. Hall, were passed unanimously.

In accordance with an application from Mr. John Mould it was resolved to insert a short advertisement of the Association in the *Herald of Progress*.

Mr. E. T. Bennett, in order to afford opportunity for discussion of the question, proposed that in future reporters should not be admitted to the meetings of the Council; but as no one supported the motion he withdrew it, observing that he himself preferred that the meetings should be open to the Press.

The Soiree Committee were directed to arrange for a conversation at an early date, and to report progress at the next meeting of the Council.

**DALSTON ASSOCIATION.**

The tenth annual meeting of the D.A.E.S. was held at its rooms, 53, Sigdon-road, Dalston, E., on Thursday evening, the 3rd inst., the President in the chair, and in accordance with a resolution to that effect the meeting was, after the transaction of some unimportant business, adjourned until Thursday evening, March 3rd, at 8 p.m. The regular meetings of this Society have been resumed, and the attendance of all members is earnestly and respectfully invited.

**CARDIFF.**

At the evening meeting, held on Sunday last, the Hon. Sec. in the chair, the following readings were given:—Extracts from Professor Denton's work, "Man's True Saviour," by Mr. Miles,

and a selection from J. S. Farmer's "Spiritualism as a New Basis of Belief," by Mrs. Adams. The attendance was larger than usual, the meeting-room being nearly filled. In the absence of a regular speaker this Society has adopted a system of public readings, as a temporary measure, the readers being members who have volunteered to act until a trance speaker be developed. The truths of Spiritualism are gradually leavening the district. People who profess to sneer at Spiritualists, and everything connected with them, are beginning to doubt the doctrine of eternal punishment, and to say they believe no breach is made in the spirit's existence by death.

**SPIRITUALISM IN THE NORTH.***Newcastle-on-Tyne and District.*

For some considerable time Spiritualism in the North has been undergoing a course of severe trial. The misadventure which some time since befel a popular medium in Newcastle, has, unfortunately, damped the ardour of Spiritualists and investigators, and, to the outside world, has placed the matter under a cloud, which ere long, it is to be hoped, will be effectually dissipated.

It is to be regretted that in the largely populated district surrounding the Tyne boroughs, and containing such large numbers of Spiritualists, with a society in Newcastle which can boast of as much strength and intelligence as any in the kingdom, Spiritualists are so disunited and wanting in organisation. Surely something might be done to unite the Spiritualists in North Durham and South Northumberland, so that they might utilise to a greater degree their present agencies. Why does not the N.S.E.S. take the initiative? Their strength and prestige would ensure a successful issue.

The Gateshead Society of Spiritualists are making a determined effort to exist, in spite of untoward circumstances, and the comparative lack of sympathy which has attended their endeavours. Their Secretary desires to express her appreciation of the ready and willing response of Messrs. Burton, Grey, Gibson, and others, who have regularly laboured, to their utmost, to maintain the Sunday evening lectures of the Society.

At Conset, Ashington, Wreckington, and West Pelton, the friends are exerting themselves nobly in the good cause we have at heart. Their untiring exertions are readily assisted by several normal and trance speakers, whose efforts from time to time have been warmly appreciated.

In Newcastle things are looking just a shade brighter, the attendance at the lectures being somewhat improved. On Sunday, January 30th, Mr. J. G. Wright gave one of his stirring and popular lectures, to a good audience, the subject being "Charity." His remarks were good and opportune. Numbers of his audience would appreciate the general practice of the principles which he endeavoured to enforce.

Last Sunday afternoon and evening the guides of Mr. J. J. Morse gave us two excellent philosophical lectures, one on "Spiritualism, its Bible," the other on "The Spirit World," prefaced with an appropriate reading by Mr. Henry Burton, from Leo Grindon's "Life: its Nature and Varieties." On the Monday evening "Starved Souls" was the title of a telling and effective address wherewith his excellent guides instructed an attentive and appreciative audience.

**Form Séance.**

On Thursday evening last an excellent form séance was held at Weirs Court, attended by several strangers from a distance, among them a minister from Sunderland. The medium, Miss Wood, was firmly screwed up inside the gauze cage, which is fixed in one corner of the room, and secured from floor to ceiling. After the curtains were drawn and the light turned down, the sitters for some time engaged in singing suitable hymns, and listening to the pleasant chatter of "Poca," the medium's Hindoo familiar. After this, in a clear good light, a form made its appearance, at the division of the curtains, and passed to and fro between them and the centre of the circle. This form was succeeded by two others, which gave more or less satisfaction to the sitters. Towards the end of the séance, a form appeared and drew one of the curtains back, securing it against the wall. The other curtain it held back with one hand, while it undid the screws of the cage with the other, and dragged out the chair on which the medium was seated. At the conclusion, one gentleman, who had expressed grave doubts upon the matter prior to entering the circle, had himself screwed within the cage, so that he might examine its structure, and endeavour to extricate himself. This he found impossible without breaking the gauze. The gauze cabinet, it may be stated, was constructed some two years ago, at the expense of the late Mr. Norris (at that time a sceptical investigator of the phenomena), by a practical joiner, who neither was, nor is yet, a believer in Spiritualism, and who, at any time, can give ample testimony as to its security.

NORTHUMBRIA.

**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. Franco, 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. 29, 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. Rhy: 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, Bye 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. Cordingley, Secretary, Bath Street, Bolton.
- Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.
- Cardiff Progressive Library of Scientific and Spiritual Literature. 157, Bute Road, Cardiff. Mr. George Saddle, Proprietor.
- Cardiff Spiritual Society. 3, Angel Street, Cardiff. Mr. W. Paynter, Hon. Secretary, 10, Bute Crescent.
- Darlington. Mr. J. Hodge's Rooms, High Northgate.
- Darham District Association. Mr. James Dann, Secretary, 68, Simpson 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. Monro, Secretary, 33, Daisy Street, Govanhill, Glasgow.
- Great Yarmouth Association of Investigators into Spiritualism. 3, Waterpark Terrace, Southdown Road. Mr. R. R. Dale, Secretary.
- Halifax Spiritual Institution. Peacock Yard, Union Street, Halifax. Mr. C. Appleyard, Secretary.
- Hull 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, Hume Street, Mill, Rochdale. Mr. Johnson, Secretary, 15, Mottram Road, Hyde, near Manchester.
- Leicester Spiritualist Society. President, Mr. E. Larrad, 10, Edwyn Street. Secretary, R. Wightman, 53, Craubourne Street, Leicester.
- Leigh Spiritualists' Association. Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
- Liverpool Psychological Society. Mr. J. Chapman, Hon. Secretary, 10, Dankeld 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, Eslington Terrace, Newcastle-on-Tyne.
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