

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The *Journal of Science* has in its current number much that is of interest to Spiritualists. A short but very striking paper on "Death not Universal" raises some interesting questions. The writer points out that the common antithesis between life and death is unfair; as unfair as a comparison between a line and the point with which it ends. Life may be logically contrasted with a state prior to its own commencement, or with one subsequent to its conclusion. Of the former state we know nothing, for imaginary recollections (I may say in a parenthesis) are valueless. Of the latter we think we do know a little, though our scientific critics would probably regard that idea as constructive evidence of insanity. Be this as it may, the criticism is sound. Birth, the beginning (to our senses) of what we call life, is the proper antithesis to death, which (to our senses) seems its conclusion.

But the most impressive part of the writer's argument is that in which he demonstrates that immortality—accidents excluded—is the actual possession of some of the lowest forms of life; in other words, that "death is not, in all departments of the animal kingdom, an inherent absolute necessity." A protozoon may be extinguished by some accident, it may be poisoned by some disinfectant introduced into the water that it inhabits; but otherwise there is no reason why, like Tenmyson's brook, it should not "go on for ever." There is no such thing as an aged protozoon; nor is there any that can properly be described as an infant. In fact, a protozoon is a perfect Melchizedek among creatures. It has "neither beginning of life, nor end of days;" neither father nor mother; but only a varied assortment of twin brothers or sisters—if I may for a moment use terms not strictly applicable to this sexless creature. It never began; it need never end; and, so far as I see, "it is not itself at all."

For the full proof of these paradoxical statements, I must refer to the article on which I am commenting. But it is easy to put in a nutshell the case for the potential immortality of infusoria. Watch through a microscope one of these tiny single-cell creatures. It expands into an ellipsoidal figure, and contracts in the middle, till it looks like a microscopic dumb-bell. Finally, the two globes are severed, and there are two individuals (if again I may apply such a word to that which has just been divided, and may be infinitely sub-divided by a like process) instead of one. There is no ascertainable difference between the twins. They are equally simple in organisation. "Neither of them is parent, and neither offspring. Neither of them is older or younger than the other." Brothers one can hardly call them, for where are the parents? "All the substance of the body of the original protozoon is included, and equally included, in the bodies" of these beings. So that birth, growth, vigour, age, death are mere human notions, by no means necessarily applicable to every form of life.

Carry the idea a step further. These creatures possess consciousness. "They experience and retain impressions." But when the specimen under observation is split up, what becomes of the consciousness? "We have the curious

phenomenon of two distinct and equal beings whose past life is one, who will remember the same incidents; . . . two contemporary and co-equal beings possessing, up to a certain point at least, a common psychic life." The paper concludes with a horrifying indication of what would happen if man were propagated after the same ingenious method. The problems of individuality, personality, and moral responsibility involved are too terrible for discussion. But, especially as bearing on our investigations into a state of being with the laws of which we are to a great extent unacquainted, it is as well to bear in mind that human life is not the only analogy, nor are its essential properties conceivably necessary to life in another state.

In "Occultism Reconsidered"—an unfinished paper, which I hope to consider when complete—the writer demonstrates, with some force and completeness, Koot Hoomi's misconceptions as to the position of modern science. Incidentally, the relative positions occupied by Spiritualism and Occultism come in for discussion. It is said that the phenomena of Spiritualism are caused otherwise than those of Occultism: and that "the Spiritualist is very reluctant to tolerate the production of a new hypothesis which will compel him to reconstruct his views almost from the beginning." This is, in various ways, an inaccurate or imperfect statement. The Spiritualist shares with the writer of the article inability to get at absolute facts with respect to the occult powers claimed for a secluded race of Ascetics, who are alleged to know "more about electricity than Faraday, more about physics than Tyndall." Without going so far as to say with the writer, "we never met with a book in which definite, tangible, verifiable statements were so purposely and skilfully avoided," the Spiritualist is fain to confess that great as is his difficulty in sifting evidence in his own proper domain, it is child's play to the trouble he experiences in dealing with it in matters occult.

Moreover, he does not, by any means, refuse to tolerate the hypotheses of Occultists. He only requires reasonable proof of their accuracy and applicability. He has a *vera causa* to explain the phenomena which he observes: and he rationally declines to give that up for the pursuit of one which he finds elusive to the last degree. Pursuit, he does not consider that there is any necessary antagonism between Occultism and Spiritualism, when the excrescences that have grown around the two systems are removed. He sees nothing in the largest claims made for the inherent powers of the human spirit which are inconsistent with his knowledge and legitimate speculations. Only he regards all as a question of fact, to be determined by purely scientific methods of observation and experiment. When Occultists denounce his explanations of phenomena which equally with him they admit as real, he only asks for a reason, and tries their pretensions to superior knowledge by the touchstone of truth. Occultists do occasionally make definite statements. The writer of this paper in the *Journal of Science* has tried them, or some of them, in precisely the same way as Spiritualists have done, and with much the same result. It may be that we are both wrong, but at any rate our method is sound, and may be trusted in the end to eliminate error. We do not say that as Spiritualists we are undoubtedly right: but we do say that Occultists have not shewn us to be undoubtedly wrong.

I have been looking up my "Interpreter," and wonder to find how long it is since those sagacious utterances found a place in these columns. But it seems to me (with deference) that the doctrine laid down there, and more precisely in Mr. Watts's letter on "Uncertainty of Spirit Communications," is hardly of such universal application as he seems to consider it. No doubt it is imperative for the wise Spiritualist who would penetrate the inner mysteries of Spirit-teaching to remember that the innermost meaning is veiled in symbols. Not otherwise will he

understand what is not to be expressed in the crude language of earth. But is it to be laid down broadly that "it is necessary for the development of every Spiritualist that at some time or other he should cease to receive direct communications true to the natural reason," meaning by that he is to receive those which are untrue? Speaking for myself, I can say that I have had no such experience. I have, indeed, had allegorical teaching, but I have not been spiritually developed by being compelled to recognise deviation from plain truth as an educator. If such had been my fate, I think I should have soon drawn conclusions adverse to the method of instruction employed, and should have seriously questioned the moral consciousness of my instructors. This seems to me to be the plain truth about "J.P.T.'s" case. No allegorical leading up to higher truth, no symbolism, no reading between the lines, and translating "death" into "spiritual life," seems to me to dispose of the fact that he discovered himself to be the victim of an organised attempt to deceive of a singularly astute as well as cruel description. I imagine that such an attempt would be reprobated by all right-minded persons if perpetrated by an embodied Spirit; and Mr. Watts's law, true as I believe it to be under certain conditions, seems to my mind, with deference to his authority as an interpreter, inapplicable. He does not, indeed, consider that it covers the whole ground. But does it apply at all to such cases?

M.A. (OXON.)

A HAUNTED HOUSE IN HARLEM, NEW YORK.

The occupants of Nos. 62 and 64, East One-hundred-and-twenty-fifth-street, are alarmed at various occurrences which they believe are supernatural, that have taken place in their building daily for over a month. The building is a four-storey double flat house. It was built about a year ago by Charles Welde, of Harlem, and is one of the finest in Harlem. On Friday last, E. Everett, who occupies the second floor, went to the Twelfth Precinct Police Station and told Capt. Davis that his family were nervous and greatly worried every day by strange noises and unaccountable freaks of their furniture. Their door-bell would be rung violently when no one could be found near the door. Loud rattings, as if some one were laboring the door with a bed-slat, were heard at all times of the day, and whistling and strange hummings. These things had seriously affected the health of his wife. Investigation by himself and the other occupants of the house, who were also disturbed by the sounds, had resulted in nothing.

Capt. Davis detailed Detective Smith to look into the case. Smith watched in the house two hours on Saturday morning, and not hearing anything started to leave the place, exclaiming, "Oh, they are afraid of the bluecoats," when the door resounded with a terrific rattling within two feet of where he stood. The detective could not find the author of the noise, and he went back to the station and reported that there was nothing unusual going on in the house; that the people were only nervous, and it was only "electricity." The house seemed cheery and homelike to a *Tribune* reporter who called there yesterday. O. E. Dudley, who lives on the first floor and has charge of Gilds's drug store in the same building, said: "On last Friday the mysterious manifestations were unusually boisterous. They have been gradually getting worse for a month. They are confined almost entirely to the family of Mr. Everett on the second floor. On Friday his large heavy table in the hall was seen to start suddenly and go bouncing along by itself. Then the rattings began as though Bedlam had broken loose. Mr. Everett's little daughter Louise ran down here to get me to go upstairs. The noise of the table when it first fell over was so great that I had already started to see what was the matter. My presence there did not better things. The rattings on the door went right on. The family were much frightened. The last banging on the doors took place about half an hour before you came."

Blanchard Coyle, who lives on the third floor, D. R. Kelly and Floyd F. Kane, ex-Superintendent of Ward's Island, J. A. Sherman and A. Taylor, who also live in the building, stated that the noises were absolutely terrifying. Mr. Kane said that the "starch was completely taken out of him," he did not know what it could be unless it was "the spirits of just men made perfect."

Mrs. Kelly, who lives on the top floor, has had her door-bell pulled, and her servant girl has been nearly frightened out of her wits by the strange occurrences. Mrs. Kelly stated that she saw the table roll along the hall for fifteen feet, and had seen the extension leaf of another table jump out of its place to

the floor. She had seen the teakettle filled with water and placed on the range. Five minutes later there was no water in the kettle, and it was filled with towels and dishcloths. Clothes-sticks had jumped over portieres, and when a piano had been played by Mrs. Everett there had been a mysterious whistling accompaniment in perfect time and tune. There had often been heard a weird voice calling through the air-shaft the name of Mrs. Everett's daughter—"Louie, Louie!" Mr. Rubener, the music teacher of "Louie," had endeavoured in vain to discover the author of the whistling accompaniment. The "spirits" had whistled mockingly in his ears.

Daniel Underhill, the president of the New York Life Insurance Company, who visited the house yesterday, stated that a similar case had come under his observation once, where the mystery was solved by the presence of a medium in the house. The general belief of the inmates of the house is that such is the case at No. 62, and that some of the Everetts are mediums of uncommon power. In answer to a ring of their door bell by the reporter, "Louie," looking as if she expected to see a "spirit," opened the door. She is a pretty, dark-haired and dark-eyed girl of 13 years. She called her mother to the door. Mrs. Everett, in a nervous and agitated manner, said that it was their desire to say nothing about their strange annoyances. From another source it was learned that the Everetts had been living in the house about six months. The family consists of the father and mother, a son and daughter, a brother of Mr. Everett and a servant girl. Some time ago Mrs. Everett nursed one of her brothers-in-law during a sickness from which he died. On her return to her home in Harlem the troubles began, and have kept increasing since then. It is said that the voice calling "Louie" up through the air-shaft, sounds like that of the dead brother-in-law. Meantime the occupants of the building contemplate removing speedily from the haunted mansion.—*New York Daily Tribune*.

CONSOLATOR.

"I will not leave you comfortless!"

How can I, for a moment, doubt
The loving mercies of my God?
Or think that pain—within, without—
Is but the pressure of His rod?
The seeming griefs are blessings—all!
The Soul a discipline they bring:
From Heaven's abundant love they fall;
As balm-drops from an Angel's wing.

This sickness gives me time for thought,
To think how much to Him I owe:
What soothing joys to me are brought—
In Health-aids, others do not know.
The light may come through clouded skies,
Yet, thence, the voice of Hope I hear;
And, in the dark hour, Spirits rise
To whisper "LOVE is always near!"

The Master knoweth what I need—
I bow to His unerring will;
To Him I cannot vainly plead
For mental comfort, well or ill:
Though fierce the storm and deep the river,
I feel and know the Lord is near:
Thus saith the blessed Safety-giver—
"Why doubt? Fear not, for I AM HERE!"

S. C. HALL.

THE "THEOSOPHIST" AND "THE PERFECT WAY."

As the *Theosophist* has passed upon our book certain strictures of a damaging character—among other things charging us with having given, in one very important matter, "an account so incomplete as to be practically erroneous,"—our vindication from which in that paper cannot reach this country for several weeks, we shall be obliged by your allowing us to reassure in your columns those readers of "LIGHT" who are also readers of the *Theosophist*, in respect of the book thus impugned, by informing them that we have a complete answer to the objections raised, and have written to the editor accordingly.

THE WRITERS OF "THE PERFECT WAY."

London, July 1st.

The North Shields Spiritual Investigation Society and the Central London Evidence Society have just been received into alliance with the Central Association of Spiritualists, 38, Great Russell-street.

MY EXPERIENCES IN AMERICA.

By E. W. Wallis.

Read before the Members and Friends of the C.A.S., 38, Great Russell Street, on Monday evening last.

It is always difficult for a visitor to rightly estimate the manners and customs of a people whom he sees for the first time. Many of the ways of our American cousins struck me unpleasantly, but after a time I was able to discover elements of good I had not at first recognised. I think there can be no question in the mind of any person who has visited America that it is likely to become, and that speedily, the foremost among nations. The contrast between the two lands was never so marked or so thoroughly appreciated as when I returned; it was then that I felt I had left a land of freedom, a great and grand country and people, where progress and liberty are the national watchwords, where breadth, room to breathe, think, and act, was a marked characteristic, and had come back to a cramped and narrow sphere,—a land of constitutions, institutions, precedents, vested interests, and conservative instincts. While in America I admired *our* stability, steady, "slow and sure" methods and measures; but when I returned I sighed for the versatility, the self-reliance, and independent go-a-headed-ness of the Americans.

It would be hardly fair to call the state of affairs in America *chaotic*, but to the system-and-order-loving, methodical Briton, it does appear as if everything was at "loose ends" in America. This in itself is of course incidental to the development of a nation, and the people prefer it so, for it gives room for the enterprising spirit to grow and act. The people do not want laws, but desire to live without them; believing that the fewer they have the better; because men are greater than laws, when they become laws unto themselves.

This spirit of self-reliance and self-respect, or of independent individualism, which becomes restive under restraint, is a marked characteristic of Americans and especially of American Spiritualists. True, it is abused; some are not strong enough, not ballasted enough to use this liberty aright, and consequently excesses, licence, and lust have followed; but these evils work their own cure in time by arousing the better instincts of the nobler natures to protest against this desecration, and revolt against the misuse of privileges all should prize. It is questionable whether methods of repression would cure the disease as quickly as the simpler methods of letting it run its course and discountenancing the conduct of the actors.

My first introduction to American Spiritualism was at Lake Pleasant. The camp meeting was in full swing. I need not attempt to describe it, as that has been done so often. The day following my arrival I occupied the platform, and my guides lectured to an appreciative audience, making a good impression at once, which was maintained and deepened till the end of my stay. I was three weeks in camp, and during the whole of the time I saw nothing approaching rowdyism or indecency. The largest liberty was given to speakers, and some most excellent lectures were delivered, notably by Mrs. Richmond and Edward Wheeler. The conferences were numerous and well attended. The more advanced, who advocate woman's rights, dress reform, and social freedom, being debarred from the use of the platform by the executive, held meetings of their own in cottages and out in the grounds under the trees; but I heard very little which would not meet with approval from most progressive minds, although many of the generalisations were much too loose and sweeping. Some fault was found with the managers for excluding these speakers from the rostrum, but I think they were wise and just, because free-loveism is too often synonymous with immorality, and Spiritualism has enough to carry, and has suffered heavily in the past from the attempt to father these crazes upon it. There are a great many earnest but eccentric people in America, who start out on "missions:" believe they are divinely chosen to do a mighty work, and become—spiritual tramps. Shifty, thriftless, selfish egotists, often immoral, they deserve no other name than "cranks," and they try to make Spiritualism responsible for their absurd notions, and work much mischief to the cause and harm to individuals. Many of these gather at Lake Pleasant, and the managers have a most difficult task to know what to do with them.

A walk about the camp is interesting. Placards are out everywhere about Dr. So-and-So, Prof. Somebody Else, "The Great," "The Celebrated," "The Renowned," &c., until one is reminded of a fair with circuses and side shows. Here mediums of all shades congregate, developed and undeveloped, reliable or

the reverse, and no one can tell which to visit until afterwards. Mediums for physical phenomena and materialisations, too, abound, and sit for promiscuous companies as often as three or four times a day at so much a-head. Query, is it possible to do this and obtain genuine manifestations without deterioration? Mediums must live, and have a right to remuneration for their services; but it certainly did seem to me as if the principal object in view with very many was to win the dollars! A reporter of the *Boston Herald* said to me that he had never seen more attentive, appreciative, and intellectual-looking audiences, or more quiet self-respect and decorum in any camp meeting he had attended, and he had visited quite a number. I met a great many good and noble people at the camp, whose friendship I shall value and cherish as long as I live.

But I must hasten on. From the camp I returned to Boston, and visited the *Banner* establishment, was cordially welcomed by the editor, and received great kindness from him and the staff generally, until a later period, of which more presently. I found Mr. Colville had a large number of admirers in Boston, and held successful Sunday services in a large hall, besides week-evening receptions. I found the American mediums invariably kind and warm-hearted, and was well treated by them. Among other places visited by me was Greenfield, the house of the genial president of the camp meeting, where I had an insight into the ordinary home-life of America, and I must confess that it is, class for class, much superior to that of the English. The people live better, dress better, have larger, more convenient and comfortable houses, and spend much less on drink. Indeed, the average American respects himself, and is, if anything, inclined to be too proud and reserved. The *city* life is a different thing, and the boarding system carried on in such cities as New York, Boston, or Chicago, is the cause of much misery and social evil.

When in Chicago, which I visited by arrangement, to fill Mrs. Richmond's place during her absence, I was much interested to note the difference between it and the Eastern States. The Chicagoans were much freer and more demonstrative than their New England brethren. I found some rather curious ideas had been promulgated respecting Re-Incarnation by both Mrs. Richmond's controls and Mr. F. F. Cook. As far as I can remember, they were that the soul is never fully incarnated, but only partially expressed in the body; that the embodied portion or *spirit* when it passes to the other world exists as an integral part of the soul, which, requiring to gain further experiences and express itself in a new direction, embodies another portion of itself in flesh; so that in fact there is no re-incarnation of spirit or soul, but spirits are fragmentary embodiments of a soul; that on an average a soul has 144 embodiments before it has gained its full expression; and all this we are told is requisite that the soul may sound the whole gamut of life's experiences on earth from lowest bass to highest treble. As an illustration, suppose we liken the soul to a wheel without the tyre, slowly revolving and dipping spoke after spoke into water, we shall get something of the idea of this embodiment theory. Personally, I can only say that, while I must admit it is ingenious and perhaps plausible, I think there is much that is sophistical in the arguments employed, and prefer the plain statements invariably given by Spirits that they *are* personalities and continue to live, and can and do gain new ideas and make progress hereafter.

The largest and most successful meetings I held were in Philadelphia, where a strong society exists, and the audiences numbered about 500 in the morning and 800 in the evening. In Brooklyn I met with a warm reception, and did good work during the month of January, ably seconded by the indefatigable S. B. Nichols. It was while here that an incident occurred which has been much canvassed of late. I was invited to attend a séance for materialisations, by Mr. and Mrs. Hull—Mrs. Hull to be the medium. The conditions were good, the light was pretty full, and the séance commenced. I was hopeful of good results. But to make a long story short, when I was invited up to the curtains (which were held apart by the supposed Spirit form), to see the medium reclining on the couch inside the cabinet (the crucial test of the evening), what was my sorrow and disappointment to see a mask, false hair, and the medium's clothes and shawls bundled up to represent her body. Comparing notes with other and trustworthy sitters, I found they had seen the same as I had done. After thinking the matter over thoroughly and consulting my guides, I wrote a careful account for publication in "LIGHT," simply detailing the facts

as observed by me and others, refraining from mentioning names of either medium or place of séance. Shortly after this was published, at a séance in New York the medium was grasped personating the Spirit, and a mask, drapery and clothes were found on the sofa in the back room which served as cabinet.

The *Banner of Light* took exception to the story of my experience as published in "LIGHT," and afterwards refused insertion to my reply to its strictures, as also to publish my list of appointments, and itself announced the name of the medium, which I had refrained from doing because I had no desire to introduce personalities into a discussion of facts.

The *Religio-Philosophical Journal* has consistently advocated an amendment of methods and a purification of the conditions under which séances of this nature are held, and from its editor I received great kindness and support. While in Chicago I visited him, and he assured me he would always defend and befriend true, trustworthy, and honest mediums, or help the repentant wrong-doers; but he felt it a necessity of the hour to protest against the show-business and slipshod methods into which these public circles had degenerated. Allow me one word more in self-defence. I care little what may be said about me and my action, because doing what I did from a sense of duty I can afford to wait; but when it is said that I "discredit" the phenomena, I say, "No." Genuine manifestations are far more "discredited" by the toleration of the spurious than by the exposure and condemnation by Spiritualists of the fraud. Like John Littlejohn, I say, "Your coin is spurious; nail it down." Again, some persons cannot distinguish between the protest against fraud and hostility to mediums, and when it is said that I denounce mediums and other forms of mediumship, then am I falsely accused, for I pity the actors in these sad travesties of what should be most sacred and holy. I am sorry for them, and denounce their conduct. True mediums have ever found me a friend and brother, and I trust I may always be such, but it is because I am a medium, because I desire that mediumship may receive the recognition it deserves, that I protest against saddling it with the mummery and chicanery that bring it and mediums generally into contempt. I wanted to speak of the mediums I had met, but I must be brief—Mrs. Nellie Brigham and Mrs. F. O. Hyzer, and Mrs. Shepherd Lillie. J. Frank Baxter is a phenomenal, worthy, and upright man and medium; I heard him give most remarkable tests from the public platform that were conclusive, and easily and invariably recognised. I had slate writings with Dr. Slade, Henry Phillips, and Watkins, and written messages from Dr. Mansfield, besides sittings with other test and clairvoyant private mediums. Indeed, mediums abound in almost every city of any importance. I was surprised and disappointed to find so few, comparatively, who knew, read, and appreciated A. J. Davis. The time will come, I suppose (when he has gone from us), that he will be known and understood. I found him to be a true, serene, and harmonial man, a worthy representative of his philosophy, and I delighted in the honour of speaking from his platform with him as chairman. Among others I heard both Henry Ward Beecher and Colonel Ingersoll, both great workers, magnetic, and representative men. The path of Ingersoll, I think, in the future will not be to greater popularity, unless he can give more positive teaching of a constructive nature, for the public opinion of America is so broad and liberal that the iconoclastic work is scarcely needed there now.

Spiritualism in America suffered a few years ago, but passed successfully through the free-love epidemic, and is growing again with a more healthy growth. But there is now another crisis. There is too much of the sensational, wonder-mongering element in it for health. The clear, thoughtful, and calm are anxiously watching the course of affairs, and raising their protest against the present looseness in recording as genuine séances which are practically worthless. I have no doubt as to the ultimate result; the cause of science, of honour and honesty, of truth, facts, and reliability, *must triumph*, and the philosophy and religion of Spiritualism be wedded to its facts, and a clean healthy face be turned to the world; and instead of morbid sensationalists and sentimentalists, Spiritualists be known to be rational, thoughtful, level-headed, calm and critical observers of facts, and earnest workers, not dreamers, in the field of the application of its truths and principles to the good of humanity here and hereafter.

SIMPLICITY is one of the striking characteristics of real genius.

UNCERTAINTIES OF SPIRIT IDENTITY.

"Be ye proved money-changers; retain that which is good metal, reject that which is bad."

A saying of our Lord as quoted by St. Jerome

To the Editor of "LIGHT."

SIR,—We have read with more than ordinary sympathy and interest the experiences of "J.P.T.," and the comments which his letter has called forth.

Terrible as is the experience recorded by him, all who have either had long or wide experience in the reception of communications purporting to proceed from the world of Spirits, know well that this class of deception is far from uncommon. Indeed it is an experience confidently to be anticipated. It is part and portion of the educational process provided for us by the very law of Spirit-intercourse.

To be fore-warned is in one sense to be fore-armed. Let us in a candid and philosophical spirit consider, therefore, the whole question, and probably we may find a little light to guide us, and a little hope to console.

Five and twenty years ago in a family not less united in heart than the family of "J.P.T.," not less filled with a heavenly joy over union with death-severed members, at a time when to them all verily earth and heaven seemed to have become blended; when their séances were held as sacred meetings within their own circle alone, screened as much as possible from outer influences, and without any assistance of "professional mediums," and when all unsuspecting of false or deceitful Spirits, the writer and her family passed through an ordeal equally fiery and equally bitter. The writer refers to these dark and, apparently cruel, shadows simply to give strength to the suggestions—the outcome of bitter experience—which she would offer with truest sympathy to "J. P. T." Suffice it to say that wounds then given to the affections and faith were such that although reason and fuller experience healed them, their deep and ugly scars must for ever remain signs and seals indelible of a season of inexpressible astonishment, heart-ache, and bitterness. Nor was the deception and astonishment one single occurrence. When the first wounds were still green, again and again the blow and the astonishment in due course returned—in form different, but in nature and character precisely the same.

Nor was our case single. We learned to comprehend that this experience of antagonistic and destructive influence was part and portion of our initiation into a perception and conception of the laws of life. In varied form, but alike in character, we watched the same process at work amongst all our Spiritualistic friends.

Much of the wisdom gathered by us all in these trial seasons may be found scattered through Mrs. Newton Crosland's "Light in the Valley," and Mrs. De Morgan's "From Matter to Spirit."

Let us now as briefly as may be seek to bring together the results of these experiences.

Firstly, let us accept as an axiom that Spiritualism teaches, even as life teaches, *alone through experience—for Spirit is the very life of life.*

Even as in all human life—and in the life of nature also—Antagonism—and growth in strength and knowledge through this very Antagonism—appears to be the law of progress in Spiritualism. This is no new thing to be discovered; indeed it is to be recognised as lying at the root of all forms of religious faith throughout the world and the ages. In the life of Christ, from beginning to end, it is seen in violent operation. Let the student of Spiritualism not pass over without reflection the significant verses in the Gospel of St. Matthew, descriptive of the Saviour's baptism of the Holy Ghost—how the heavens were opened and he saw the Spirit of God descending like a dove upon Him, and when the voice from Heaven spoke, saying, "This is My beloved Son, in whom I am well pleased." Here is the open descent of the Holy Influence upon our Holy Master and Guide through the Divine Christian Mysteries, and His recognition by the Father. Nevertheless the narrative continues, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." This "wilderness-state" is a spiritual condition well-known to the mystical writers, and to the initiates in all places and seasons—together with its accompanying invariable temptation by the "Antagonist." It has been pertinently observed by a well-known writer:—

"This temptation" (by the spirit), "therefore, was by direct Divine appointment, as a necessary step in the life-process of the Saviour, who was to be tried and proved in all respects with us, whom he came to represent and to save. As it was thus a

Divine ordinance in our great Type and Leader, *it is thus certain that it is a fixed regulation in the life of every one of us. After we receive the first baptism of the Spirit and are made conscious of Spirit-life and of our spiritual destiny and responsibilities, we are immediately exposed by the very circumstance to the assaults of the devils. We are initiated into the Spirit-world, and are laid open to Spirit-influence, both good and evil.*—“*Howitt's History of the Supernatural*,” vol. I., p. 188.

We may differ as regards our understanding of the mystery of evil and its embodiment in the “multitude in unity” called the devil—or principle of evil—but we must all be agreed as to there being, verily, an antagonistic principle which attacks the unwary even as a “roaring lion,” or a silent, subtle serpent.

From observation of the recurrent periods of these attacks, and the never-ceasing assaults of the antagonism during these recurrent periods, the writer long ago came to the conclusion that probably there exists a law of ebb and flow of magnetism from the Spirit-world, similar to the law of tides in the ocean. The better to explain her meaning, she will quote from an article printed in an early volume of the *Spiritual Magazine*, in which she referred to this possibility. The subject under consideration was the drawing mediumship of Mr. Rippon. He thus describes the conflicts he was then being subjected to in the development of his power in the direction of drawing. He says: “Thus it has taken me, when thus spiritually opposed, two or three hours even to sketch in an exact outline, which ordinarily would have taken me ten or twenty minutes. Whilst colouring, I frequently lose the power; the loss announcing itself by a sense of lassitude in myself, and perspiration. Every attempt has been made to mar the beauty and perfection of my specimens by evil Spirits, sometimes with success. Thus although I have advanced beyond my own early expectations, *great anxiety attends the exercise of the gift.*” To this experience is appended this note: “All experimental investigators of Spiritualism speedily become conscious of that mysterious antagonism which they variously term ‘undevelopment,’ ‘evil,’ ‘untruth,’ ‘destruction,’” &c. “After years of careful observation of these phenomena, I am inclined to believe that these distressing experiences invariably occur in what may be termed the ebb of the tide of magnetic power. Probably careful observation would lead to the discovery of kindred phenomena in the exercise of the mental faculties upon the natural as well as the spiritual plane. Thus, that all mental power comes to humanity in tides, with flood-tide and ebb-tide, with a gradual persistent advance and increase up to a certain point, when as gradual and persistent a decrease and flowing backward will set in; until a temporary cessation of action arrives, only for the tide again to recommence its return. And this not only simply forward and backward, but rather with a triple movement, one within the other, with the spring and neap-tides, as well as the daily tides, and with a ceaseless advance and retrogression in every individual wave. *Possibly this law, in operation throughout every phase of mediumship, may, during the periods of retrogression, be the parent of the bewildering, distressing, untruthful, and dark side of Spiritualism, whether regarded generally or individually.* Let us all, therefore, cast anchor in our little vessels of mediumship, each one of us, when the ebb sets in, waiting in rest, hope, and faith, until the flood-tide shall again surely return to bear each brave little vessel safely towards the strand of Truth and Perfect Beauty.”*

I am pretty sure that a careful observation of the setting-in of this ebb-tide of magnetism will materially tend to preserve mediums from the onslaught of evil influences. In a forthcoming number of the *Psychological Review* the subject of “Tides of Magnetism” will be more fully considered.

Perhaps, later on, it may be permitted me to say a few words regarding the varied nature of the antagonistic principle; also to bring forward the views of a very wise and enlightened writer on the philosophy of Spirit manifestations—the late Rev. James Smith, author of the “*Divine Drama of History and Civilisation*”—regarding the use of symbolical and metaphorical language by Spirits, together with one or two other points of suggestive inquiry, with reference to the subject of this letter.

These, I must again remind the readers of “*LIGHT*,” are no new experiences, but have been brought already under careful review by Mrs. De Morgan in “*From Matter to Spirit*,” and by other writers. For an interesting article upon Uncertainty of Spirit Identity see *Spiritual Magazine*, vol. II., p. 302

* “*Spiritual Drawings of Natural Objects*,”—*Spiritual Magazine*.

—“*Perplexing Experiences*,” by G. A. E. Newton. “*The height to which*,” says this writer, “*one can be lifted in ecstasy out-equals the depth to which the same person can descend in suffering; and both together measure the orbit of his or her capacity of usefulness to others, when fully ready for the work. Wiser teachers than we, understanding these laws of growth, and working patiently, yet unflinchingly, for our highest good, may lead us through paths which we would fain avoid. Final results alone can justify their wisdom.*”—Yours sincerely,

A. M. HOWITT WATTS.

UNCERTAINTY OF SPIRIT COMMUNICATION.

SIR,—Your correspondent, “A. A. Watts,” seems to miss the point connected with the word “death,” to which exception was taken in “Trident’s” letter. That point was, not what the Spirit meant, but what “J.P.T.” understood by it. The Spirit knew that, and saw “J.P.T.” drop the tributary tear, &c.; therefore, it was a lie in effect and, in his case, with intent.

When a special meaning is desired to be given to a word or expression in lieu of that always used, it is generally prefaced or led up to by the antecedent conversation. Doubtless there are Spirits as well as mortals who delight in believing that a horse-chestnut is a chestnut horse.

In the meantime it is pleasant to know that “J.P.T.” has resumed his sittings and not discarded his truthful friends because a *black sheep* interposed between them. Perhaps after a little he will kindly give us some account of his further experience, and oblige, amongst your other readers, S.

REVIEW.

PRIVATE INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM. By Miss Chandos Leigh Hunt. Third Edition. Printed for the Authoress.

This book of 200 pages is a compendium of the most practical of the contents of the works of the leading magnetists from Mesmer’s time down to the present, and of the practice of the authoress. It is full of valuable suggestions to all serious thinkers, as well as to the now numerous practitioners in magnetism. Putting aside theory, the authoress takes the facts of vital magnetism as facts, just as she might take the analogous facts of inorganic magnetism as facts, and imparts what she has found to be the best methods of dealing with them in mesmerism, psychology, &c.

The phenomena of organic magnetism, the term preferred by the authoress, demonstrate that there is an aura surrounding vital organisms analogous to that which can be demonstrated as surrounding all naturally formed inorganic objects, the mineral magnet, for example, and crystals, each according to its kind. Their characteristics are analogous as to polarity, having positive and negative relations, forming the basis of sympathies and antipathies, attractions and repulsions, in respect of other objects organic and inorganic. From this analogy Mesmer devised the term Animal Magnetism. The terms Vital and Organic mean the same.

How organic magnetism can be best employed by a normal subject in the rectification of an abnormal state, mental, moral, or physical, of another subject, is one of the objects of the book before us. Another is, to instruct how to develop the faculty, which all have to a greater or less extent, consciously or unconsciously; how to ascertain whether it is strong or weak; whether one’s own magnetism has more especially a mental, moral, or physical relation; what will best cultivate it; and how to proceed in the exercise of it.

During the processes of magnetising certain states sometimes are induced, somnambulism, &c., most valuable and interesting for study; all which our authoress carefully describes.

Many pages are given to instructions how to become professional demonstrators of these faculties; and also how to develop and strengthen the faculty of magnetic healing.

Lastly, the authoress has some words of caution to say as to the abuse of the faculty in respect of the reciprocal relation of magnetiser and magnetised. It is most important to know that there is a greater or less tendency in the magnetiser to bring the magnetised into psychical, or mental and moral, and physical harmony, with his or her own psychical and physical state.

The book closes with an exhaustive index, and a useful catalogue of above a hundred works on the subject in its various branches.

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

TO CONTRIBUTORS.

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

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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NOTICE TO THE PUBLIC.

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CAN SPIRITUALISM BE SAFELY IGNORED?

We wish to discuss this question on *a priori* grounds, apart from the circumstance of Spiritualism being a proven fact. It is supposed by the devotees, both of religion and science, that they can ignore this truth and that their doing so will make no difference.

The attitude of both to this matter has always seemed to us a puzzling inconsistency. Religion might, like Abraham and Lot, meet angels unawares, and if met insultingly the consequences would be serious. Think, for instance, of what would have happened had Abraham, Moses, Joshua, Daniel, the Virgin Mary, and Paul, and Peter, met Spirits who voluntarily came to them, with the *a priori* "Beelzebub" of the Church in modern days. We presume the Church would allow that the loss in that case would have been incalculable, in which we agree with them. The fact is, these men and women were *reasonable*—which we are constrained to say, in spite of our habitual study to be courteous, the Church is not—and they met the fact as a fact.

The Church is misled in this mainly from the same sentiment that deceived the Jews in relation to all new teachers—the *old* teachers of our Church—and made them hunt them as heretics, and perpetrate that, to us, strangest, blindest, saddest of all crimes—the Cross of Calvary. The Church has not sufficiently inquired into the claims of these old teachers upon the credence of their time. They were always novel, and they appealed for acceptance to the reason and moral instincts of their age. They always clashed with the received notions of religious truth, and those received notions made these teachers heretical and also suffer to the death. The Church, then as now, made the mistake of imagining the *form* eternal, instead of the spirit. The exact parallel to a Pharisee is the man of the Church who says that his credal conception can know no advance, but will go on the same till the earth's work is wound up by some tremendous scene. Wherever that idea crusts over the soul of man it is woe to his advance, and there is the latent spirit to enact Gethsemane and Calvary again. It is this spirit with which religion all but unanimously confronts Spiritualism, though we on our part prefer the company of Simeon and Anna and the Apostolic band, and decline to join that phalanx.

Our surprise at science is, however, such that we feel indignant at it. We are a devotee of science. We are not only a reader but an experimenter. We like to surround ourself with the means of testing the thing said for ourself. We like to pull a flower to pieces and study it in health and in morbid conditions, that we may sight the laws that lie behind things. We are as exact in all spiritual investigation on the same principles. Spiritualism came to us as a *fact*, and of that fact we asked the How, the Whence, the Whither, and the Why? It has not been to us a total pleasure. Very painful, very startling, we might say repulsive and horrible, has this investigation been to us. It is true we studied it under exceptional conditions, ourself being a medium, able to elicit its phenomena alone and track it step by step in its bearings. It has been to us, from our passionate love of science, an absorbing pursuit, many a night being spent over a single point, and many a long day's thinking over distracting problems. It will probably be to us the science of our earthly life; perhaps for many a year after we depart this scene. This life will be too short to generalise all its splendours but we hope before our death-hour comes to shew that nothing

meets it but the ignorance of Materialism on the one hand and the superstitious follies of religion on the other. Intercourse with what is called a Spirit is no more to us than talking with a fellow man on earth, and we fully agree with our angel-guides that earth to the unseen is exactly parallel to a visit of the Japanese to the capital of England. The Spirits of the higher spheres, in fact, make a journey to the land of barbarians, just as Mr. Thompson has done to Central Africa. There are difficulties as yet in the free intercourse, but no more than met the intercourse of Europe and England one hundred years ago. The steam-ship, telegraph, railway, and post settled the latter, and a little patience in mastering the method will make it as commonplace for a dead being, as he is called, to walk Pall Mall in open sight, as he does in fact, though unseen; and talk to us at our tea-table, though our coarse diet may not suit *his* palate; or as in the instances of Paul and John, for a man or woman to make a journey into the Unseen and be conscious of it on return, as they now do in thousands at night while asleep, without knowing it when they awaken. Spiritualism, from many investigations, we affirm to be simply the science of the higher facts of human life, and no more.

We hold that all that hinders this thing called Spiritualism is the ignorance of what will yet be called—probably fifty years hence—the blind darkness of the Dark Ages that culminated in the nineteenth century. We say deliberately, on facts that all can test for themselves with method and patience—and they must not talk of science if they do not—that not many years hence the sneers of Huxley, and Tyndall, and Spurgeon and his school, at this the sublimest science yet discovered, will be laughed at in derision as the *a priori* assumptions of pretenders to science, and ecclesiastical bigots. It is the simplest thing out, if you will look at it with method and scientific patience. And if you do you will meet some of the sublime inner secrets of nature such as will make all that science knows now a trivial thing, but which our own life is too short to compass.

But the great need in it is a *man*. Never venture near it if you are not a full-orbed man, or determined to be it, for like to like is the canon of intercourse. Would Huxley take the trouble to lecture to a lot of Zulus? If not, let Science, let the Church, educate themselves first into all-round, godly, pure, intellectual, noble manhood, that they may be able to sit as learners to the higher manhood of the Spirit-world. If they do not they will have to get that manhood on the other side of life, for law—*compulsion*—is a grim fact in this universe. You can go into it at once, sit round a table, as you are, and meet a lot of mountebanks and perhaps worse, who amuse themselves at the chance of gulling a lot like the Lankestons of our time, or the religious feelrings. But understand, if you enter a circle with a conceited noddle, an assumptive soul, crammed full of *a priori* must-be's, you will meet Spirit men and women who will be as much amused as we were by our barber the other day because he would not believe our contention that the sun was larger than the earth and over 90,000,000 of miles away. We do not mean to say that angels, as we call them—they are angels, but men and women for all that—look angrily upon such ignorant scientists, &c., but they *cannot* touch them by that law of like to like. There is an atmosphere, an aura, around each one of us, as Dr. Gregory proved, and it is by that subtle part of our system they effect the intercourse. Life—bodily, intellectual, emotional, moral, religious, and active—makes that aura. If you live so as to make it what it should be you can talk with them as easily as you talk to your wife, if you are good enough to have one. Let sitters turn every one out who is impure, conceited, sensual in appetites, and then in a few sittings, if they persist, they will go on unto perfection, master the rudiments, get a lot of ideas knocked out of their heads, and with cleared-out brains, hearts, and consciences, get knowledge, facts, and laws that will shew them the secret of living.

We have stated the thing as we know it to be, and give the method which we know to be infallible. It is simple, but it has cost us what we hope never to go through again. Those who do will discover some of the most awful secrets of human life, of wickedness, of historical tragedies, and sad revolutions, as well as the opposite. But all must know that such facts have to be met beyond death; it is better to meet them here, that we may master the terrible downward pressure that is upon the race. If we do not, there is no keen sight required to see that this earth is going into another mediæval darkness, with the light of Greece and Rome behind, smothered by paganism, sensuality, and vice. Science is material; the Church is formal, and has lost its hold. Immortality is all but crushed out, and God as

well, and the restraints of manhood are thus gone. We could cite thinkers of our own time, not Spiritualists, who are not blind to the tendencies of the time. It is not the first time history has seen Degeneration as well as Evolution.

You have only to study the drink traffic, opium traffic, political ideas, the bestialness of society at large, of all nations, and ask what force is sufficient as it exists to lever up the mass. Science? yes! but not a materialistic science. An all-round science may, but nothing else. An intellectual blaze can soon be put out by this dense moral and religious darkness. To talk of science as it is, doing that reformatory work, is like lighting night with a tallow candle. The Church? yes, if it had facts, not dogmas. Spiritualism? yes! because it has the science that can awe and arouse men. We hold as Spiritualists that there is a fearful downward pressure from the unseen upon the seen to us, a pressure so vast, so awful, so subtle, so far-reaching and malignant, that history, as we know it, can find no parallel for its tremendous fact. We know it, we have tested it, we have felt it, and we say it can be scientifically got at by *all*. It is the secret of Nihilism, of personal horrors, of disease, and of much else. Know it, and you will know the remedy, and by that will remove nine-tenths of the evil that now crushes the race.

We hold, too, as Spiritualists that there is a waiting world of help, to encourage us, to minister to us, to enlighten us with new ideas of moral, social, and political life, and to shew us the way to scientific splendours that will make our lives a continual heaven; and earth, as well as those higher spheres of human life, the abode of holy souls—holy in deed and truth.

We hold that the facts already advanced are quite enough to make this clear. And we hold that no *fact* can be despised. Our assertions are bold—bold because felt—and the feeling is beneath, not beyond, the horror and the blessedness with which the knowledge inspires us. We have no interest in the matter beyond love to our fellow-man and our God. For ourselves we are safe in our death-hour, because we believe that as we live, so we die; and that means release personally from all the pressure of earth-life upon us. But there yet remains that vicarious pain with which the higher spheres of life look down upon that lower baseness which can only be called Hell.

Why, then, are these things despised? Simply because of the darkness which Church dogmas have inspired, and because so-called men of science refuse to believe anything but what at present they see. We ask, in the name of fairness and truth, that the fact, however small, however discordant, be studied with appropriate method and the patience that all science demands, and we ask it for the welfare of the human family of which we are all members. IOTA.

GOOD ADVICE.

In the course of a letter by W. D. Berchner, in the *Religio-Philosophical Journal*, the following suggestive criticisms are advanced. As indicating the drift of opinion among some of the American Spiritualists, and which opinions are beginning to be echoed here in England, we give the following a place in our columns, without necessarily endorsing all that is stated:—

“An overfed, craving, crude curiosity for strange signs, wonders, and the marvellous, has diverted the attention from the greater importance of purity, truthfulness in media and ourselves. Until media live honest and clean physically and spiritually, they possess not the slightest claim to respectful recognition. The more sensitive, therefore, who earnestly desire the best gifts, should be careful and prompt to quit all deception; cease their petty quarrels, cease from envy and covetousness, and the fulfillment of the prediction, ‘Let the Spiritualists alone and they will tear each other to pieces.’ Some modern media seem to have been unfortunate in the quality of their birth; nor is it difficult to discern the large lack of correct culture, affectional blood and brain purification among them. Instead of lying against each other, they should prove their individual superiority by the exhibition of the spirit of brotherly kindness, courtesy, patience, and peace. They should cease at once from the hellish cupidity and greed which prompt them to simulate form materialization; cease at once and forever from fraud and deceit in all manifestations. And is it not high time the decent portion of Spiritualists ceased their protection of these habitual criminals? If the guilty repent and prove by their subsequent deeds the sincerity of their repentance, forgive them, receive, encourage, and protect; but there should be no more white washing, no more glossing over fraud and knavery. He that covereth his sins shall not prosper. We cannot place too high a value upon sincere chaste thought. By the thought we conform and control the life. Media, virtuous and truthful, do not indulge in lying, not even ‘white lies,’ vainly so called, though mayhap there are many ‘lying spirits.’”

THE LATE MR. SERJEANT COX.

To the Editor of “LIGHT.”

SIR,—The accompanying letters to me from the late Mr. Serjeant Cox may be of interest to some of the readers of “LIGHT” at the present time.—Yours obediently,

W. F. BARRETT.

MY DEAR SIR,—The more I see of the phenomena the more I am satisfied that they are in some mysterious way the action of the medium—what I call *psychic* force—operating in undefined though not indefinite limits beyond the boundaries of the nerve structure. If it be not this and the intelligent force is OTHER than that of the medium, then the solution is that this world is inhabited by a race of beings imperceptible by our senses save in some rare physical conditions, and who are our INFERIORS in intelligence. Certainly they are not SPIRITS of the dead. I have not found a tittle of evidence shewing them to be such, and indeed all the evidence I have goes to NEGATIVE this theory.

The facts of somnambulism—now almost wholly admitted by the doctors, and asserted even by Carpenter himself—will explain many of the Spiritualistic phenomena—*thought-reading* (as it is called) more especially. Assume the mind of the medium to be in the same condition as that of a somnambule, and the communications are explained—alike what they do and what they do NOT. Thought-reading, so-called, is merely *brain sympathy*; the action of the fibres in my brain setting up a similar action in the fibres of your brain, just as two harps strung to the same pitch.

The physical acts, such as motions of solid bodies, are more difficult to explain—alike how the force is generated and how directed; but that both in some way proceed from the medium I have little doubt.

At all events, I think we ought not to accept so easy a method of accounting for anything difficult to be explained as by setting of it down to “Spirits” until we have exhausted every possible physical explanation.—Yours faithfully,

March 16th, 1877.

EDWARD WM. COX.

MY DEAR SIR,—I find the Spiritualists as hard to deal with as the Materialists. Having assumed the existence of Spirits of the dead—(the fact to be proved)—they set down every phenomenon to the direct action of Spirits and thus practically forbid SCIENTIFIC investigation of CAUSES. It is very easy to solve all problems by saying “a Spirit has done it.” Mr. Newton Crossland has gone to work in this way. If your mind is exhibiting any abnormal action, it is with him a Spirit controlling it. If a person is mischievous, he is *obsessed*, as they call it. Insanity is with them an evil Spirit.

But what we who desire to study the subject as a SCIENCE desire is to learn what is brain action, soul action, nerve action, and how much of the psychological phenomena are due to these and what to external influences. I am satisfied that a great deal more must be placed to the account of the individual structure than we have as yet suspected. There may be independent Spirits—but before we credit to their agency every fact we cannot at once account for (as the Spiritualists do) we must exhaust every possibility of action by the patient. The more I look into it the more I am satisfied that there is, as I have contended, a SOUL FORCE (psychic force) plus the vital force and the mental force, that operates beyond the range of the nerve force, and this force is the agent in many, though not all, of the phenomena of mediumship, and it is the sole agent in somnambulism.

I explain thought-reading (as it is called) thus:—The fibres of the brain are minute and sensitive to a degree quite inconceivable. We are surrounded by what Tyndall calls an ETHER, in which the molecular atmosphere is diffused. Our coarse sense nerves are moved only by impressions made by the molecular atmosphere. But the more delicate brain-fibres are affected by motions of the ether. Just as a string struck will cause by the atmospheric waves a similar motion (and consequent sound) on another string, so does the motion of the more delicate brain-fibres communicate its motion to other brain-fibres. These motions attend (if they are not in themselves) the act of thought—*mental* ideas and impressions. When I have an idea certain fibres in my brain are in motion. Thought-reading is really that motion of my fibres communicated through the ether to YOUR fibres, and thus giving to you the same idea that I have. However caused, of the fact of community of thought no person who has investigated can have a doubt. Think over this suggestion. It may give you a hint for your paper. It seems to me that *Community of Mind* would be a better term than that you have chosen.

There is another question to which I hope you will direct inquiry and publish the results—that which I have called “supersensuous perception.” It is, of course, identical with *clairvoyance*, but it avoids the prejudice that attaches to this latter name, and also assumes nothing as to the cause—for that misleading term, *clairvoyance*, is taken by the public to mean what it implies—clear SIGHT, and assumes that somehow the EYES SEE under what would be to the vulgar mind impossible circumstances. In FACT, it is not SEEING—the eye does not see

in such cases ; the rationale is that the mind obtains perception of external objects by SOME OTHER medium than the ordinary one of the SENSES. What that medium is, is the question to be answered by investigation, but whatever it is, it is NOT *clairvoyance* in the proper meaning of that term—it is not *seeing*.

To avoid this I have given to it the neutral name of *super-sensuous perception*, and if you approve it, pray adopt it.—Yours truly,

EDWARD WM. COX.

July 28th, 1877.

HOME MEDIUMSHIP.

In the course of a letter to the *Banner of Light* Mr. Charles Hamblet, of Farmington, State of Maine, narrates his home experiences in the following form :—

“I have witnessed the most convincing manifestations of spirit-power in my own family, my daughter being the medium. At times she would sit with her back to an organ, her hands being held in mine, and the organ would be played. At other times I would place paper and a pencil in the room unbeknown to her, and ask my little boy who is in the spirit-life to write to me ; and he complied with my request. Frequently this spirit-child would come and play with her by throwing a pillow from her bed to one side of the room and back again, playing in this way night after night, my wife and myself being in the same room. It used to be a pleasure to us to have him come. Sometimes he would write upon the headboard of the bed, as if with a hard substance that would scratch the varnish and remain there. A gentleman by the name of Reed, who was a great skeptic, wished to test this. I told him I would let her come to his place and stop with his wife, and she might hold her hands and be convinced. He replied he would then believe. I told him to be sure not to risk any nice piece of furniture, for it would be injured, but he said he would risk that, and the result was he had his name indelibly written on the headboard of a black walnut bedstead. He soon after wrote to me, saying he had seen enough to convince anyone.

“At one time, having a sitting at Mrs. Whittin’s, on Brackett-street, Portland (I then lived at the head of Spruce-street, on Emery), my daughter’s guides came and said they would go up to our house and get a thimble that belonged to my wife, fetch it there and carry it back. We examined her, according to their request, and found she had no such thimble in her pocket, or about her. Quicker than thought it was brought, and we all examined it. Then they said they would carry it back and I would find it on the mantel when I returned home. Upon reaching the house on our return I went in first, and found the thimble just as they stated.

“Many tests have been given through my wife ; one I will mention. At our little boy’s death, just after his burial, a Mr. Frothingham, who then preached in Portland, and attended his funeral, afterwards called to condole with us in our loss. He said : ‘Your little one is dead.’ My wife was then controlled by a Spirit who said : ‘He is not dead’ ; and addressed him for ten minutes or more in the Hebrew and Greek language, so perfect in expression that he said it was the best he ever heard, and a test to him ; and he felt my wife had a gift similar to those of the days of Pentecost ; that God was ever the same to grant us power to commune with our departed ones.”

Mrs. Galindo, 13, St. James’-street, Hyde Park, has kindly allowed some of her “Crystoleum” paintings to be exhibited at the rooms of the C.A.S., 38, Great Russell-street, where they may be seen and specimens purchased. We understand that Mrs. Galindo receives pupils for instruction in her very beautiful art.

ERRATUM.—In our notice of the *Psychological Review* last week, we spoke of the “Biographical Sketches of William Howitt,” which have just been commenced by our contemporary, and we intended to say that “the first part deals with his *childhood*.” A printer’s error, however, made us say that the first part deals with his *children* !

MATTER THROUGH MATTER.—M. Alex. Vincent (France), in a recent work informs us that he has had séances with a medium for automatic writing, which comes sometimes while he is in the trance from magnetism, sometimes while in the ordinary waking state. The communications are satisfactory, but M. Vincent asked the Spirit for some manifestation of action outside of the medium’s organism. In response, it was written that the Spirit would try to bring some object from outside into the séance-room. At various sittings subsequently this has been done ; the room on all occasions being perfectly closed. As to the mode of operation it was written : “I select an object by the aid of the medium’s psychic fluid when he is in the trance, and having rendered the object fluidic, bring it and pass it with myself through the wall ; when the medium is again entranced, I render it again material by the aid of other fluid borrowed from him.”—*Revue Spirite*.

A WORD FROM AMERICA.

To the Editor of “LIGHT.”

SIR,—I have for some time been pleased with the candid spirit and choice matter of your handsome journal, and have been especially pleased to notice the kindness and dignity which you manifest towards your fellow-workers who publish Spiritual journals. In this you set an example for some of our American liberal papers, which feel it a duty to pelt each other unmercifully, if certain sentiments are advocated that do not square with their own ideas. It is a singular fact that while Americans are generally exceedingly tolerant towards each other, and that while Spiritualism professes the broadest liberality towards those of differing beliefs, and to a certain extent possesses this liberality, yet a paper on one side will seem to consider a rival editor and his sympathisers as credulous simpletons for believing too much, while on the other side, the editor will hurl back fierce epithets upon the man who believes too little. It would save much trouble if there could be a little more reasoning on both sides. Is it not to be expected in this materialistic age, when scepticism puts its condemnatory language upon all things, that certain minds who may have come to believe in Spiritualism, may still have, although sincere, so much earthliness in their composition as not to be able to grasp with much clearness the subtleties of Spirit-communion, and so they honestly presume that certain mediums are fraudulent, when a more spiritually developed mind feels confident that they are genuine? The tendency of these ultra-sceptical minds, when not very benevolent, is to be harsh and to discourage mediumistic development, as well as to darken the cause, but then there is a good side to their efforts, inasmuch as they teach the really fraudulent mediums that it will not do to trifle with a sacred cause. But the other extreme will take almost everything and consider it genuine, and get into a towering rage against the sceptical Spiritualists, whom they read out of Spiritualism altogether. It is most desirable that our papers should come to the defence of mediums, for mediumship is the only direct gateway between Heaven and earth, and only spiritually receptive minds can perfectly understand it ; but it is not necessary for them to rave against their opponents on the plan of Guiteau while in court at Washington. Between these extremes we have more thoughtful and dignified journals, which manifest a gentler spirit towards all parties, and which do not convey the impression to a stranger that many of the leaders and principal lights in our cause are a set of vagabonds.

The old Church systems have schooled people in narrowness so long that when they break loose from them their first tendency is to be narrow in another direction and rush off into some extreme course, in which they are so sure they are right and all others wrong that they will slash right and left, not so much into the errors of men as into the men themselves. This is the old method and should be laid aside. I can see more and more, however, that there are large, harmonious, loving souls, who stand out luminously above the smoke of war, who are so broad as to tolerate differences of opinion, and so philosophical as to see mankind have come up in the midst of so many drawbacks, sorrows, and perverting conditions that they must be dealt gently with. If people at times need an earthquake or a tempest to arouse them, let these ruder manifestations occur only as in nature, at rare intervals.

This goodly city of Cincinnati, which is now my home, has a population of nearly three hundred thousand, has a famous educational system in its public schools, and is an important musical centre, having the largest music-hall in the United States, and one of the five great organs of the world. This organ is sixty feet high, possesses 6,232 pipes, and was built in Boston. Cincinnati is located on the Ohio river, a full day’s journey, or nearly 800 miles west of New York, and has its greatest attractions in its enchanting suburbs, which lie on its semi-circular amphitheatre of hills that look down some four hundred feet upon the whole city, and its silver girdle of river, and the Kentucky hills beyond.

We have a Spiritual Society here which is moving on prosperously. Dr. J. M. Peebles has been supplying our rostrum for a month back, and has warmed us up with his glowing spirit. The name of our Society is “The Union Spiritualists of Cincinnati,” and this word Union we like, because with all the strong individual natures that compose a Spiritual society it is well to have them feel that they must work together in unity of spirit and sink little differences of opinion. Among the good and true-souled English people who are constant attendants at our meetings is the family of Mr. Blinkhorn, who was for many years prominent in establishing and sustaining the Walsall

Spiritual Society in England. Mr. Blinkhorn says: "Some of our English people have wrong ideas of American Spiritualists, but I shall write home and tell them that I like them."

We have had several remarkable mediums in our midst, including Jesse Shepherd, Dr. R. W. Sour, and others; and these have been producing a deep impression among our cultured people, including judges, lawyers, physicians, &c. Dr. Sour is one of the most remarkable of living mediums. He will take one's own double slate, have a bit of pencil put inside and the slate tied up, then hold it out directly before the eyes in broad daylight, when the pencil will be heard writing within for some time. On opening the slate both sides will be found covered with writing, handsomely done, and signed in the exact autograph of some dear departed friend. Another phase of his mediumship is that of materialisation, in which he has lately come before some of the most acute minds of our city, under the severest possible test conditions, and quite confounded them. These consisted of fourteen members of the Literary Club of Cincinnati, who would not allow any of his own friends to be present nor permit him to wear or have any article of his own as large as a pea, having stripped him to the skin before and after the séance, and furnished him with their own clothing and a simple curtain for him to get behind in a corner of a room which belongs to one of the members, and would not allow him even the partial darkness which is usually supposed to be necessary. What was their surprise after he had become entranced to see full-sized male and female forms come out, one of whom drew away the curtain and shewed the medium simultaneously! When the séance was over they were so well satisfied that they handed him fifty dollars. Besides these phases of mediumship Dr. Sour will sometimes go into a trance in absolute darkness, and in thirty minutes a life-sized crayon drawing, beautifully shaded, will be executed, and this will be found to be an admirable likeness of a departed friend, such as the best crayon artists would scarcely equal in one or two weeks. Does not this shew that there are other eyes and swifter intellects than those which belong to this earthly sphere?

Before closing this letter I desire to speak of some new and progressive steps in medical education which we have initiated in this city. The American Eclectic Medical College of Cincinnati, a chartered institution of six years' standing, possessing an excellent outfit in the way of an Anatomical Museum, &c., has laid aside all coarse drugs and fierce remedies and adopted the refined psychological, magnetic, electric, hydropathic, hygienic, chromopathic, and other forces of nature. The Dean, Dr. Wilson Nicely, and a majority of the working professors are Spiritualists. Dr. J. M. Peebles is to take the chair of Ontology, Biodynamics, and Nervous Diseases; our famous medium, Dr. Sour, is to be Professor of Materia Medica; Dr. J. W. Dennis, one of our most skilful dentists, is Professor of Oral Surgery; Dr. B. K. Maltby, A.M., of Psychology, &c. Six other professors take the usual branches of a medical education, while the chair of Chromopathy and Magnetology is already occupied by myself. As these terms are somewhat new, I would state that Chromopathy is the science of healing by light and colour, which is already producing marvellous results, while Magnetology includes ferromagnetism, animal magnetism, psycho-magnetism, and the philosophy of the fine forces generally. I was led into a knowledge of this new world of forces by aid of the higher life and was enabled to embody the basic principles of atomic, ethereal, chemical, chromatic, psychic, and physiological action in my "Principles of Light and Colour."

When we learn properly to heal and upbuild humanity through these fine forces we shall accomplish our work far more powerfully, safely and permanently than under the old methods, and moreover, build up the mental and spiritual nature far more effectively.—I remain, yours with esteem,

EDWIN D. BABBITT, M.D.

200, Main-street,
Cincinnati, Ohio.

It is at home that every man must be known, by those who would make a just estimate either of his virtue or felicity; for smiles and embroidery are alike occasional; and the mind is often dressed for show in painted honour and fictitious benevolence.

Leaves seem light, and useless, and idle, and wavering, and changeable—they even dance; yet God has made them part of the oak. In so doing He has given us a lesson, not to deny the stout-heartedness within, because we see the lightness without.

A BABY THAT SEES SPIRIT.

A family by the name of Mack, residing in the north side of town, lost a daughter but a short time ago. She was between six and seven years of age. A baby sister, two and a half years old, was the only remaining child. "When Myrtle died," says the mother, "I thought the greatest trial would be when baby should miss her sister, for she was very much attached to her. On returning from the grave I seated her in the arm chair, and was preparing for my domestic duties, when a clapping of little hands arrested my attention, and an exclamation from baby, 'That's Myrtle!' fell upon my ear; and not a day has passed, but she has seen and told us of the presence of our darling. One day she said: 'Myrtle and grandma!' She had never seen her grandmother, who is now in spirit life. One day I was out in the garden with her, and she said 'There comes Myrtle!' and ran from me as though she was going to meet some one, and returned again with no sign of disappointment. All her movements were as natural as though she had met her sister, and accompanied her to my side. Again she said, holding out her little hands as if to receive something, 'Myrtle brings flowers.' Again she said, 'Johnnie is coming with his baby.' Johnny is a neighbor's little boy. No one knew that this family had lost a babe, and it was so strange that a neighbor went to Johnnie's mother to inquire if it was so, and received an affirmative answer."—*Colorado Republic*.

JUST OUT OF SIGHT.

In idle reverie one winter day,
I watched the narrow vista of a street,
Where crowds of men, with noisy hurrying feet
And eager eyes, went on their restless way;
Idly I noticed where the boundary lay,
At which the distance did my vision cheat,
Past which each figure, fading fast, did fleet,
And seemed to melt and vanish in the grey.

Sudden, thus came to me a thought oft told,
But newly shining then like flash of light;
This death, the dread of which turns us so cold,
Outside of our own fears has no strong hold,
'Tis but a boundary past, where yet our friends
Are walking still—"Just out of sight."

Scribner's Magazine.

MISS MULLOCK ON SIR W. NOEL PATON'S PICTURE, "THE SILVER CORD LOOSED."

"I have had so little happiness as yet beneath the sun.
That I have called the shadow sunlight; and the merest
frosty moonlight
I have, weeping, blest the Lord for; as if daylight had
begun;
Till He sent a sudden angel, with a glorious sweet evangel
Changing this poor earth to Heaven
Oh! the strangeness of the feeling, oh! the infinite revealing,
To think how God must love me, to make me so content!"

AN EXCELLENT SEANCE WITH MISS WOOD of Newcastle, was held at 38, Great Russell-street, Bloomsbury, W.C., on Saturday evening, 8th inst., when a fair muster of members witnessed some "form manifestations" through her mediumship. The test conditions on this occasion were more perfect than at previous séances, and were of such a nature as to preclude participation in the results on the part of the medium without detection, notwithstanding which the manifestations were of a higher satisfactory character. Members desirous of availing themselves of Miss Wood's mediumship are invited to communicate with the undersigned. Several have expressed a wish for a series of sittings, and as soon as arrangements can be effected, due announcement will be made. In the meantime occasional séances will be arranged as opportunity offers.—THOS. BLYTON, Sec., Central Association of Spiritualists.

"Ideas, feelings, delusions, name them how you will, recur in cycles, although events and tangible bodies, as we term time's realities, pass away. There are some things (of the unseen) we would give anything to know, things on which certainty would completely alter all our ideas, our hopes, our regrets. Ignorant as we are of the coast to which we are bound, its distance, its climate, and its necessities, how can we tell what to pack up, and what to leave behind? To be sure, regarding things material for that journey, we are saved all trouble of selection; but there is yet much room for anxiety concerning the outfit for the soul."—From White Melville's "Bones and I." Chapman and Hall.

SPIRITUALISM IN LONDON & THE PROVINCES.

CENTRAL ASSOCIATION OF SPIRITUALISTS.

The conversazione, at 38, Great Russell-street, on Monday evening last, was a great success. The rooms were well filled, and the company evidently enjoyed themselves greatly. The evening was, for the most part, devoted to recitations and music, several talented *artistes* kindly giving their valuable services. The committee also have to thank some generous friends for liberal contributions of fruits and flowers. During the evening, Mr. E. W. Wallis gave a narrative of his recent experiences in America. This we print in another part of the present number of "LIGHT."

GOSWELL HALL.

On Sunday last Mr. E. W. Wallis occupied the platform of the above hall, both morning and evening, this being his first appearance before a London audience since his return from America. In the morning a select company assembled to hear what the guides had to say on "The Value and Dangers of Mediumship." Mediumship was described as the foundation-stone of Spiritualism, for without it Spiritualism would have had no existence. Consequently, the guides counselled Spiritualists to be watchful, kind, and just towards those who are used as instruments by our loved ones, to communicate and prove to us that they still live and love. From this point the guides dilated in an eloquent and elaborate strain on the value and use of mediumship. It was with regret they had to confess to what a large extent the dangers had been ignored. Had more time and attention been devoted to the careful study of mediumship and its requirements, instead of so much running hither and thither after the marvellous, more solid good would have been brought about than we can boast of to-day. Great dangers arise from mediums themselves, *i.e.*, from their ignorance, allied with a strong desire to attain notoriety for the production of this, that, or the other wonderful manifestation. In short, as far as mediums are concerned, like other folks, their gifts are not always graces, as recent experiences have clearly shewn. Great dangers also arise from the manner in which many persons are wont to bow down and worship mediums, instead of treating them as men and brothers. Taken altogether it was a splendid oration, full of sound practical advice to mediums and Spiritualists. The evening lecture was graced with the very commercial-like title of "Profit and Loss," which gave rise to many surmises as to what the guides were going to make out of it, the text in full being, "What shall it profit a man if he gain the whole world, and lose his own soul at the last?" The subject was treated with much more enthusiasm than that of the morning, owing in a great measure, no doubt, to the very large and sympathetic audience, in conjunction with the fact that a distorted rendering of the text was carefully and effectually analysed. The various modes presented of how the world is gained and the soul lost are too numerous to recite, and it need hardly be mentioned that the preachers and teachers of some of the popular doctrines came in for their due share of criticism. Mr. Wallis and his guides are to be congratulated on the marked improvement in their language and forcible delivery. Let us hope that our friend will be able to visit London more frequently than has hitherto been the case.—RES-FACTA.

QUEBEC HALL.

"Variety in Nature" formed the subject of Sunday evening's address. After referring in a pleasing manner to the ordinary works of Creation, which were infinite in their varied appearances, Mr. MacDonnell sought for the same characteristic in the human mind, which he maintained presumably should not be constituted differently. The Christian churches, we were told, were fixtures of thought in perfect uniformity, each one with its own creeds or declarations of faith, which was unnatural and degrading. The Founder of the Christian religion, who was not the founder of the churches, set up no dogmas of faith, nor even did he teach any social or political doctrines. He left room for the play of nature in the mind of man, proposing conscience as each man's own judge. Some interest was excited by the experiences of several speakers who addressed the room on the question. One stranger attacked the address as a series of truisms which left no room for discussion!

KEIGHLEY.

An event, unique in character, has recently transpired in this cosy little Yorkshire town, which will long be remembered with pleasure by all concerned, marking as it did the thirtieth anniversary of the introduction of Spiritualism into this country. The celebration, for such in character was the event alluded to, was conceived and executed by the committee and friends of the Keighley "Spiritual Brotherhood," Mr. John Pickles, the chairman, working energetically to that end, and being ably assisted by Mr. J. Smith, the hon. secretary. Indeed, so earnestly did all work that a most successful issue was achieved. The proceedings consisted of a public tea and meeting on Saturday, July 8th, and a series of two services on the day following, of which the subjoined account presents the salient particulars. The objects the Committee of Management had in view were the

presentation of the portraits of the three pioneer workers in the movement—*viz.*, Messrs. John Wright, Abraham Shackleton, and David Weatherhead; the two first-named persons, and the family of the last-named gentleman, who has passed hence, being the recipients of the gifts. In 1853 Mr. David Richmond, then from the Shakers, of America, brought the particulars of Spirit phenomena with him to this country, and, paying a visit to Keighley, called upon Mr. David Weatherhead to present the matter to the attention of that gentleman. As a result of the interview, a public meeting was held, at which table manifestations were obtained, through mediums discovered in the body of the audience, by Mr. Richmond, who delivered an explanatory address. Mr. Weatherhead became convinced of the truth of Spirit intercourse, and at once entered heartily into the matter, sparing neither time, pains, nor purse in his zeal. He established the first printing press in the movement, printed the first English Spiritual periodical, the *Yorkshire Spiritual Telegraph*, and caused the circulation of innumerable tracts, pamphlets, &c., throughout the kingdom, and subsequently erected, at his own expense, the comfortable and commodious building used by the Society at the present time. He contentedly bore all the expenses involved, and during his residence in the flesh was a true pillar of the cause. Messrs. Wright and Shackleton were the two trance mediums developed in the early days; they have literally grown grey in the work. Their labours have been free of price, and as speakers, healers, and clairvoyants they have rendered valuable service to the cause. To do honour to these workers and to express the high esteem in which they were held, the recent presentation was arranged. On Saturday the proceedings were opened by a tea, at which a very large company sat down. At seven o'clock the public meeting was opened by the chairman, Mr. J. Clapham, who said: "Ladies and gentlemen, we are met here to-night to shew our gratitude to the late Mr. Weatherhead, and also to Mr. Shackleton and Mr. Wright, for their past services. Keighley was the place where Spiritualism was first promulgated in this country, being introduced to us by Mr. David Richmond, of Darlington, who, with the assistance of Mr. Weatherhead, was enabled to deliver three lectures upon the subject in the Workingmen's Hall, in June, 1853. The issues were, that Mr. Weatherhead took steps which resulted in the formation of the Society which exists at the present time, and soon afterwards the mediums named were developed, and they are still serving us to-day. These gentlemen, with Mr. Weatherhead, were the main stays of the cause, and Mr. Weatherhead, during his life here, spared neither time nor means in spreading abroad this grand truth. It was he who established the first printing press, and distributed tracts, pamphlets, and other literature broadcast, the materials for which were largely obtained through mediumship. He it was who bore the entire expense of the erection of the Lyceum buildings, and in many other ways testified his earnestness and devotion to the cause. The outcome of his labours has been that to-day we have here a society in a flourishing condition, having one hundred and fifty members on the roll, some five or six active mediums constantly ministering to us, and a Sunday-school, composed of upwards of a hundred members. As, therefore, a slight mark of esteem and appreciation to these our pioneer workers, we are to-night to present to them the portraits before us, and all will join with me in saying they are most heartily deserved." The portraits, in oils, which are excellent specimens of the painter's art, were then presented. That to Mr. Wright was presented by Mr. John Scott, of Belfast; that to Mr. Shackleton by Mr. D. Richmond, of Darlington, and that of Mr. Weatherhead to his family, by Mr. J. J. Morse, of London, and suitable acknowledgments were made in each case. The proceedings were varied by some excellent singing and reciting by a glee party and several friends, and altogether the event was marked by a hearty enthusiasm which evidenced the full sympathy of all present in the event of the day.

On Sunday, the 9th inst., Mr. J. J. Morse delivered two trance addresses before very large audiences, the subjects being respectively, "Concerning Devils," and "Spiritualism: a Message of Peace and a Gospel of Hope," which were admitted to be among the best Mr. Morse has delivered in this town.

The series of meetings were held in the large Auction Hall of Mr. William Weatherhead, who very kindly placed it at the disposal of the Society free of cost. The above events will be long remembered by all present, and constitute an occasion that will be historical in its relations to the progress of Spiritualism in Great Britain.

LIVERPOOL.

At the meeting of the Psychological Society of this city, which holds its public "Sunday Lectures" in the Concert Hall, Mr. John Ainsworth, the worthy and esteemed honorary secretary, occupied the platform on the morning of the 9th inst., his subject being "Socialism," or the science of re-constructing human society on entirely new bases in Europe and America, by substituting the principle of association for that of competition in all branches of useful industry. He gave an interesting account of various co-operative experiments in different countries, and their results on the physical, social, moral, and spiritual condition of each population, quoting important documents, and pointing out with much force and eloquence not a

few refreshing, bright, and redeeming spots in the oasis of a vast desert of physical suffering and spiritual impurity. Still the fact remained that "Society," here and elsewhere, abounds with sad anomalies, since, in despite of material wealth, costly luxuries, the glitter and brilliancy of fashion, imposing displays of court-like splendour, far-extending magnificence on almost every side, with spacious crowded streets, vast warehouses, palatial buildings, together with docks and rivers bristling over with a forest of masts, representing commercial transactions over the whole habitable globe, weeping and wailing—Humanity, either nude or in rags—murmurs and complaints of over-wrought and under-paid industry, licentiousness, coarseness of expression, and the grossest acts of vice are spreading widely, like a hideous immoral contagion. Nihilism, Communism, Owenism, Humanitarianism, and other schemes to "set our house in order," were referred to in passing, but the lecturer thought that no permanent amelioration of our social evils could result from exclusive attempts at mere compensation; there must be no tyrant masters and abject slaves, in the reconciliation of such antagonistic elements as are involved in the adjustment of Capital and Labour, but the freest and fullest exercise of mutual religious principles, no man being superior to another, except in goodness and utility.

Dr. William Hitchman, M.R.C.S., &c., a former president of the Society, as well as a vice-president of the C.A.S. (late British National Association of Spiritualists), mounted the rostrum in the evening, it being the fiftieth anniversary of his "maiden speech," and gave an address on "The Demon of Socrates," by request, as this lecture, together with its companion discourse, "The Amulet of Pascal," have been received by Spiritualists and Psychologists with exceptional cordiality, as well as by several daily, weekly, monthly, and quarterly journals opposed to Spiritualism and spiritual agency in general. With regard to the various modes of interpretation, the doctor, from his observation of kindred facts, accepted the conclusion given of the Demon by Socrates himself—that he was checked, but never urged on, by an unseen intelligent force, not belonging to his own mental and physical constitution. He spoke of Socrates as the wisest and most virtuous man of Greece, and thought that the philosopher's life and character had fully borne out the accuracy of the Oracle of Delphi, when consulted by Chæropho, shewing that, psychologically speaking, the wise interrogatories of mortals are respected by super-human agents as inspirations of conscience. Dr. Hitchman concluded his lecture as follows:—"Like unto the mercy of the divinest Saviour, knowledge that is true, beautiful, and good, is twice blessed—blessing him that gives and him that receives, endowing the faithful philosopher, or alumnus of Nature, with a power and faculty akin to that of Eos herself, when she opened with her fingers the gates of the East, poured dew on the earth, and made the flowers grow. Lovely, also, shall our lives be, as in some Paradise regained, if, with nobility of character, we pursue ardently and devoutly the paths of natural truth and practical goodness, whose borders are garnished ever with buds of unexpanded beauty. and, having an approving conscience to the last, they shall sweetly terminate in that serene, unclouded sunset which heralds the first appearance of Heaven's light, and the eye of the soul awakens in the spiritual dawn of eternal day." Mr. Joseph Shepherd, the veteran Free-thinker, made as usual an admirable chairman, and the large audience was evidently much gratified.

MIDDLESBROUGH.

Last Sunday, the 9th inst., our services were conducted by the Rev. W. Stoddart, B.A., morning and evening. In the evening he gave a lecture to a good audience on "Is there a God?" and to any thoughtful mind the arguments he used must have gone far to satisfy them as to the existence of a Supreme Ruler of the universe. It was a splendid lecture, full of trenchant denunciations of the creed of Atheism, and also of the degrading ideas about God propagated by the orthodoxy of to-day. He shewed how Spiritualism, with its demonstration of Spirit, was a grand revelation of God, and how, by cultivating our spiritual faculties, we could get the clearest conception of God, as "spiritual things can only be spiritually discerned." Next Sunday Mr. Stoddart will conduct the services, and in the evening will lecture on "The Character and Will of God"; and in the afternoon we hope to hold an open-air meeting, when Mr. Stoddart will deliver an address. We have started a circle on Thursday evenings, and one on Sunday evening after the services, for members of the Association, and hope soon to have some first-class mediums to bring before the public.—CHARLES COATES, Secretary.

NEWCASTLE-ON-TYNE.

NEWCASTLE-ON-TYNE.—Last Sunday evening the friends at Weirs Court were entertained with a most interesting and able address from Mr. T. P. Barkas, entitled "The Natural Body." In an able and concise discourse Mr. Barkas traced the evolution of man through his varied developments until we find him as we now behold him,—the highest and most wonderful creation of the Divine hands. The lecturer was attentively listened to by an audience who intelligently drank in the various propositions of the discourse. Mr. W. Armstrong occupied the chair.

GATESHEAD.—The friends at this place of meeting gathered in good form on Sunday evening last to hear an address from the controls of Mr. J. G. Grey, who discoursed upon "The Dawning Light." He spoke in a very enthusiastic way, which met with the high appreciation of his audience. Mr. Thomas Dawson gave a very interesting reading, and the chair was ably filled by Mr. Jos. Stevenson, one of the vice-presidents.

FELLING.—Mr. Jno. Hall, of the Gateshead Society, gave a very interesting discourse on Sunday night last upon Spiritualism. This gentleman is a fresh speaker in the cause, and promises to be of fair value to the movement in the course of time.—NORTHUMBRIA.

WALSALL.

Mr. J. Bent, of Leicester, delivered two trance lectures here on Sunday last, before very good audiences. The controls of the medium selected for the morning subject "Immortality: a Divine Proof of God's Love to Man;" and in the evening they discoursed upon "The Champions of Right." The friends were exceedingly pleased to see Mr. Bent looking so well after his recent severe indisposition, and trust that he may soon be completely restored to his usual health.

J. TIBBITTS, Sec.

TO CORRESPONDENTS.

A. A.—We have no doubt you will be admitted. As far as we know, there are no restrictions that will prevent you.

PHYSICAL.—You can, if a member of the C.A.S., arrange for admission to one of the séances, on application to the secretary.

PSYCHIC FORCE.—You can judge of the attitude of mind of the late Serjeant Cox if you will read the letters which he addressed to Professor Barrett, and which we print in the present number.

O. E.—We believe there are many Spiritualists in your neighbourhood, but we regret our inability to give you their names and addresses. Why not advertise in a local paper?

WORK OF THE COMING WEEK.

LONDON.

Sunday, July 16.—Goswell Hall. Spiritualist Picnic, Epping Forest. (See advertisement.)

„ July 16.—Quebec Hall. Lecture, Mr. Iver MacDonnell.

Tuesday, July 18.—Quebec Hall. Lecture, Mr. Wilson.

Friday, July 21.—Central Association of Spiritualists, 38, Great Russell-street. Members' Weekly Free Séance, at 8 p.m.

PROVINCES.

Public meetings are held every Sunday in Liverpool, Manchester, Oldham, Leeds, Bradford, Gateshead, Newcastle, Glasgow, Leicester, Nottingham, Belper, &c., &c. See our list of Societies on p. 2.

Societies advertising in "LIGHT" will have attention called to their advertisements, as above, without extra charge.

MR. WALTER HOWELL, the well-known trance speaker, sails on the 29th inst., in the ss. *Wyoming*, for New York. During his absence from England he contemplates visiting America, Australia, and India.

The members of the Dalston Association have, during the past three months, been sitting regularly for development, two special circles having been formed for that purpose. In one circle very satisfactory progress has been made, and a lady member has manifested decided signs of mediumship which promises to be of a very serviceable character.

MANNED BY AN UNSEEN CREW.—A specimen of boat sailing extraordinary was witnessed down the bay yesterday afternoon by ten or more gentlemen of this city. The cat-rigged boat Wanderer had conveyed a party to Bullock's Point for a shore dinner, and after the party had landed the boat was made fast to the wharf. A strong wind was blowing from the south, and the boat slipped her moorings and went sailing gaily o'er the waves in the direction of Pawtuxet, but running as straight as if steered by a master hand. The craft finally grounded on the shore near Pawtuxet, where she remained about half an hour. Then the former mysterious occurrence was repeated, for, as if controlled by unseen spirits, the boat veered about and came sailing majestically back over the water, landing within fifty feet of the place from whence she started. That a boat could sail from one side of the bay to the other, come about and return to almost the identical spot from whence she started, without some guiding power at the helm, seems passing strange, but the story is vouched for by "ten good men and true."—*Providence Press*.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: July 16th; STAMFORD: July 23rd; GOSWELL HALL: July 30th; CARDIFF: August 6th and 7th; WALSALL: August 13th; PLYMOUTH: August 20th; FALMOUTH: August 27th; CORNWALL DISTRICT: end of August; GATESHEAD: September 3rd and 4th.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road Dalston, London, E.—[Advt.]

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N. B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. Robert Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

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

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

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

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

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sésances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sésance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means: if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.