

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.)"

TIME, SPACE, AND ETERNITY.

This little book,* which I remember long ago—years before Mr. Crookes first mentioned it to Serjeant Cox and me—has always appeared to contain arguments and thoughts which a Spiritualist should sympathise with. Serjeant Cox, being thus introduced to it, employed some of them at the close of his "Introduction to Psychology," but he has by no means exhausted or even fully stated the curious speculations contained in those sixty little pages. We are so accustomed to take things as we see them, accepting surface explanations, that many of us have carried the same method into our dealings with the supersensuous phenomena of which we know so little. It may be well to reflect that sometimes things are demonstrably *not* what they seem. Some elementary considerations will shew this. Light travels at the rate of about 200,000 miles in a second. The sun, therefore, being 92½ millions of miles distant, has risen eight minutes before it becomes visible to us. It takes fifty-four minutes for a ray to come to us from Jupiter; two hours from Uranus; and no less than twelve years from that glorious star Vega in the Lyre. This calculation might be indefinitely prolonged, till the mind refused to take in the facts: *e.g.*, from a star of third magnitude a ray of light takes thirty years to reach us, and from one of the seventh, 180 years, while from one of the twelfth magnitude, perceptible only through a very good telescope, the ray which meets the eye has left the star 4,000 years ago. Nothing, then, is more sure than that *we do not see any star as it is*. Vega appears to our eye as it was twelve years and more ago, and, for aught we know to the contrary, its light may have been finally quenched before the child of ten years old, who wonders at its glory, first drew the breath of life.

Reverse these considerations, and see what views are opened out. Imagine the universe peopled with beings like ourselves, gifted with the requisite power of vision, or a sufficiently good telescope. What would happen? An observer on the sun would see this earth as it was eight minutes before. An observer in Vega would see what occurred more than twelve years before; and a denizen of a twelfth magnitude star might now be gazing on the palmy days of Memphis, and be tracing the adventures of Abraham and Lot. So then, Omniscience and Omnipresence are one and the same thing. Only postulate an intelligent observer placed at every point in space—omnipresent—and he would see at a glance all that ever occurred; he would be omniscient. The extension of space is identical with that of time. A human being capable of being transmitted through space—*i. e.*, delivered from the prison-house of the body—might see from one fixed star Galileo before the Inquisition; from another St. Augustine as he brought Britain into relation with the highest civilisation of that far-off epoch; from another the Battle of Waterloo, and from yet another the pomp and splendour of Solomon in all his glory. The universe preserves an imperishable record of the past, and is in very truth the scroll of the book of God's remembrance. It is not alone on the floor of the secret chamber that the blood-stain of murder is indelibly fixed, but the hideous details are photographed with faultless accuracy and imperishable permanence on the ether of Space.

Carry on this thought. Let our observer with infinite power of vision be placed on a star of the twelfth magnitude. He sees before him the history of Abraham. Let him be moved rapidly forward with such speed that in an hour he comes to the distance from the earth at which the sun is fixed. Imagine this, and you will have this unquestionable result. Your observer has had before his eye the entire history of the world from that distant time till eight minutes ago, and he has seen it all in an hour. He has lived this 4,000 years in a single hour. *In annihilating the ordinary conditions of Space you have also killed the limitations of time.* In one hour he has lived 4,000 years; and if for the hour you substitute a second, in that flash of time he would have summed up the events of forty centuries. That with the higher and more developed Spirits "a thousand years are as one day" may conceivably be a literal truth. And what seem to us to be the indisputable facts of time and space may be demonstrably false conceptions, belonging only to an elementary state of being.

These sublime conceptions are susceptible of further application. Imagine that the light, and with it the reflection of some earthly occurrence, arrives at a star in twenty years, and that our observer mounts to this same star in twenty years and one day, starting, say, at the moment when a particular rose began to bloom. He will find there an image of this rose as it was one day before it began to blossom, and if he were endowed with infinite powers of sight and observation, he would have had time and means of studying for twenty years the changes which occurred to that rose in a single day. So we have a microscope for time: as the lens enlarges a thousand times the space a tiny object occupies, so here we have a means of enlarging a momentary occurrence to the magnitude of a century.

Nor is it difficult to shew by a single consideration how absolutely fictitious are our conceptions of time. Imagine that from this moment the course of the stars and of our earth becomes twice as rapid as before. The year is six months; the day twelve hours: the normal duration of life half three-score and ten years. The hands of the clock would travel twice as fast; all the processes of nature would proceed with double rapidity. How should we be affected by the change? We should know *none*. Our thirty-five years would pass as the seventy did; our days would be as full of busy idleness, or strenuous toil; our night's rest would not be perceptibly diminished. We should be to all outward seeming as we were. A similar result would follow if the period and processes of life were accelerated a million times, or if they were reduced to the smallest conceivable point. There may be in the minutest globule of water a microscopic animalcule whose ideas on these matters are as lofty, and as misguided, as our own. For whether any space of time is what we call long or short depends solely upon our standard of comparison and measurement. Compared with that endless duration which we call eternity, the question is not susceptible of answer. Time is not necessary for the origination or existence of an idea, but only for its communication. The idea exists as independently of time as the entire history of the world does. "*Time is only the rhythm of the world's history.*"

And what of space? As, in reference to eternity, finite time vanishes, so in reference to endless space the entire created universe is an inappreciable point. Reduce the standards of measurement in the same way as we reduce the standards of time, and a similar result follows. If our solar system were, in all its infinite details, suddenly contracted to the size of a globule of water, or a grain of sand, we should move and exist with the same freedom from restraint, and be absolutely unconscious that any change had taken place. Unless we had a standard of comparison we should be in blissful ignorance, though our stature were but the decillionth of an inch, and our world were of micro-

* The Stars and the Earth." London: Balliere, Tindall, and Cox, 1880.

scopic magnitude. Time and space are human conceptions, methods of contemplation incident to our present state of existence; and no more inherently true than is the human conception of life as necessarily consisting of conception, growth, decay, and death. It may be said in reference to these methods of dealing with time and space, that we have only narrowed them down to an infinitely small point, and have not really got rid of them. Scientifically it may be replied that, in its strictest sense, the idea of the infinitely small is the same as the idea of nothing. As long as something more than nothing remains we must continue to divide it. The end is only reached when we have got to that which is no further divisible, *i.e.*, "a point without parts and magnitude."

But it is possible by a simple illustration still more completely to bring home to the mind the fact that space, as far as it is within the scope of our senses, does not exist in the expanded and varied forms which we see around us, but that these are dependent on our human methods of perception. We are familiar with the magic lantern. It is so constructed that a picture painted in colours on glass is thrown upon a lens, which has the property of refracting all rays that fall on its surface, and focussing them in a single point. Through this point they pass and expand the picture, diverging from one another as much as they previously converged. Now, given perfect lenses, and a perfectly smooth surface on which the picture is to be cast, if the lantern be brought so near to the surface that the focus falls on it, the light would appear as a single distinct minute bright point. Yet that tiny speck of light contains the whole of the picture with all its details of form and colour; and the withdrawal of the lantern will cause these to become visible to our imperfect senses. They are then no less in the point of light than in the expanded picture, but our eyes are not constructed to see them. The *surface* has become a *point*: that point contains all the varied, distinct parts of the surface; and it results that the differences which appear by the separation and juxtaposition of the component parts do not require space as absolutely necessary to their existence, but that one single, indivisible point may contain them all. Only when we want to see them we must expand our *point* into a *surface*.

These considerations, which pretend only to be conceivably possible, *i.e.*, not contrary to the laws of thought, are, I think, interesting from the point of view of an observant Spiritualist. They lead up directly to Zöllner's conception of a Fourth Dimension in Space. They are calculated to make us pause before we explain all the mysterious phenomena of Spiritualism by what is called "rude common sense" a most unsafe and treacherous guide in such matters. Already we see reason to distrust the evidence of our senses in matters of daily life. How shall they pilot us safely in the midst of new and unimagined difficulties when the average experience of mankind is traversed and contradicted, as in the tying of knots on an endless cord, and in the defiance of ordinary laws that govern matter, recorded, among many other observers, by Zöllner in his "Transcendental Physics"? In dealing with the phenomena that meet us on the very threshold of an investigation into mediumship, it is surely well that we use "common sense" guardedly, pondering how it treats us even when we watch the sun rising and setting, and wondering by how much all marvels would be diminished, and most problems be solved, if we had but mastered the great problem of all, *Know thyself*.

M.A. (OXON.)

THE "PSYCHOLOGICAL REVIEW."

The August number of this periodical contains the conclusion of the extraordinary collection of narratives entitled, "Ghostly Visitors," and which we see are to be published in a separate form; a curious article by Mrs. Howitt-Watts on the "Mystical Death of the Insane"; the second part of "Krishna and Christ," by Arthur Lillie; and an article on "Psychography," to the most important feature of which we have devoted another column. The remainder of the number is made up with a further instalment of "The Great Kingsbury Puzzle," a letter on the "Law of Deterioration," the usual "Monthly Summary," and "Notes and Comments."

During the past week a number of visitors made a call at the premises of the Central Association of Spiritualists, where a cordial welcome is accorded and information obtained.

A DREAM.

In the course of an address by Dr. Hack Tuke, delivered last year as President of the Medico-Psychological Association, at the annual meeting of the Society, he was speaking of the "creation of an almost new character—the asylum superintendent," the need for which had arisen in consequence of the revolution which had taken place in the asylums of this country, and the system under which they were managed. He then narrated the following:—

One Sunday afternoon, some years ago, Dr. Ray [of Philadelphia] fell asleep in his chair while reading old Fuller's portraits of the Good Merchant, the Good Judge, the Good Soldier, &c., in his work entitled, "The Holy and Profane State," and so sleeping, dreamed he read a MS., the first chapter of which was headed, "The Good Superintendent." Awakening from his nap by the tongs falling on the hearth, the doctor determined to reproduce from memory as much of his dream as possible for the benefit of his brethren. One of these recovered fragments runs thus:—"The Good Superintendent hath considered well his qualifications for the office he hath assumed, and been governed not more by a regard for his fortunes than by a hearty desire to benefit his fellow-men. . . . To fix his hold on the confidence and goodwill of his patients he spareth no effort, though it may consume his time and tax his patience, or encroach seemingly on the dignity of his office. A formal walk through the wards, and the ordering of a few drugs, compriseth but a small part of his means for restoring the troubled mind. To prepare for this work, and to make other means effectual, he carefully studieth the mental movements of his patients. He never grudges the moments spent in quiet, familiar intercourse with them, for thereby he gaineth many glimpses of their inner life that may help him in their treatment. He maketh himself the centre of their system round which they all revolve, being held in their places by the attraction of respect and confidence."

Proceeding with his address, Dr. Tuke says:—"And much more so admirable that it is difficult to stay one's hand. You will, I think, agree with me that what Dr. Ray dreamed is better than what many write when they are wide awake, and those familiar with Dr. Ray's career and his character will be of the opinion of another Transatlantic worthy (Dr. John Gray, of Utica), that in this act of unconscious cerebration the dreamer unwittingly described himself."

THE EVIDENCE OF EXTRAORDINARY EVENTS.

(To the Editor of the "Spectator.")

SIR, In an article in your issue of July 29th, on the evidence required for the belief of events beyond the ordinary experience of the senses, you refer to the instances mentioned by Miss Colbe, in a volume just published, where the dying man, at his last moment, seems to have had a vision of those who had gone before, filling his passing spirit with delight and wonder. Such occurrences as these, you argue, are not to be treated as simply incredible, when supported by sound, ordinary evidence. But they are open to the obvious objection that the vision might be purely subjective, and that when the dying man seemed to see his dead brother standing before him it was probably only an act of exalted imagination, due to the excited state of his brain at the moment of death. Of course, it must always be impossible conclusively to establish the external reality of the manifestation in such a case. But an instance occurred within my own knowledge, in which the presumption that the vision arose from dwelling on the thoughts of a departed object of affection was strongly rebutted by the circumstances of the case.

Between forty and fifty years ago, a young girl, a near connection of mine, was dying of consumption. She had lain for some days in a prostrate condition, taking no notice of anything, when she opened her eyes, and, looking upwards, said slowly,—"Susan and Jane—and Ellen!" as if recognising the presence of her three sisters, who had previously died of the same disease. Then, after a short pause, "And Edward, too!" she continued, naming a brother then supposed to be alive and well in India, as if surprised at seeing him in the company. She said no more, and sank shortly afterwards. In course of the post, letters came from India announcing the death of Edward from an accident, a week or two previous to the death of his sister. This was told to me by an elder sister who nursed the dying girl, and was present at her bedside at the time of the apparent vision.

I am, Sir, &c.,

31, Queen Anne Street.

H. WEBBWOOD,

[The above letter appeared in last week's *Spectator*.—Ed.]

A SLATE-WRITING MANIFESTATION.

The following account of a slate-writing manifestation is exceptionally interesting and valuable, on account of the complete evidence it presents of the reality of the fact of "direct writing;" and also of the very strong evidence it presents as to the identity of the intelligence which produced the writing.

The account is taken from the current number of the *Psychological Review*, and is contained in an article entitled "Psychography," by John Wetherbee, of Boston, U.S.A. We have partly condensed the narrative, and partly copied the essential portions in the writer's own words, thus making it read more easily and consecutively for our purpose. We mention this to explain the absence of quotation marks. Mr. Wetherbee gives his account thus:—

Mr. Watkins, the slate-writing medium, wished me to see his manifestations, and I said, "If I can have everything my own way I will." He assented; and I said I would wait on him the next day in the afternoon. On my way to his rooms I stopped at a store, and bought two common slates with wooden frames. At my request some holes were bored in the frames, and I tied the slates together with strong twine, first putting a bit of pencil in the space between them. I then put this extemporised double slate—as I had firmly tied it—into my bag, and went to Mr. Watkins' rooms. I found him waiting for me. It was a bright sunny afternoon.

I took a seat at the table, Mr. Watkins sitting *vis-à-vis*. Pointing to some slates, he said, "Mr. Wetherbee, take them, and see that they are clean." Instead of doing so, I took the new slates out of my bag, tied together as I had tied them, laid them on the table, and placed my two hands flat on the top of the two slates, which of course, lay one on top of the other—forming, practically, a double slate—Mr. Watkins putting his hands on the top of mine. I soon felt and heard a slight scratching inside the slates under my hands. Mr. Watkins at once took his hands off mine, and we listened to the scratching so mysteriously being performed, which of itself was an interesting phenomenon, for there was movement of some kind without visible agency. The slates lay, as placed, under my hands—neither hands nor slates had been moved—in plain sight all the time. The scratching stopped with three sharp tappings, and I then untied the string and turned over the slates, and on one of the closed faces was an intelligent, legibly-written letter, beginning with, "My dear son-in-law," speaking of my wife, and signed "William Beales." I use real names. Mr. B. was the editor of the well-known *Boston Post*, and his daughter was my wife.

I do not think Mr. Watkins knew anything of my domestic connections, and if he had it would not have affected the astounding fact that that slate covered with an intelligent message was the act of no being in the form; the pencil moving and writing in the dark space between the slates, not half an inch wide, of itself, as far as any human being was concerned. It was and must have been the intelligent work or will of an invisible presence. Mr. Watkins asked me if it was satisfactory, and I said, "Very satisfactory, and conclusive of a disembodied presence." "I do not think," said I to Mr. Watkins, "it was Mr. B., but that makes no difference; it was some Spirit, I am sure of that, and that settles the question." I said to Mr. Watkins that Mr. B. wrote a rather bold and perpendicular hand, and this was a rather fine running hand. There was also a grammatical error, but I did not speak of this.

Mr. Watkins said, "Well, let us try again." I said, "No; these slates are mine, and I would not take ten dollars for them with the communication written without human hands." He said the Spirit would write on the other slate, and not deface the one written. I then put one slate on the other as before, without tying them, putting my hands on them as I did before, and immediately the scratching began and ended as before; and the message read beginning as before, and saying, "I will now try and write more as I used to," &c.

If I am understood, and I am trying to be very exact, the reader will notice three things. First, the bit of pencil moved of its own volition. As far as matter is concerned, if it had ended there, or if the scratches had not been intelligent, they would have been a matter of profound interest. Second, it proved to be as clearly a written communication as anybody could have written, purporting to be from a relative, as I have said, not likely to have been known by Watkins, and some of the data could not in the nature of things have been known. Thirdly, the invisible power, whatever it was, or whoever it was, was an unseen listener to my comments, and seized the idea of my criticism and wrote a second time, correcting his style to suit the case; saying so, I might add a fourth, and say, whoever he was, that though hearing my voice, he could not read my mind, or he would have corrected his grammar, which carried in the second attempt the same fault I had silently noticed in the other.

It is much to be desired that some of our mediums at home would try to develop the power of obtaining manifestations of this kind under similar conditions.

Few people know how brave or how cowardly they really are.

DR. SLADE IN TROUBLE.

From reports contained in the *Banner of Light* and in the *Religio-Philosophical Journal* it appears that Dr. Slade got into trouble last month at Belleville, in Ontario. An engagement of, it seems, a somewhat indefinite character had been made by his agent, Mr. Simmons, for a week's work there in séances and lectures. Most injudiciously, as it turned out, he went alone. He says he was worked very hard, giving as many as five séances in a day, besides lectures. Shortly before the expiration of the week, it is stated that the chief of police and several persons who came with him urgently requested a séance before he left the city. If an account given of this séance is to be relied on, it appears to have been held with a total disregard of ordinary conditions and arrangements, and in a way which no medium having any regard for his reputation would have submitted to, and which could have given no satisfaction to any real inquirers. One report of this séance says:—

"Dr. Slade, taking a double slate, sat quietly down to await results, having previously offered those present an opportunity to examine the slate, which they declined to do, appearing to be satisfied that all was right, and declaring they 'were not looking for fraud.' On account of the noise in the streets, and that made by those present asking questions, the usual sound of the tiny pencil in writing the message could not be heard, and Slade occasionally opened the slate to see if a message had been written. Finally one present suddenly grabbed the slates and cried out, 'I have caught you!' The slate was full of writing, and the Chief of Police said, 'I saw the writing before you commenced trying to get a communication from the Spirits.' Dr. Slade told him he was mistaken; that he did not write the message himself, and knew nothing of its nature, and that his statement that he had previously produced the writing on the slates by placing a piece of pencil under his finger nail and writing therewith, was false in every particular. The Chief of Police then said unless he (Slade) admitted that he produced the manifestations himself, or in other words, that he was a fraud, he would have him arrested. Having passed through one severe ordeal before on British soil, and not believing that justice, common sense, or devotion to Spiritualism required him to sacrifice himself to a mob, and having an engagement in Detroit, he reluctantly said, 'It is sleight of hand'—finishing the sentence when he arrived on a soil where greater breadth of freedom is enjoyed—'so slight you cannot detect it, nor can anyone else account for it, under any other hypothesis than that it is caused by Spirits.'"

It is impossible for us to give space for even a summary of the whole columns of matter which have been sent us on the case. The fact appears to be that Dr. Slade, in order, as he thought, to escape arrest, had resort to sufficient prevarication or denial to pacify the authorities; although, as Mr. Simmons, Dr. Slade's agent, asks, "Is it to be supposed that an officer would allow a person to depart when the evidence of his guilt was complete?" It is probable that Dr. Slade's conduct cannot be completely defended, but the real lesson to be learnt is the folly of irregular and disorderly séances. This cannot be too strongly impressed both on mediums and inquirers.

HOW BEAUTIFUL IT IS TO BE ALIVE.

How beautiful it is to be alive,
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing, how happy is our case,
How beautiful it is to be alive.
To read in some good book until we feel
Love for the one who wrote it; then to kneel
Close unto Him whose love our souls will thrive,
While every moment's joy doth more reveal
How beautiful it is to be alive.
Rather to go without what might increase
Our worldly standing, than our souls deprive
Of frequent speech with God, or than to cease
To feel through having lost our health and peace,
How beautiful it is to be alive.
Not to forget, when pain and grief draw nigh,
Into the bosom of time past to dive
For memories of God's mercies; or to try
To bear all nobly, hoping still to cry
How beautiful it is to be alive.
Thus ever towards man's height of nobleness.
Striving some new progression to contrive,
Till, just as any other friend's, we press
Death's hand, and, having died, feel none the less
How beautiful it is to be alive,

HENRY SUTTON.

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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.

"LIGHT" may be obtained direct from our Office, and also of E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

The Editor of "Light" is out of Town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

Just now news of special interest is not very abundant, and therefore for the next few weeks—that is, until the dull season is over—we shall print fewer pages than usual.

SPIRITUALISM: WHAT IS THE GOOD OF IT?

An Answer to Friends.

I am often asked—as regards "Spiritualism," as it is called—"What is the good of all this nonsense?"

My answer is, it has been the solution of the great question of life, Is there evidence of a Hereafter? With my opinions, and a disbelief in the dogmas and, to my mind, the degrading teachings of the so-called "Christian" religionists, there was to me no light left worthy of living or dying for, and the natural solution of such a difficulty in any great or sudden trouble would have been an escape from positive ills to what might have been considered a possibility of rest and forgetfulness of this world's troubles.

The new light of Spiritualism, however, changed all this. In place of despair in this world, and uncertainty as to the next, comes the bright faith, that "there is a remedy for every wrong, and a satisfaction for every soul;" that everything is progressive and prospective, and man is to live hereafter; that this world is for his education only, and this life but a preparation for the real existence of which this is only the verge; also that the real life on the other side the grave is a refined continuation of our brief existence here, with all its intellectual possibilities a million-fold developed, and only its physical impediments discarded and left behind; that we can, and indeed must continue to work out our higher future in obedience to the highest of God's laws, and therefore that there is something to live for, however dark our present surroundings; because compensation and development are certain hereafter. This is the good of Spiritualism as I have experienced it, and no scoffs or railings can ever shake my satisfaction in having found so real a comfort and solace, leading to contentment with, or at least resignation to, the evils of this life, and joyful hopes in the prospect beyond. Others may have arrived at the same trustfulness by other and more orthodox roads, but I could not have travelled to the same goal by any other path, and I cannot conceive it possible for any reasoning mind to be so satisfied with the ordinary credal and Church teachings, as I have been with the evidences that have gradually produced my own convictions, and which have landed me on the firm and invincible "lighthouse" I have now gained. During a period of mental and physical prostration, produced by causes far different from those to which it has been ascribed, I can truly say my only saving power has been the ray of joy felt owing to the convictions produced by the very thoughts to which my gloom has been attributed.*

As to the means by which I have been led step by step to my present convictions, and as to the surprise often expressed that my "common sense could be so tricked by the humbug of mediums," I would reply that no tricks have ever influenced me, or had anything to do with the grand teachings of Spiritualism—as it is called.

I am fully aware of the imposture connected with many

* "Spiritualism" has been blamed for every sign of physical or mental disquiet.

public exhibitions of mediumship, and have sufficient contempt for the deceivers, as well as for the credulity of the deceived, to preserve me from attaching the slightest importance to anything in the way of evidence that I have not well proved and thoroughly investigated.

The existence of deceit and trickery, however, is no ground for ignoring evidence or fact, when all possibility of, as well as inducement to, deceit is removed; as well might we deny all goodness, or truth in any form, because of the badness or falsehood in the world, or the genuineness of every coin because base money is to be met with. Wilful ignorance is not pure wisdom, nor blind prejudice a safe arbiter of judgment; and because I have searched with such diligence and natural sense as I am gifted with, and found something that I prize very greatly, and you have neglected or failed to search, and indeed have closed every door of your mind, because of your great prejudice against every thought appertaining to this subject, it can be no proof that my conclusions must be wrong and that yours must be right. Every fact I have discovered, and every idea I have formed about "Spiritualism" has been forced upon me in spite of natural scepticism and prejudices, and it is absurd to suppose that knowledge so hardly acquired can be thrown off or ignored, at the whim of unreasoning fancy; and that I shall surrender the "pearl of great price" (to me) that I have found after so much diligent search, merely because you have a dislike to the whole subject, and know positively nothing about it, because you have never sought the knowledge.

No riches could ever purchase the soul-peace I have found, and no social or domestic troubles or sorrow can ever stifle the heart-satisfaction I feel from the result of my search; and however much I may be made to suffer by loss of domestic sympathy and repose, my knowledge that the bright future is comparatively near, and that the few years of suffering must soon give place to more congenial surroundings, enables me to perform my allotted task with greater serenity than I should otherwise feel, and to look forward to the bright "beyond," where all things shall be set right in accordance with that law of compensation which is one of the teachings of Spiritualism.

I would have no blind, unreasoning reliance placed on empty forms and ceremonies, no "parrot" learning of beliefs and catechisms, but a firm and steadfast belief to be taught from infancy, that to be good you must do what is good, and that for every sin committed, for every wrong act done, atonement must be made either in this life or hereafter; that to be happy hereafter you must try to be happy, and make others happy here.

I pass over the thorny path of years of scepticism and investigation which I have had to tread, before anything like my present convictions were attained. Such experiences must be personal to be of any value, and can only be valuable to the individual experiencing them. No verbal or written detail of such searches after knowledge can bring conviction to another's mind. Like faith in all religious convictions, they must be gained by each individual for himself. I can only say for myself that I surrendered no doubt, preconceived idea, or old teaching, until fairly driven to do so by such an accumulated weight of evidence and extent of mental exercise, as compelled me to abandon the old light and to adopt the new; and I have daily increased my faith, and more firmly established my convictions, by conscious proofs of continual unseen Spirit influence and communion, which were only partially made apparent during my earlier state of scepticism.

I have now a continual consciousness of unseen influences and presences about and around me, sometimes felt, at other times only perceived intuitively. I feel also that my thoughts and actions are often prompted by something outside my own will, and looking back through my past life, I can plainly discern an ever-ruling Control to have been at work directly for my good; events that have seemed unpropitious at the time of their occurrence, have proved subsequent blessings; promptings that I have followed without any definite prospect of good, have unexpectedly opened up advantages that I never dreamed of; seeming misfortunes even have led to real benefits, and, altogether, my life appears to have been watched over, and guarded by an especial Care, which I now see emanated from the Spirit side of nature, called vaguely by some "Providence," by others "luck" or "opportunity," but which I feel with a strong certainty proceeded from direct interference of "Guardian Spirits," who, under the all-wise universal laws that pervade nature, are permitted to minister to humanity, and who lovingly attempt to carry out their mission, though, unfortunately, the grossness of our senses and physical nature often prevents their success.

Is not this a glorious aspiration? To teach the salvation and regeneration of humanity, through its own (spiritualised) kindred; to let experience be the "witness," and knowledge brought out of that experience give the claim and right to teach, kindred love and sympathy forming the motive.

This is my idea of at least the first heaven awaiting humanity,—where knowledge must exist, or be acquired; where pure love and sympathy teach how to apply it for the highest good; and where the spiritualised, and so utterly refined feelings and aspirations of the highest humanity are experienced and applied, to draw "mortals" upwards, and to perfect those already made "immortal," for further progress in their onward path of spiritual development.

These ideas are to me a real, and satisfying religion, and if I am wrong in my conclusions, after so much painful and earnest aspiring to know something of "Truth," I feel I can be resigned to the consequences, and can rely on merciful forgiveness being exercised towards me, as to one who has earnestly striven to know, and do right in this matter, according to the light he has been able to obtain. W. H.

THE DOCTRINE OF EMBODIMENTS.

To the Editor of "LIGHT."

SIR,—The two dissertations under the above title from the pen of Mr. F. F. Cook, of Chicago, and reproduced in your issues of 29th ult. and 5th inst., are truly remarkable for vigour of style and novelty of ideas. The perusal of such writings is a true feast of the mind. But, agreeing as I do with many of Mr. Cook's theories, I must take exception to some of his conclusions, especially to those relating to the laws of re-embodiment, which are entirely at variance with all hitherto entertained by the vast number of believers in the doctrine of the plurality of earthly existences. I crave, therefore, space in your columns for a few observations and queries for Mr. Cook's consideration.

According to the gifted essayist, the human spirit seems fatally doomed to be for ever rolling in dust. Here are his words: "Is re-embodiment an endless round?" you inquire, aghast. It is an endless round."

In mitigation, however, of this appalling prospect, he thus proceeds to explain:—"Each embodiment illustrates the ubiquity of spirit. At the same time that you appear on the earth as a babe, you remain a conscious entity in the world of Spirits, while your soul, so illimitable are its attributes and expressions, is unmoved in its celestial serenity." And further on: "As Spirits, you enjoy a twofold existence—the infinitely greater part in Spirit-life, the infinitesimally smaller in a material embodiment. So far as your present individuality is concerned—I mean separate from your spirit individuality—you will never return to earth. In this restricted sense, it will be some other individuality seeking expression and experience."

Now, if I apprehend Mr. Cook's meaning rightly it comes to this:—From a soul endowed with infinite attributes there proceeds a fragment, a spark of its integral self, which takes the flesh in some material world of the universe. No sooner does that spark return to its focus than another becomes detached to be embodied in some other world, and this goes on everlastingly. The writer, then, to strengthen his position, quotes the aphorism of Carlyle, that "Our sojourn on earth is the confluence of two eternities," which confirms him in his conclusions that we come from a past eternity of embodiments, and that we have no other prospect than a future of unceasing re-embodiments.

The objections to this novel doctrine that naturally present themselves to the mind are these: Why must the soul be condemned to this task of Sisyphus, and be always struggling with matter? Is there no evil to combat and no good to do in the world of Spirits; no experience to be gathered there, and no work of clarity to be performed? What must we think of Spirits exclusively bent on the miserly and egotistical work of accumulating an eternity of treasures for self, thinking only of their own advancement, basking in celestial serenity, and caring nought for others? And is only contact with matter capable of yielding treasures to the Spirit? Would it not profit the soul more to look upwards into the infinite laws of the universe, and learn the things which are spiritual? Can they not strive for progression by enhancing the advancement of others as ministering Spirits to souls less favoured than themselves? As for the theory that we come from an eternity of embodiments, it cannot stand to reason. For, as all material entities must have had a

beginning, and the soul has existed *ab eterno*, the two elements cannot be conceived coeval. Or is the law of evolution a myth? How much more logical is the doctrine of the plurality of earthly existences as taught in this part of the world!—a few embodiments as stepping-stones to infinite progression; the mistakes of one incarnation to be corrected in the next; reflection between, and resolution of the spirit to be wiser in the next trial; and when the soul is well-tutored in the knowledge of good and evil, and has thus strengthened, or almost mastered its free-will, seeking no more light from below, but expanding its fledged wings and flying in search of wisdom in the spheres of mind.

But, alas! if the doctrine of re-embodiment thus mildly and logically explained finds stubborn unbelievers even amongst the most intelligent and cultured Spiritualists, what will be the effect upon the timid multitudes, of this law as expounded by Mr. Cook?

August 7th, 1882.

G. DAMIANI.

IS IT MEDIUMSHIP?

Are poetry and music the work of the poet and the musician, or is the man or the woman merely an instrument through which another intelligence or power transmits its thought and feeling? A man does not build a house, or obtain any results in the material kingdom, without being conscious of a mental effort to devise and accomplish his ends. Of course poetry can be written, and music can be composed, in the same way, or rather it might be more correct to say, that words can be arranged metically, and sounds can be arranged without discord, by head work alone, though some would denur as to the result obtained deserving the name of poetry or music.

When, however, real poetry or music is given to the world, such as reaches the hearts of thousands and seems to live with a life of its own, it is often found to be the case that the poet or musician is conscious of no mental effort, does not sit down and say, I will write a poem, I will compose a piece of music. There is no real analogy to the mental attitude of a man who designs a house or a ship. The music or the song comes to him, and there may be apparently no more effort on his part than in an organ when it is pealing forth its tones. He is conscious of none himself. Where, then, is the intelligence which directs? Is it the man's own mental or spiritual power in an exalted state? Is this frequently used expression more than an ingenious device for hiding ignorance? Or is there really a higher intelligence making use of the man literally as an instrument? In which case we can imagine that the parallel holds good, and that much depends on the intrinsic quality and delicacy of the instrument even when played on by a good musician.

Some passages in the Memorials of Frances Ridley Havergal are of great interest in this connection. So far as we know, she did not come in contact with Spiritualism, and would probably have had no sympathy with its modern manifestations. The following passages in her own words are very striking:—

"I have a curious vivid sense of my verse faculty in general being given me, but also of every separate poem or hymn—nay, every line—being given. It is peculiarly pleasant thus to take it as a direct gift, not a matter of effort, but purely involuntarily."

Again:—

"I have not had a single poem come to me for some time, till last night, when one shot into my mind."

"It is so curious, one minute I have not an idea of writing anything, the next I have a poem; it is mine. I see it all."

At another time she says:—

"I never set myself to write verses. I believe my King suggests a thought and whispers me a musical line or two, and then I look up and thank Him delightedly, and go on with it. That is how the hymns and poems come. The Master has not put a chest of poetic gold in my possession, and said, 'Now use it as you like.' But He keeps the gold and gives it me piece by piece just when He will. . . Perhaps He will send it all in one flow of musical thought, but more likely one at a time, that I may be kept asking Him for every line."

We do not know whether Miss Havergal was a musical composer, but the following passage is most beautifully suggestive of possibilities far beyond anything we know of external earthly music:—

"In the train I had one of those curious musical visions, which only very rarely visit me. I hear strange and very beautiful chords, generally full, slow, and grand, succeeding each other in most interesting sequences. I do not invent them, I could not; they pass before my mind, and I only listen. Now and then my will seems aroused when I see ahead how some fine resolution might follow, and I seem to will that

certain chords should come, and then they do come; but then my will seems suspended again, and they go on quite independently. It is so interesting; the chords seem to *fold over each other* and die away down into music of infinite softness, and then they *unfold* and open out, as if great curtains were being withdrawn one after another widening the view, till, with a gathering power, and intensity, and fulness, it seems as if the very skies were being opened out before one, and a sort of great blaze and glory of music, such as my outward ears never heard, gradually swells out in perfectly sublime splendour. This time there was an added feature. I seemed to hear depths and heights of sound beyond the scale which human ears can receive, keen far-up octaves, like vividly twinkling starlight of music, and mighty slow vibrations of gigantic strings going down into grand thunders of depths, octaves below anything otherwise appreciable as musical notes. Then all at once it seemed as if my soul had got a new sense, and I could *see* this inner music as well as hear it; and then it was like gazing down into marvellous *abysses of sound*, and up into dazzling regions of what, to the eye, would have been light and colour, but to this new sense was *sound*."

A remarkable anecdote is given in connection with a poem entitled, "Reality, Reality, Lord Jesus Christ, Thou art to me."

"At a prayer meeting on the same day a young . . . Christian prayed earnestly—'Lord Jesus, let Thy dear servant write for us what Thou art, Thou living bright Reality!' and, urging his plea with increasing vehemence, he added, "and let her do it *this very night*." That very night these verses were flashed into my mind; while he was yet speaking four hundred miles away, they were written and *dated*. Does not this show the reality of prayer?"

Much more might be quoted of a similar character bearing upon the question we commenced with, whence came the music and the poetry? While on one hand we may feel far from being able to give an answer, we may yet emphatically disbelieve the conclusion which the materialist would have us accept, that the inherent potentialities of matter explain all. E.T.B.

DAY.

Rightly considered, the wish for day is the deepest, dearest wish of the human heart. For is not all that is dearest in life symbolised by it? Day is victory; day is redemption. Freedom, action, aspiration, growth, guidance, courage, safety, health, belong to the day. Linnation, bondage, obstruction, danger, fear, disease, are children of the night. The author of the Book of Revelation, depicting the City of God, the New Jerusalem of Christian expectation which he saw in his vision, says, "There shall be no night there."

Mortal infirmity bound to an intermittent, spasmodic life, requires alternation of light with shade, requires intervals of darkness, temporary oblivion, temporary death. But the new-born spirit, braced by the air of heaven, is figured capable of eternal noon. Eyes without heaviness, action without weariness, fruition without satiety, life deepening as it flows into life more abundant, are supposed to be the habit of the heavenly world, and that vision of the sea from age to age has been the mark and prize of Christian faith. Of life and light, faith fears no excess. But who can bear the thought of eternal night? Who so surfeited with day as to face, without a pang, the idea of sinking down, down, into endless darkness and dreamless sleep? To the wish for day all hearts respond. In the universality of that wish lies a presage of immortality. Well, then, may our faith in the day be as broad as our desire! Next to faith in God, no faith is more essential than faith in to-morrow; faith that no night can ever fall that shall not bear a morrow in its train; that even the great night that bounds our earthly days itself, is bounded by a morrow that is not of this world.—F. H. HEDGE.

MR. THOMAS WALKER.—It is stated on the authority "of one of the most prominent and influential members of the Melbourne Society of Spiritualists," that "Thomas Walker has settled down into a materialist lecturer, denying his own mediumship."

A THREE-MONTHS' TRANCE.—A case which is exciting great interest in the Paris medical world just now is that of a young woman who has been for the last three months an inmate of the Beaujon Hospital. She was found by the police asleep, and apparently tipsy, on a seat in one of the avenues leading to the Bois de Boulogne; but, as after remaining for two or three hours at the police-station she did not give any signs of returning animation, she was taken to the Beaujon Hospital. Though she cannot yet speak, she is now beginning to express by signs that she understands what is said to her, and can take nourishment in the ordinary way. The doctors hope that in the course of a few days she will be able to explain the mystery, for there is no means of getting at her identity.—*Daily News*.

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (Oxon.)

No. XXX.

[I had asked some questions as to certain teaching which was sanctioned by some Spirits, but not endorsed by "Imperator." I had pressed the opinion that it was a duty to combat error wherever found, and not to stand by and see it spread. I had also protested strongly against fraud, which I believed to have a source not human. These objections had been met as crude and unpractical. With a sublime disdain of my curiosity and anxious desire to hurry on, which is one of his distinguishing characteristics, "Imperator" put aside my objections and queries, and told me flatly that I was going on quite fast enough, and was in danger of getting out of my depth. I returned to my point, however, thus.]

This use of agents, who are radically false, is, from our point of view, a very serious matter. Admitting for the sake of argument that an atmosphere favourable to deception is generated in public circles, and that agencies who can best reach such people must be used, I still protest against your assumption that investigators can be reached in no other way; on the contrary, I have seen plain and silly fraud in the midst of manifestations undoubtedly genuine. The investigator, who was beginning to be impressed, is thrown back with a rebound to his original state of disbelief; and the object is defeated.

Doubtless in the case referred to you were dealing with a low class of Spirit, devoid of any moral consciousness. Wishing to accomplish a certain end, it would use the readiest means without the thought of fraud. In the case of materialisation of the full form, which is one of the cases in which inferior agents most act, the Spirit would have no notion of deception in using the medium's body in any way. It would do its work in the easiest way. Hence the mixture of open fraud, as it seems to you, with what you call genuine phenomena. You forget that to the Spirit both are genuine. Nor could you impress on it any sense of wrong in so doing. When you recognise this you will have enabled yourself to guard against error to a great extent. Remembering that you may be watching the manifestations of the presence of a being without soul and so without conscience, you will regard them as you would regard the conduct of an untrained animal. You would not blame a monkey because it stole fruit that lay near at hand. Before you did so you would consider that it was its nature so to do: that it knew no better unless you had taught it, and so you would make allowances which you would not make for a human being. You must come to do the same in your dealings with the lower grades of Spirits. You must expect nothing from them save certain evidences of power, which you must judge on their merits, sifting and probing, and not being dismayed if good and false are mingled. You must put such phenomenal evidence forward as being directly the work of such Spirits, to be judged on the plane of the material only, and not of the moral and intellectual. Remember that in so doing you have taken away the sting of what you call fraud. You must say of such phenomenal manifestations, they are necessary to reach men who can assimilate no other evidence. They are not any sort of proof of our claims, no evidence of the moral beauty of our teaching; but they are the means best adapted to reach the materialist. The phenomena are produced by Spirits who can produce them best. Those Spirits are the lowest and most earthly: either those who have passed through incarnation without progress, or those who have reached, but have not yet attained thoroughly to it. These last are most powerful agents, but they know no distinctions of morality. Therefore they are not to be blamed if foolish and false things are done and said. You must admit, too, that it would be to you absurd and still more foolish if the progressed Spirits of humanity, the Platos, the Shakespeares, the Goethes, the Jesuses, were to be put forward as the agents in what you contemptuously

describe as a moving of furniture. The mighty ones, who even in the flesh were Spirits sent from God to enlighten your world, are not the agents who can be used in bringing home evidence of the kind that is needed by the materialists. Even if it were desired at all it would be impossible, for they have no longer any power over gross matter, and would be unable so to act. This recognised, it will cease to be to you a cause of wonder that suitable agencies are employed, or that these lower and more unprogressed Spirits are not endowed with moral consciousness. Do you understand?

Yes: I think that is a point. Advertise the phenomena as the work of unknown agents, to be taken with all imperfections. Truth not guaranteed. I only wish you could use agents whose truth could be guaranteed.

When men have worked up to a higher state, there is no difficulty in coming into contact with higher Spirits whose truth is always plain to see. This is what we have told you. You should confine the phenomenal to circles where the best evidence can be given by Spirits who are most able. From them you should ask nothing more; even as from the higher Spirits you should not ask any evidence of the material kind. If you do, then, being in most cases unable to furnish it themselves, they will be compelled to bring in the help of Spirits on a lower plane, and so the circle is degraded. The higher Spirits act usually without co-operation with those on the more material plane. We were compelled in order to develop your powers for higher uses to place before you for what seemed to us a disproportionate length of time evidence of the material side of our work. We made that preparation because we had an end in view, and you will never know the pains it caused us to do what was done without the intervention of the lower Spirits. It would not have been done if it were not that we recognised the necessity of developing you in that way for higher uses. Of that be well assured. Nor must you argue from it to other cases. We should have employed inferior agencies, or have left you to the power of the lower Spirits during that phase, had it not been that we knew full well that you would have become their medium and could no more be ours. Knowing this, and having work for which you were needed, we took exceptional means and pains to do what was needed. So that you must not argue from our work and your own experience to that of others. If material and physical ends are sought they are obtained at the cost of spiritual progress as a rule. Those who need them usually would not be on a plane of development suited to the other. Hence it is that circles should be graduated: and the purely physical relegated to those where it is needed. In order to do this it is needful that you recognise the agents who are at work, and the danger which attends their action. The higher Spirits will not frequent the circles where such an atmosphere prevails. No information should, therefore, be asked: only material evidence. But in the circles where such manifestations are not desired, information should be sought, and it should be the aim to raise as much as possible the spiritual tone by cultivating communion with the higher Spirits, and by recognition of their mission of instruction and enlightenment. Into such circles you will not find that fraud and folly will penetrate, unless indeed they enter from your side.

You consider, then, that circles should be carefully graduated, and especially that the physical should be isolated.

That is absolutely necessary, if progress be desired. You must cease, too, to ignore the fact that from such Spirits no true information or instruction can be had. You must cease to blame them too. Recognise it as a natural law.

Yes, we don't expect high moral sentiments from all sources.

You deplore the absence of truth. Cease to expect it, and you will cease to deplore its absence. Go elsewhere for it.

Yes. It strikes me, though, that it would be very hard to keep a circle together without some physical manifestations.

The fact that you so think would be evidence that you have not yet risen to the required plane of thought. It would be easy to maintain such circles when the intent of all was the same. There would be no more difficulty than in maintaining circles where the same physical manifestations are again and again repeated. It depends altogether on the prevalent tone of the circle. Harmony alone is needed, and an equable mind, waiting for what may be given and forcing nothing.

Yes. You would not say that no objective manifestations would be given.

It might be so, if it were necessary for instruction. It is not

possible to say. But, good friend, you urge always the physical. You lose sight altogether of the fact that without correspondent desire on your part no course of instructions could be given. Hence we have not wished our meetings to be resumed. We should not be able, even when adverse power was not manifested, as it would be now, to maintain a course of instruction till the desire is earnest in all our friends. The circle could not be kept together.

That is what I meant. Independent of the Adversaries, whose power, as I understand you, is transient, I see that difficulty in the way of any meetings in circle. I do not myself see any possibility of getting up subjects on which we could ask you to enlighten us; nor do I see any chance of taking records of what was said. The time is not yet come, as I think. Such information as you can give is best given in a permanent form, such as this. I do not see any better. You do not contemplate (apparently), in circles such as those you speak of, anything beyond instruction.

That first and before all. But it might proceed from many sources, and it is possible that in circles where the affectional element was largely prominent friends might manifest their presence. But that would be rare, as we imagine.

Yes. Then it seems to me that the more permanent the form your instruction takes the better. Narrowing what you say down to our own circle, I see no good end to be gained by sitting for such a purpose, unless indeed it is the mere pleasure of sitting. We could get no fair record of what is said beyond an outline. We might organise a Sunday evening meeting, perhaps, but it seems to me not certainly desirable, though possibly it may be. I agree that the time is not yet come though it may come hereafter.

In what we said we thought of a wider range. We had not our own circle in our minds. Those meetings cannot yet be resumed. We have told you before. It is not possible. We spoke generally when we urged the formation of such circles for instruction. We want to impress on you the necessity of separating between the two, the physical and the spiritual. We have told you before. Aim to raise yourselves up to spirit, not to drag spirit down to matter. Cease now. May the Supreme bless you.

+ IMPERATOR.

A PRESENTIMENT OF DEATH.

A captain's presentiment of death received a tragic fulfilment a few days ago. On June 17 the ship "Freeman Clarke" arrived at the port of New York from Calcutta, under the command of the mate, the captain having been murdered at sea, on May 27, by two Malay Chinese. They were disabled, and while the second officer and the carpenter were in the cabin members of the crew dispatched the two Chinamen and threw their bodies overboard. The antipathy of the Chinamen to the captain was caused by his refusing them permission to smoke opium on board and taking from them their stock of the drug. After this they became like madmen, and resolved on killing the captain. A few hours before the murder the mate was on deck when the captain came up. "You seem quite happy," the latter remarked. "Why shouldn't I be?" said the mate; "I am nearly home, where I shall meet my wife. You know we were only married on my last voyage. But you are going to meet your father and mother, and you ought to be cheerful too." "I know I had," said the captain, "but somehow I can't. It's because I can't get rid of the notion that I shall never live to reach New York." He soon after went down to his cabin, to which the Chinese sailors followed and killed him. This is one of the remarkable cases in which a coming calamity seems to cast its shadow before it.—*Christian Herald.*

AN INQUIRY IN LUNACY.

A single layman, without any special acquaintance with lunacy, has been able to settle whether a gentleman, with the income of £1,200 a-year from land, should be free to spend it as he liked, or, as being of unsound mind, should have the control of his property taken out of his hands. At an inquiry just held, before one of the Masters in Lunacy, a Mrs. Fraser represented that, though her husband had always treated her kindly, his mind must be affected, as he said that he heard voices from invisible beings. Mr. Fraser admitted the soft impeachment, but maintained that though he heard the voices he paid no attention to them, at any rate, latterly. This, together, presumably, with a sane demeanour about him, and notwithstanding that the medical evidence was to the contrary effect, satisfied eleven out of nineteen jurors that the subject of the inquiry must be all right. The Master, however, said that "there must be twelve" to settle the question; whereupon one of the minority gave way, and a verdict of "sound mind" was recorded. Doubtless it is a great point in favour of holding a man to be in a normal state of mind that he should hear voices from the unseen world and neglect them.—*Selected.*

SPIRITUALISM IN LONDON & THE PROVINCES.

CENTRAL ASSOCIATION OF SPIRITUALISTS.

At the Council Meeting of the Central Association of Spiritualists, held on Tuesday evening last, Mr. Edward T. Bennett in the chair, the previous minutes were read and confirmed. Correspondence received since previous meeting was read. Presentation from Mr. John S. Farmer was accepted with a cordial vote of thanks. One new member was proposed and elected. The Finance Committee's report was read and adopted. The question of the repairs and cleaning of the Association's premises was considered, and referred to Mrs. FitzGerald to arrange with the landlord. An alliance with the Plymouth Free Spiritual Society was ratified. The appointment of Mr. R. Wortley as representative of the Central London Spiritual Evidence Society was reported. The next Council Meeting was fixed for the third Tuesday in September, and the premises to be closed during the secretary's holidays from 28th inst. to 16th proximo inclusive.—THOMAS BLYTON, Sec.

GOSWELL HALL.

On Sunday morning last, owing to an erroneous announcement that Mr. and Mrs. Frank Herne would attend here, a larger number of persons than usual assembled; among whom were several mediums, more or less developed. One gentleman in particular was remarkably successful in clairvoyant descriptions. A most striking test was given to one of the committee relating to a watch. The said article was for a time traced, but the medium finally lost sight of it. The fact is that the watch had been purloined from the pocket of a friend a day or two previously, and I am also able to state that the medium in question had no knowledge whatever of such an occurrence until he mentioned it. No idea of the watch was in the mind of the loser. This will doubtless be read with varied feelings of doubt and credulity, but such are the bare facts, stripped of many other little incidences which it is unnecessary to mention. My only regret is that the medium could not trace it sufficiently to enable the owner to regain possession. In the evening we had the pleasure of again hearing our friend Mr. Veitch, whose subject on this occasion was "Primitive v. Corrupt Christianity." He ably and successfully demonstrated the absence of similarity between Primitive, and Modern or Corrupt, Christianity. Mr. Veitch is becoming deservedly popular with the Goswell Hall audiences, his lectures being always marked with a calm, earnest, and thoughtful spirit. Miss Allan kindly preceded the lecture by rendering an appropriate ode in her usual efficient style.—RES-FACTA.

CARDIFF.

The Spiritualists of this town have secured the occupancy of the Assembly Rooms, Angel-street, and are now making vigorous efforts to bring the subject of Spiritualism prominently before the inhabitants. The meeting place is nearly in the centre of the town, and literally under the walls of Cardiff Castle. On Sunday, the 6th inst., the Society had the pleasure of listening to two trance addresses, delivered through the mediumship of Mr. J. J. Morse, of London. In the morning a fairly large audience assembled, and the medium's control discoursed upon "Spiritualism the Hope of To-day," and was listened to with evident interest and appreciation. At the evening meeting every seat was occupied by a very respectable and earnest company, and the service was conducted in an impressive manner. The subject of the address was "Churches: Past, Present, and Future." It is impossible to present a summary of these two excellent addresses, which would bear frequent re-delivery. They were as able and eloquent as is the rule with those delivered through this well-known medium. On Monday, a select party of friends enjoyed an excursion to Swansea, spending a few pleasant hours at the famous "Mumbles," and returned refreshed both in mind and body.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Wednesday evening, August 2nd, the adjourned quarterly meeting of the N.S.E.S. was held at Weir's Court, to consider the motion of Mr. Gillespie, "That this meeting rescind the resolution of the late committee to take 200 copies of the *Herald of Progress* at full retail price." In the course of his remarks Mr. Gillespie produced and read several letters from various gentlemen explaining the reason why they had not been heard of through the *Herald*. Mr. Fowler, of Liverpool, stated that at the time his articles were suppressed he was informed that he would have to subscribe £100 annually if he wanted to run on the line of thought advocated by Mr. J. C. Wright's controls. If he would not do so another person would have it to run in his line of thought. But his would be preferred, because the paper had increased in circulation up to that time. The result is known. Evidently Mr. J. Enmore Jones must have come down with the necessary funds, as witness "Our Principles." Extracts were read from letters from A. T. T. P., "The Cornish Exile," Mr. C. G. Oyston, and Mr. B. Lees, President of the Yorkshire District Committee, the latter stating that the committee had unanimously decided to withdraw their advertisement from the *Herald*, as the paper had nothing to recommend it to the support of Spiritualists. Mr. Wilson, sec., in seconding the motion,

said he objected to support a paper like the *Herald of Progress*, on the ground that it was opposed to the principles of Spiritualism, and gave undue prominence in its columns to the orthodox party, while it suppressed trance addresses and the views of progressive Spiritualists. He further considered the paper had done nothing but harm, its advocacy having produced serious dissensions and disunion with the most active and able workers in the North and elsewhere. Mr. Mould endeavoured to make it appear that the battle being fought was between Atheism and Spiritualism, and dragged in matters irrelevant to the main issue, but happily, without effect. Mr. Thompson, hitherto neutral, and not an official, now spoke, and charged Mr. Mould with attempting to throw dust in the eyes of the members, pointing out that the battle could not be between Atheism and Spiritualism (it were absurd to consider for a moment such a thing as an Atheistic Spiritualist), and asserting that the battle was between Spiritualism and Orthodoxy. He would not object to the expenses incurred if the paper was in harmony with the movement, which unfortunately it was not. Mr. H. A. Kersey also charged the paper with unfairness and inconsistency to Spiritual philosophy and teaching, and amid much interruption from those who differed from him, was proceeding to establish his charges, when Mr. Hare, the editor, moved that the discussion be adjourned until the following Wednesday. On Sunday Mr. Stoddart, of Middlesborough, lectured at Weirs Court. This gentleman, who for long has been protesting strongly against the "Orthodox" party, has now taken a stand against trance mediums! We would ask what is our movement without its mediums, and who have made it but those whom he and the *Herald* would bespatter. At the conclusion an intimation was made by the *Herald* people that they would cease to saddle the Society with the 200 copies of their paper, as they could get another channel for them.

GATESHEAD.—On Sunday night last Mr. Isaac Harrison delivered a most able and well reasoned address to the Gateshead Society upon "The Soul and its Immortality." The lecturer was well received and his discourse deservedly applauded. Mr. Pickering occupied the chair.—NORTHUMBRIA.

WORK OF THE COMING WEEK.

LONDON.

- Sunday, August 13.—Goswell Hall. 11.30 a.m., Séance. 7 p.m., Lecture, Mr. Goss.
 „ August 13.—Quebec Hall. 7 p.m., Lecture, Mr. MacDonnell.
 Monday, August 14.—Central Association of Spiritualists, 38, Great Russell-street. Members' Private Subscription Séance with Miss C. E. Wood, 7.15 for 7.30 p.m.
 Tuesday, August 15.—Quebec Hall. 8.30 p.m., Lecture, Mr. Wilson.
 Wednesday, August 16.—Central Association. Members' Private Subscription Séance with Miss Wood, 7.15 for 7.30 p.m.
 Saturday, August 19.—Central Association. Members' Subscription Séance with Miss C. E. Wood, 7.15 for 7.30 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 advertisement page.

NOTICE TO CORRESPONDENTS.

H. WEDGWOOD. Narrative acknowledged with thanks, and shall appear in next number.

M.A. (Oxon.) desires to acknowledge some Spirit-communications sent anonymously from Derby. Will the writer send respecting them, and express his wishes?

Will J.E.F. kindly favour us with name and address, "not necessarily for publication?" Perhaps our correspondent will send us rather a longer communication touching on other points of Mr. Cook's articles.

We are also in receipt of various communications in reference to the articles by F. F. Cook and other matters, which we are compelled to hold over. Especially in regard to Mr. Cook's articles we would ask our correspondents to be as definite and concise in what they have to say as is consistent with the subject.

When Dr. Peebles was in Australia he took pains to see the Bushmen, who are often cited in confirmation of the Darwinian theory. He found them most degraded, living on snakes and insects, and wearing the bones of their dead children in their nostrils. Yet still they have dim ideas of a Deity and a future life, and are in terrible dread of demons and ghosts, so that they never stir out after dark. When one of their number dies, they say: "He goes down a black man; he up comes a white man."

MR. J. J. MORSE'S APPOINTMENTS.—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.]