

# Light:

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"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

Signs and portents are all around us. When we got out of 1881 I thought we were on the high road to peace, and that the prophets of ill would retire to congenial obscurity and let the world jog on. Not a bit of it! We have vaticinations innumerable, both small and great. The astronomers have not yet done talking about the great conjunction, and here we have them reproducing the very Star of Bethlehem to give added certainty to the near approach of the final cataclysm.

"The Berlin correspondent of the *Daily Telegraph* says:—The re-appearance of the Star of Bethlehem is predicted by astronomers for this year or the next. On Nov. 11, 1572, Tycho de Brahe discovered a star in Cassiopeia which equalled Sirius and even Venus in brightness for a month, and then fell back into primer insignificance. Conjecture has sought to establish a connection between this ephemeral phenomenon and two similar apparitions in 1204 and 945. A not unnatural inference was that the same increase in volume of this remarkable star occurred before 945, which would bring us to about 630 and 310 and to the date of the Nativity. This star is now again due."

As if this were not enough we have "Easter falling in our Lady's lap"—Easter Day on Lady Day—and heaven knows what conglomeration of catastrophes that may mean. If wars and rumours of wars, perplexity and distress, the hand of brother foully raised against brother, and men's hearts failing them for fear, or at least with loathing of that which is meant to intimidate—if these be signs of the end, then assuredly we have them in disastrous plenty. It seems as though there were reflected in our world, its politics, its religions, its very atmosphere, the storm of a conflict between antagonistic forces in the spiritual world of causes. And alas! doctors notwithstanding, we are "no better, but rather grow worse."

In a letter just received from my friend, Dr. Crowell, he says: "I learned of Dr. Brittan's departure while on a visit to San Francisco. It appears to me that our very best co-workers—those whom the cause can least spare—are taken from us in preference to those whom we could better spare. Edmunds, Dale Owen, Sargent, and now Brittan. The place of any one of these has not been filled in American Spiritualism. I knew Dr. Brittan well, and regarded him as a chief pillar of the temple. He was one of the ablest and certainly the most scholarly writer and speaker in our ranks, but he was a better writer than speaker. He was true to his mission, sacrificed his worldly prospects to the cause, and lived a life of privation, when his abilities and address would have ensured him at least a competence in any of the professions." All honour to him; he is now in a position to reap some of the reward denied him here. I regret to find that Dr. Crowell's

health is less satisfactory than his friends could wish. But in the midst of the spiritual conflict, who that is sensitive is not affected?

The fourth part, completing the first volume of *Facts*, has reached me; 450 pages of records of various phenomena, psychical, mystical, occult, and spiritualistic, each authenticated by the published name of the communicator, cannot but be a valuable addition to our literature. In the present number Mr. Kiddle gives a good case of spirit-identity. The case of Hon. Moses A. Dow and the spirit, Mabel Warren, which I detailed in my chapter on Spirit Photography, is given at length with a copy of Mumler's picture. We have various good cases of psychography, of materialisation, and of other familiar phenomena. Also, in strange conjunction, we have ten pages of extracts from the Bible giving, *inter alia*, the account of Balaam and his ass, and various miracles of Jesus Christ. I have had occasion before to remark on the excellent form and type of the magazine. The idea is good; it is carried out satisfactorily; there is less mere gush and loose writing than is usual in such records: and I cordially wish the editor success.

What are we to make out of the records of apparitions of animals that have been given us from time to time? Are we to conclude that some of the psychical principles in, e.g., a dog survive the dissolution of the physical body, and that by virtue of them he can manifest his affection, and give evidence of memory? And if this be so in the dog, is it so in other quadrupeds, or is it so only in the case of such domesticated animals as have lived in the atmosphere of humanity, and so have been raised above their species? One can hardly fancy (though that matters nothing, for some people have no imagination at all) the apparition of a weasel or a fox. But if not, why not? Is it that they have no relations with us other than those of being hunted or shot or trapped when come across? Or is it to be concluded that the apparition of the dog or horse is subjective, a matter of imagination in the medium, having no objective reality? What does Eastern philosophy say as to the future existence of the higher and lower animals? Can its exponents tell us anything about these vagrant shells? If I remember rightly, Mr. Gerald Massey recorded the apparition of a pet dog which was sufficiently materialised to lick a slate held under the table at a séance. That could not have been the medium's imagination; but the efficient cause need not have been what was imagined. One seeress known to me describes the "spirit" of a tree or a flower. Is the underlying spirit which is manifested in material guise visible at times to the spirit-sense? and is that the reality?

Dr. Monckton, in a lecture on "The Human Will and its Correlatives," delivered before the Maidstone Natural History and Philosophical Society, gives pertinent evidence of the extent to which the scientific mind is concerning itself with problems of psychology. The question "of immense interest," he says, is—

"Can mind-effort produce anything else than internal mental results, without physical mediation? This question may be sub-divided into three. 1st, Can one mind act immediately on another mind? 2nd, Can it affect another's bodily organisation? 3rd, Can it operate on inanimate objects without physical inter-mediation?"

He thinks there is much evidence, but he desiderates more investigation :

"Time and opportunity do so utterly fail us for the prosecution of such research, but I beseech any lady or gentleman to whom the chance may occur to investigate the point, and, if the experiments succeed, to favour me with an invitation to their repetition. In a somewhat cloudy way I seem to fancy that considerable issues hang on the simple question whether any effort of anybody's volition ever did, or ever could, make a cedar pencil move six inches on a table. Proof of such occurrence would bring, at once and for ever, mind and will into the category of Correlated Physical Forces. It would abolish the distinction between the natural and the supernatural, between physics and metaphysics ; it would make miracle a thing to be regarded with complacency and intelligence, rather than with amazement or repugnance ; it would extend knowledge and strengthen faith, by supplying a key to many a doubt and mystery ; it would hasten on what, of course, is only postponed by our own ignorance, the reconciliation of science with revelation, and link together wondrously the past, the present, and the future."

Dr. Monckton should join the Society for Psychical Research, if he has not already done so. It is doing precisely what he wants.

I should be much obliged to any of my numerous correspondents who would put me in the way of securing complete sets of the earliest Spiritualist publications in this country. Perhaps some have duplicates that they might be willing to dispose of. The *Spiritual Telegraph* or any that preceded the *Spiritual Magazine* would be welcome. If any correspondents who have such sets will communicate with me at the office of "LIGHT" I shall be obliged.

M.A. (OXON.)

We have often referred to the anomalous yoking together of Spiritualists and Materialists at the Antipodes. It is not surprising, therefore, to find that these opposing camps do not always work amicably together. There is only one way in which the lion and the lamb can lie down with each other, and the lamb does not by any means get the best of the arrangement.

THE PROGRESS OF SPIRITUALISM IN AMERICA.—Dr. Crowell, in the course of a letter, thus describes the state of Spiritualism in the United States:—"I am happy to say that Spiritualism is making steady and even rapid progress in this country amongst our best classes, and the influence of this increasing element is shewn particularly in the retirement of the noisy, vulgar element which has been but too prominent in our ranks for many years past. I feel assured that our cause has passed through the darkest period of its existence, and that the immediate, like the remote future, is wonderfully promising."

"KNOWLEDGE" ON PLANCHETTE WRITING.—The correspondence on this topic is continued in *Knowledge* for March 30th. "M. A. B." relates:—"Some years ago I experimented for months with a Planchette, and in other ways endeavoured to convince myself of the truth of certain physiological facts that had given rise to the theory of Spiritualism. I was so circumstanced that the want of all interest in those I was associated with, amounting, in fact, to opposition, caused me reluctantly to give up all further investigation, and to cease all argument with those whose minds are so constituted that, as De Morgan says, they 'infer imposture from the assumed impossibility of the phenomena asserted, and then allege imposture against the examination of the evidence.' The 'Planchette' proper is, as its name implies, a little board of thin wood, heart-shaped, and mounted on three tiny brass castors that move easily in every direction. At the pointed end of the board, which is turned away from the operator, is a hole through which a pencil is fixed. The hand is placed lightly on the Planchette, that in a short time runs about making wild flourishes all over the sheet of paper placed under it, and in some hands quickly settles down into steady writing. Its own light weight can hardly be considered, and the easy castors make the frictional resistance almost nominal. I can assert with confidence that under the hand of an honest experimenter, the pressure exerts no influence in forcing the Planchette in any particular direction ; on the contrary, when fairly imbued with whatever force may move it, the thing rushes about in directions quite uncontrolled and unexpected by the person whose hand is on it." The editor of *Knowledge*, Mr. R. Proctor, in a note, seems to attribute any movement of the instrument to conscious or unconscious fraud, because he finds "no tendency whatever on the Planchette's part—under my(his) hands only, or in company with another pair of hands—to anything like movement caused unconsciously." Strange reasoning that for a "man of science." A certain class of phenomena have not come within Mr. Proctor's personal experience ; ergo they do not exist !

## INSANITY BY THE LIGHT OF SPIRITUALISM.

The last report of the *Société Scientifique d'Etudes Psychologiques* of Paris contains a speech delivered by Dr. Chazarain, at its anniversary banquet, with reference to the above subject, of which the following is an abstract:—

"Physicians are often consulted in disorders inexplicable by orthodox science. They characterise them as obscure nervous disorders, hysteria, hallucinations, illusions, &c.

"I had some knowledge six or eight years ago of a respected young mother of a family. Some months ago she began talking about seeing and hearing persons whom no one else saw or heard, in her apartments, in the street ; heard people talking to her without seeing the speakers ; saw lights at night in her chamber, about which, she said, objects moved ; heard noises, felt even her bed move, &c. Medical advice was sought ; and she was, in consequence, sent to St. Anne's Asylum as a lunatic. But her symptoms were not pronounced enough for that establishment, and after being there ten days the patient was restored to liberty, but not to freedom from the sights and sounds she complained of. Then she was induced to consult the eminent chief of the Salpêtrière Hospital, who put her under the action of bromide of potassium. This being of no effect he dismissed her to seek the advice of Dr. X., so great in disorders of the sense of hearing.

"Then she resolved upon coming to me. I viewed the case, under the light afforded by Spiritualism, as one of undeveloped mediumship, where there is often apparent disturbances of the faculties of sight and hearing. I explained in ten minutes my view to her, and for all treatment advised her to attend a well-ordered Spiritualist circle of my recommendation. There she happily received demonstration of the correctness of my view. She understands her condition now, and is a good medium.

"The practice of medicine cannot but draw great advantage from Spiritualism, as it has done from magnetism. Magnetism, at first repudiated by the faculty as charlatanism, is now being studied by it, and is found to furnish an additional means of curing disease. Spiritualism is, in one of its divisions, a special magnetism, the magnetism of invisibles. All mediums tell that they are magnetised by spirits. Spiritualism, like magnetism, will command respectful attention as soon as its phenomena, together with their analogy to those of magnetism, are recognised. If the existence of spirit is admitted, then one must also admit the existence of an envelope to it and organs ; for without these it could not act, could not reveal itself to us ; could not be, or would, to us, be as if it did not exist. Electricity manifests itself to us as force, light, or heat, only by means of apparatus, which are organs to it, whether from the hand of man or furnished by nature.

"The spirits' envelope being fluidic, of rarefied matter, can only become visible to us by the condensation or materialisation of its constituent substance. To this condensation there are obstacles. One of these is light.

"We know how effective a current of electricity is in precipitating certain salts from their solutions, and also in transforming hydrogen and oxygen into water. We have to believe in the potency of light. And we have to admit that the vital electricity or the magnetic fluid of certain mediums and a circle, furnish the force to the invisibles required by them for condensing or materialising their envelope, to render it visible and tangible to us.

"And if the spirit has a fluidic body and organs, why should it not act as well upon a sensitive, a medium, as a magnetiser acts upon a somnambule.

"A magnetiser can, once he has put his subject into the magnetic sleep, deprive him of sensation, catalepsy him, annul his will, transfer his own active will to him, and use his brain as if it were the operator's own.

"Orthodox science of the present day is receiving—for in all the Paris hospitals magnetism is now more or less studied—proofs of the possibility of spiritual phenomena. It must soon see that its next duty is to study these. Let physicians do this without prejudice, merely conforming to the conditions required for their production, and they cannot fail to be convinced that they are real, and that there is an intelligent cause behind them—disembodied spirit, and that such spirits act by their particular, special magnetism upon mediums ; can communicate through them with us ; and can shew themselves to us.

"These are not miracles. They are phenomena belonging to a science as old as the world ; but a science which has not hitherto been studied with the strict experimentation required to enable us to come to a knowledge of all its laws."

## LIFE PROLONGED UNDER MAGNETIC ACTION.

Under the above heading the *Revue Spirite* quotes the following remarkable case from a recent report to the Belgian Academy of Medicine, by Dr. Warlomont :—

"Madame X., aged forty, had for some years been suffering from Staphyloma, a disease of the eyes, which rendered her blind. The constant pain accompanying it deprived her of sleep. She had no appetite, and whatever food she was induced to take was rejected by the stomach. She was quite emaciated. Her friends seeing her thus sinking obtained the attendance at last of an eminent English physician (Dr. C.), practising at Brussels.

"On one of his visits, this physician, who had in his student days witnessed some treatment by mesmerism, finding her sufferings unusually intense, bethought him of trying the soothing effect of the almost-forgotten mesmeric passes. He made some; the pains abated; he continued them and she soon went into the somnambular sleep. Recognising the condition as one that he had witnessed long ago, Dr. C. asked her if she could now take some food. She replied in the affirmative. She ate and drank well. The stomach being quiet, Dr. C. made reverse passes, and she returned to her ordinary state. She had no knowledge of having eaten. The pains of the malady soon returned, but the food remained and was normally digested.

"To keep the patient up was Dr. C.'s solicitude, so he visited her twice a day to magnetise her into that condition in which she could receive and retain nourishment. She proved so susceptible that to induce the second condition, as Dr. Warlomont calls it, all that Dr. C. had to do was to take her hand into his, and will her to pass into the somnambular sleep. She having taken her meal, it was equally facile for him to recall her into her ordinary condition.

"This was done for two years and a-half, when she succumbed to the malady."

So much for Dr. Warlomont's report. Seeing the patient's quick reaction to magnetism, so far as it was used, it gives one pain that Dr. C. was not better instructed in the subject. If he had been he would have sought to obtain from the patient while in the somnambular state, indications for the treatment of her malady, and we might then have had a record of her return to health, instead of a prolonged deliverance from painful disease.

J. D.

Dr. J. M. Peebles announces his intention of shortly making another visit to England to see his old friends again.

Dr. Berks T. Hutchinson, well-known to many of our readers as a prominent Spiritualist at Cape Town, has invented an improved railway carriage for colonial use.

BOUND VOLUMES OF "LIGHT."—A few volumes of last year's issue of "LIGHT," neatly bound in half-cloth, can be obtained at our office. The price is fifteen shillings per volume.

BOOKS RECEIVED.—"William Fletcher: Clairvoyant," by S. E. Gay.—"The Religion of the Future; or, The Higher Law of Truth and Right," by Hugh Junor Browne.—"The Battle Ground of the Spiritual Reformation," by S. B. Brittain, M.D.

The members and friends of the Dalston Association held a soiree at their rooms, on Thursday, the 5th inst., to celebrate the thirty-fifth anniversary of modern Spiritualism. There was a good attendance, and an excellent programme. A carpet dance closed the proceedings.

THE MEDICAL FACULTY AND MATERIALISTIC IDEAS.—Rightly or wrongly, medical men, as a class, are generally supposed to lean somewhat to a materialistic view of things. Be this as it may, such a charge cannot be made against the *Lancet*, a well-known and popular exponent of medical science. It is, we believe, one of the few journals, if not the only one of its class, which recognises the existence of a spiritual principle in man. Speaking recently of the "dislike of doctors" which exists in some quarters, it said in part, doubtless, this feeling may arise from the recognition that "doctors" stand very much in the same relation to the body and mind as the minister of religion occupies towards the conscience. "A medical man lifts up the veil and sees the psycho-physical being behind it. Probably in a certain proportion of instances the sense of being known is not pleasant. The feeling that a fellow-mortal possesses a deep insight into the actual condition of the organism, and is able to form a clear and approximately full and accurate estimate of the character, may, in some instances, be disquieting, while in others it engenders that sort of self-consciousness on the part of the patient which is experienced by devout penitents in the presence of their confessors—a feeling of mingled trust and anxiety, of satisfaction and regret. We cannot believe that any other form of "dislike of doctors" than that many-phased feeling to which we have alluded can prevail. The medical adviser is, or ought to be, the best known and the most sincerely trusted of all the friends of his patient. His friendship should be even more thoroughly a sentiment of the inner life than any other. It is in this light the lay public should view their family doctors, and in this esteem the practitioner should aim to be held."

## PERSONALITY AND THE UNIVERSAL MIND

By John E. Purdon, M.B.T.C.D.

(Continued from page 165.)

I have aimed at presenting the idea of person as involving that of substance, and I have a subjective conviction that it is only from the standpoint of substance that real value and significance can be attached to the personality of another. Each holds his own personality secure from all assaults, unless he is willing to betray his trust; but it is not so as regards that of another. The personality of one man is not presented as such to that of another, and this being acknowledged it is contended by the adversary that since there is nothing substantial in the case of my neighbour there is therefore nothing substantial in the case of myself; since his outward appearance and my outward appearance would be found to be identical at the utmost minuteness of dissection. The voluntary surrender of the fortress of substance through pride or timidity is that which gives to the argument of the adversary its irresistible power; pride which derives intellectual satisfaction from the reduction of the world to a formula and timidity which fears to grasp the rights which devolve upon man by virtue of his immediate kinship with the Creative God. There is no escape from the situation; man is in substantial unity with God, or there is no God whom man can understand, or who can ever be understood, as long as man is man. This doctrine is not new: Jesus proclaimed the substantial oneness with the Father, and creeds or councils cannot destroy the innate simplicity of the doctrine, much as they have endeavoured to do so with the assistance of their theological metaphysics manufactured for the purpose. Berkeley proclaimed that the Deity, the Author of Nature, conversed with man through the medium of a language, which is the visible universe obedient to its laws of space and motion, and here too the substantial oneness refuses to permit itself to be obliterated; for that which is the transient thought and image of the permanent with man in time is the truth of God in substance, the archetypal verity of the real, the organised and the useful. Thus when man looks upon Nature he can justly say, All this is ours; His through creation, mine through inheritance, through adaptation of means to ends. Nor is it at all necessary that that process of Creation, that substantial evolution, should be pictured step by step; the idea involves an absurdity. We require and we possess working formulæ which, when understood, can lead to no harm; for the Creator cannot be expelled from His universe as long as man asserts his right to interpret the principle of relativity to the greater glory of God.

Again, I repeat it is the argument from common sense, patent to all, that is most powerful in proving the absolute necessity of a belief of God in Nature. Let man once understand that he has no right to allow a personality to his neighbour except from the standpoint of substance, and he will at once adopt substance with all its consequences; for man believes in his neighbour as much as in himself. He believes that the world is common property and his common sense will scatter any scientific teaching to the winds of heaven which says him nay. And when his neighbour's body (not his neighbour's substance) shews signs of disturbance he will be prepared to study its changes objectively as phenomenal, and he will be prepared to account for changes in that phenomenal consciousness which lies no deeper than that appearance which to the observer is the motion of ultimate parts of the material organism, the interpretation of which motions into the universal language comes naturally to him with an unclouded consciousness.

Let me not be misunderstood: there are certain disturbances which are always being translated into conscious terms, even the weird and the strange; but again there are other disturbances which require the eye of another to render them into the same language and to estimate their value. It is a matter of fact that that which can be put into the language which is common to all, i.e., that of the external senses, space and motion, is less likely to be mistranslated than that which is confined to the subjective life of one individual, who is by hypothesis in a sensitive or hyperesthetic state, and who, therefore, being deprived of his highest standard of comparison, the undisturbed nervous system, is the more likely to lend himself to an influence which he cannot truly estimate and to set a greater value upon the deliverances of a consciousness which is the resultant of a nervous system influenced *ab extra*, than are those observers, who, taking those bodily changes from their objective side and giving them their

purely universal value, attempt to draw from them, as natural data, the materials for the construction of a general theory of nervous disturbances under such influence as that hinted at. The personality, being signified by the man's body when it conforms to general law so as to be instrumental to the action of a general language, is given to his neighbours only in the permanence of that correspondence; so that when an interference is observed in the natural correspondence a reservation must hold during the investigation of the special case.

The light of the permanent in Nature is steadier than that of the fleeting and ephemeral, however true the latter may be. It is far beyond the range of ordinary probabilities that the great movement in favour of the study of individual psychological experiences of the extraordinary, with the view to their unification into a system, forms a part of the spiritual evolution by which the Spirit of God in Nature has ascended, as it appears to our darkened vision, through the lower stages of human civilisation to identify Itself with that of man in his present advanced state, carrying man with it and elevating him from the animal and natural to the spiritual and angelic condition; but it is no less true a fact that this silent work has been accomplished not by the spasmodic convictions of isolated individuals that such is the case, but by the steady operation of general law. The latter is for the race, the former for the individual, who has ever failed to convince his brethren that he was right until long after his ashes were mingled with the dust. The individual is, no doubt, the sensitive being who yields to the pressure and interprets the coming changes wrought already by the world-spirit in the embryos lying prepared in the womb of time, but though the individual is the gainer, the race must wait for their deliverance at full time. And from the intellectual side of experience the growth of general formulae plays the part of the operation of general law on the physical. The individual has an experience and knows that he has it, feeling satisfied that he is correct in his judgment; but he fails to convince his neighbours of his truth or of the value of his discovery. Why? They do not and cannot share in his personality; there is as yet no principle of identification between individuals, no medium of communication, as it were, between these islands of substance, the personality of individuals. The language which unites minds has yet to be constructed: this is no more than the reduction of the newly discovered fact or the new inspiration to the terms of a general formula which proclaims its universality and the manner of it. Then, and not till then, personality becomes fluent, and men run together and think with one mind. But in the meantime they all work to keep the currents seething and moving in that mother of truth out of which will crystallise in due season the formed ideas ready prepared for adoption by the religious and scientific instinct of the rising generation—the most important work in which man can be engaged.

The philosophy of obliteration has miserably failed in the task which it undertook, *i.e.*, to demonstrate the utter futility of man's hopes of a condition of existence in which the laws of matter, such as we know it, no longer rule with an arbitrary power which defies alike the hopes of men and the power and love of a free creative agent in nature. That philosophy argued from inductions built upon the data of the undisturbed nervous system. While denying an absolute being and loudly asserting the dominance of the principle of the relativity of knowledge, it has stultified itself by accepting the fiat of the normally conditioned nervous system as absolute; being either too incredulous or too lazy or too ignorant to investigate the newly observed though ever present causes operating in the souls of men.

It was remarked above that granting the fact of the substantial relationship between God and man, we are not forced to realise the steps of the creative process whereby the universe has been evolved. The fact is, all such conceptions are crude, and relative to human capabilities. So simple a process as the relationship established between man and man has taxed our powers of investigation to their utmost limits. Where each unit proclaims itself to be person and substance the question of reconciliation of conflicting claims seems a matter of difficulty. If each proclaim himself to be the only begotten Son of God, one with the Father and Creator and co-equal with Him in the fact of His eternity and His divinity, where is the truth to be discovered except in the fact of the self-conscious personality, one substantial, and essential to the human race and only subject to the category of quantity when we count the heads before us and make the human race a noun of multitude?

Which of us has ever been outside of his personality, and which of us has ever felt himself cut off from God? The fact of personality is undistinguishable from that of the existence of God: the conscious moral self is the origin and term of the universe, and is the fact of creation to which all minor processes conform. Jesus Christ solved the problem of creation once and for ever for each and all of us; for the solution of the problem is the recognition of its truth. The plastic process which has exercised the imagination of cosmogonists in all ages is given from time to time in terms of the knowledge of the age it is a mere indication of the state at which the process has arrived in time during its progress towards a final consummation. It is only natural to suppose that in our age it should find its most exact expression, when the creature who is its exponent has his greatest command of nature and of symbolic methods for its interpretation.

We are one in God and God is one with us:—this is the last word of metaphysical science, up to which all the physical science of the day tends. We are hidden from each other only in so far as we are hidden from ourselves; and we can know one another only through the understanding of the significance of certain sensations which are our own and not another's. We are conditioned so that when we know, we know only symbolically, though when we act and while we live as we are so conditioned, we deal directly with substance and, acting as causes are agents in the production of results which as effect are the faithful and identical reproduction of the entire chain of causes. With that symbolic knowledge is given us the fact of the numerical destruction and isolation of the individual man, whereby the forms of the lower creation are used to minister to the Divine intention to multiply Himself indefinitely in the hearts of His superior creatures. The isolation conferred upon us with the fact of individuality does not reach deeper than the surface of nature; for so far as we may be united by means of the instrument placed in our hands by the Almighty, language, we are perfectly united, and further still in the unity of the sensuous apperception which gives from one plastic source many identical impressions. Though I perceive my neighbour in my field of view, and though I know that he at the same time perceives me each containing the other, yet I free myself from all fear of the objection that we have presented to our separate selves worlds which do not correspond, and which therefore may be to some extent out of joint, by the recognition of the fact that it is my own impression of my neighbour which I perceive, a substantial sign, which, so far as I am I, cannot deceive me. But if my neighbour should have a subjective experience different from mine under the same conditions, it is his substantial fact of experience which has not transferred itself into the external, formal, or symbolical expression, whereby it may become common property (for it is then our substantial experience), which permits us to feel differently under apparently the same conditions. It is possible, however, that his experience may be of such a nature as to be incommunicable to me; but if so it is from the impossibility of my bodily configuration in its minutest parts conforming to the configuration of his; for it is axiomatic in modern psychology that identity of organic conditions involves identity of functional outcome and *vice versa*. Man is thus truly cut off from his fellows in so far as he is in advance of them, or is actually deficient in his power of realising his own higher possibilities. The empirical knowledge of Self is similar to the only possible knowledge we can have of our neighbour, being given through the aid of language: for it would appear that even though processes of ratiocination take place below consciousness, it is still by means of the aggregation of symbols which stand for fixed ideas, on which ground we account for the perfectly formed conceptions that spring all alive into the mental field of the artist or geometer; while on the other hand the mind, pregnant with a new idea, in which life and truth are felt to throb, may be obliged to wait for years until a happy chance delivers that which already lives and is to the keeping of the empirical consciousness. Most of the great truths of existence have, in the form of allegory or parable, struggled to the light in this tentative manner.

SPIRITUALISM IN BOHEMIA.—The *Daily News* of April 4th said that in Bohemia Spiritualism is taking such alarming dimensions that the Bishop has caused a declaration to be made from the pulpits placing it on a par with heresy, and stating that whoever persists in it will be refused absolution after confession.

## UNCONSCIOUS MEDIUMSHIP.

By F. J. Theobald.

*(Continued from page 159.)*

In a short record of the life of Robert Annan (published, I believe, by the Christian Evidence Society), I met with the following incident. This eminently Christ-like young man was of poor parentage, and quite uneducated. On Wednesday, 24th July, 1867, just seven days before Robert Annan went home, he was standing upon a raft, and as he floated about he was suddenly visited with an extraordinary manifestation of God, to his soul. He had long ere this attained to close, habitual, and almost unbroken fellowship with his Great Redeemer. But now, he was brought so near, that for the time he knew not that he was in the body. The heavens seemed to open to his view. The glory of the Lord filled his soul with a radiance, well nigh insupportable. So near did Jesus come, that he felt as if he were talking to Him, face to face. So glorious did the Lord appear in His Majesty, that Robert bowed his head with awe; and yet, so ineffable was the love and condescension of that Peerless One, that His disciple was filled with a strange, overpowering joy. How long this lasted, he could hardly tell, but the shaking of the raft upon the water reminded him that he was still outside of heaven. Robert spoke of this to his Christian friends, and said "Jesus came to me on the water and I thought that I was home."

Near the very spot where this occurred, seven days afterwards, this young Christian met with an accident (by drowning), and passed on to his spirit home.

I now offer a deeply wonderful narrative copied from the preface to a book called "The Principles of the Hidden Life," by Dr. Upham, who is well-known in the American colleges as the author of many valuable standard works upon mental and moral science. This introduction is written by Mr. Pearsall Smith. He relates that during an interview he had with Dr. Upham shortly before he passed away, this friend told him that he had once experienced

## A Spiritual Manifestation.

He then gives the account in Dr. Upham's own words as follows:—

"When I retired to rest, my mind was much occupied with the subject of personal holiness, which for some months had been exceedingly precious to me, and in connection with which I had been spiritually benefited in a high degree. I consecrated myself anew to God, and felt that I was His. In the night I awoke suddenly. I felt a distinct, peculiar, and somewhat powerful sensation, which I cannot better express than by calling it the breath of the Holy Spirit, pass rapidly through my system.

"It seemed to be a distinct agent; but had the tenuity, the quick and electric movement, and refining power of a purely spiritual being. The thought occurred to me that it might be from natural causes, so, as I was fatigued, again fell asleep. Again in the night, I awoke suddenly, and experienced precisely the same sensation only in a somewhat increased degree. Then I knew that the Lord was around my pillow. . . . I thought of rising from my bed, and engaging in acts of worship; but I knew not what to pray for, and it seemed best that I should wait the movements of the Lord . . . and then I seemed to see upward, as it were, somewhere in the heavenly region, these memorable words written distinctly and brightly, "Thou art my beloved Son in whom I am well pleased." . . . From that important moment I feel called in an especial manner to bear the full image of Christ. . . . I must, therefore, hide myself in Christ in the most solemn and abiding sense, being one with Him, and thus, one with God."

How interesting and wonderful it is, to observe the light that Spiritualism throws over many of the most inexplicable events of human life! The supernatural, instead of being called the "Dark Side of Nature," may, by the Spiritualist, rather be called its bright side! or the silver lining to the dark cloud of materiality which lies around us whilst in the body. Do not many of our dreams, even, become "Rifts in the Veil," and, must we not always be thankful to the loving Father, who, by His gift of mediumship, "Unconscious" though it be, grants to His frail children on earth, continual proof of the reality of an unseen universe and glimpses of the supernal world, which is as closely corresponding to, and connected with our spirit-life as the material surroundings of this world are with our bodies?

Thus, whilst the traditions or legends of olden times are clouded and mystical to the ordinary reader, who knows not

of Spiritualism,—to the Spiritualist they are clothed in beauty, because, to him, it is given to interpret the symbolism and understand the correspondences which lie hidden in them. The following spiritualistic incidents in connection with the life of Edward the Confessor, I take from Dean Stanley's most valuable work, "The Historical Memorials of Westminster Abbey." This king, like so many people, was, unconsciously, a powerful medium, and thus placed *en rapport* with the spirit-world. What Dean Stanley calls

## The Legend of the Seven Sleepers

occurred at Eastertide, about the year 1064, some few months before Edward was taken to the spirit-world. Whilst sitting in the midst of his courtiers, suddenly "he sank into a deep abstraction. Then came one of his curious laughs, and again, his rapt meditation"—i.e., his deep trance. "He retired to his chamber, followed by Duke Harold, the Archbishop, and the Abbot of Westminster.

"To them he confided his vision. He had seen the Seven Sleepers of Ephesus suddenly turn from their right sides to their left, and recognised in this omen the sign of war, famine, and pestilence for the coming seventy years, during which the sleepers were to lie in their new position. Upon hearing this vision, the courtiers sent messengers to Mount Celion, where they 'found the Seven Sleepers' as the king had seen them.

"The truth of this portent at once confirmed the king's prevision, and received its own confirmation in the violent convulsions which disturbed the close of the eleventh century."

The next instance is called the

## "Legend of the Pilgrim,"

and is of especial interest.

Edward the Confessor had a peculiar veneration and affection for St. John, the "Apostle of Love," and was on his way to the dedication of the Chapel of St. John, when a beggar implored him, for the love of this saint, to bestow alms upon him. The almoner was not to be found. In the chest there was no gold or silver.

The king remained in silent thought, and then drew off from his hand a ring, "large, royal, and beautiful," which he gave to the beggar, who vanished.

Two English pilgrims, from the town of Ludlow, shortly afterwards found themselves benighted in Syria; suddenly the path was lighted up, and an old man, white and hoary, preceded by two tapers, accosted them.

They told him of their country and their saintly king, on which the old man, "joyously, like a clerk," guided them to a hostelry, announced that he was John the Evangelist, and special friend of Edward, gave them the ring to carry back, with the warning that in six months the king should be with him in Paradise.

The pilgrims returned. They found the king at his palace in Essex—said to be called from this incident "*Havering atte Bower*"—and with a church dedicated to St. John the Evangelist.

Edward acknowledged the ring, and prepared for his end accordingly.

A few short months passed on, and King Edward, worn out by the excitement attending the consecration of Westminster Abbey, sank into a deep stupor, and was laid in the chamber in Westminster Palace, which for long bore his name. "On the third day—the last day of the year 1065—a startling rally took place. His voice again sounded loud and clear; his face resumed its brightness." "A few incoherent sentences broke from his lips, describing how, in his trance, he had seen two holy monks whom he remarked in Normandy, and who foretold to him the coming disasters, which should only be ended when the 'green tree,' after severance from its trunk, and removal to the distance of three acres, should return to its parent stem, and again bear leaf, and fruit, and flower."

Those to whom the king related this prophecy were "terror-stricken." Stigand alone had the courage to whisper into Harold's ear that the aged king was dotting.

Five days later on, and with "the hope that he was passing from the land of the dead to the land of the living," King Edward breathed his last.

A horror of darkness filled the land, as with him (the last lineal descendant of Cerdic), it seemed as if the happiness, the strength, and the liberty of the English people had vanished away. . . . The courtly poets of the next century rejoiced to trace in the "three acres" (of the prophecy, given in Edward's last trance) the reigns of the three illegitimate kings who followed him, and in the resuscitation of the "parent stem," the marriage of the first Henry with the Saxon Maude, and their ultimate issue in the third Henry.

*(To be continued.)*



## CONCERNING THE SOUL.

*A Paper read by MR. J. J. MORSE, before the members and friends of the Central Association of Spiritualists, on Monday, April 9th, 1883.*

To those who have devoted time and study to the investigation of modern phenomenal Spiritualism, and who, as a result of their inquiries, have become satisfied of the reality of post-mortem life for their departed friends, and thereby inferentially assured of the continuity of life after death in their own cases, the existence of the soul is a problem that, up to a certain point, has received an affirmative solution. But, after the first feelings of thankfulness and gratitude arising from a realisation of immortality, as thus demonstrated, there comes to most minds of a reflective character a period of rest, in which the question is forced upon the attention, "Does this demonstration of future life throw any additional light upon either the nature or origin of the soul?" There seems to be a consensus of opinion expressed by the communicating spirits which leads us naturally to infer that these intelligences retain consciousness, and memory, and will, and are therefore largely representative in character, and nature, of what we knew of them previous to their departure from this life. Yet it would seem that, leaving aside the question of increased activity, due to improved circumstances, they do not present any better field wherein to study the *origin* of the soul, than is presented by mankind on earth.

**The Origin of the Soul Shrouded in Mystery.**

It is pronounced by some that the origin of the soul is shrouded in a mystery that the human intellect will for ever remain incapable of penetrating. That this may be true to-day, and for some future generations, is most likely, but that it will always be so is a question that needs to be accepted with great reserve, especially when we bear in mind the increased acquaintance with the manifestations of the soul that physiology, and psychology, are constantly affording us. Of the existence of a *something* that is I, and which will survive death, I have every assurance, as a result of observation and personal experience in the matter of spiritual investigation, but as to where that something which is me has come from, the machinery that has created it—if it be created—candour compels admission of the fact that there is not the same certainty, or directness of evidence, presented to my mind, as could be desired. Of theories, and speculations, to choose from, there are sufficient indeed, embodying undoubtedly earnest convictions, and much patient thought, stretching from the palmiest days of Hindoo psychology, through the long lapse of time, down to the theories of modern days. Some of these are so subtle that the original idea seems to have been hopelessly attenuated. Others again are better adapted for the purpose of supporting a belief, rather than demonstrating a truth. While yet again there are some so fanciful, that one might almost charitably assume that hasheesh having possibly been their cause, a lunatic asylum would most likely be their conclusion. What then in such a case is to be done? Confess one's inability, put the question on one side, and content one's self with daily duties and requirements? Such a course might purchase ease, and pleasure of a sort, but at what a price! Nothing less than the narrowing of the spiritual view, the limiting of the mental horizon, the foregoing of man's proudest prerogative—the right to reason upon every question; to which may be added an utter stultification of every faculty of inspiration, which unites us to the ever-reverberating harmonies of eternal being. Putting on one side the experiences of modern Spiritualism, adopting as far as possible a negative position, in regard to all beliefs and things spiritual, let us endeavour to briefly trace the course of inquiry which it appears has been pursued by those who have been interested in this question in past times.

**The Inquiry is a Reverent One.**

And here let it be observed that such an inquiry need not be considered by any means as irreverent. It is by inquiry into the facts of nature that the wondrous achievements of science have been gained, and the facts of nature are, equally with the origin of the soul, the works of God. The existence of the soul is not disputed. Its origin is the matter of pursuit. The objections that will be urged against this inquiry are that the matter is purely a spiritual one, and that it is utterly impracticable to attempt its solution by any of the ordinary intellectual processes, and further, that being a spiritual question it is folly to attempt its solution while embodied in mortality, to say nothing of the concurrent opinion that to make such inquiries savours largely of presumption. Yet in all ages the inquiry has been made, and if therefore presumption is expressed by the present querist, he can claim honorable company in the past and present.

**The Theory of Emanation.**

Probably the first theory accounting for the origin of the soul is that of emanation, which if it be admitted, at once places us in essential nature, in direct relationship with Deity. A pleasant enough speculation, flattering to our vanity, agreeable to our assumptions of superiority, and altogether calculated to give us (which in the majority of cases is unnecessary) an exceedingly good opinion of ourselves. But the difficulties are to account for the incorporation of this emanation into the physical organisation, and the immense deterioration in expression, if not in nature, which that incorporation seemingly entails in many cases.

Granting that these differences may be physiologically and psychologically explained, as doubtless they can be to a large extent, the two supreme difficulties remaining are, first, the one already mentioned, the means of the introduction of this emanation into physical being, and secondly, the possibility of the segregation of the Divine unity. While also may be suggested that if we emanate from the Deity the counter-proposition of our re-absorption into Deity assumes an air of plausibility that, to say the least of it, if true, would apparently entail the destruction of previously existing individuality, consequent upon being merged into the central fount again.

**The Theory of Pre-existence.**

Pursuing the inquiry a stage further, and seeking information from another school, one is told that the difficulties in regard to the origin of the soul can readily be met by assuming its previous existence, which, if true, again brings us face to face with the first difficulty enumerated in the previous consideration, and certainly involves us in a series of very awkward circumstances, which will be considered presently. There are several points of view, though, from which this doctrine may be observed. The previous existence may either have been super-human, or sub-human. It may either have been angelic, or diabolic, or bestial. Pleasant it may be to imagine that angels and seraphs clothe themselves in flesh, and spend a temporary existence in the execution of deeds of mercy to the needing world, which being blessed thereby, reflects blessings on these angelic visitors in return, who, departing, leave a breath of Heaven behind them as a benison. Yet on the other hand there may be those who come, as our great poet puts it, "with blasts from hell," and insinuating themselves into fleshly life, may so befoul this life of ours that untold misery for others may ensue, to say nothing of the possibilities for wrong and wickedness which such demon visitors may create in our midst. But if our child be angel, or devil, as the case may be, "ties of blood" and "links of kindred" are phrases of little meaning, and the relationships of life from its holiest, the ties of parentage, down through every relation to that of friendship, are reduced to chaos, and wild disorder reigns supreme. Still, the third alternative, the ascent of the soul

from bestial sources, implying, its descent similarly, is altogether too curious a speculation for sober treatment, for with regard to the rise of the soul from the brute kingdom, it might be argued that the soul, having obtained one physical incarnation, the second incarnation could be no more marvellous than the first, and an old writer once quaintly observed that "there be men that would disgrace a dog, yet there be dogs that would honour humanity," and as expressing the two sides of this section of the doctrine of previous existence, a poet once said :—

"Had I been born a four-legged child methinks  
I might have found the steps from dog to man,  
And crept into his nature : are there not  
Those who fall down out of humanity  
Into the storey where the four-legged dwells ?"

If we accept the doctrine of the pre-existence of the soul, and assume its being here is accounted for thereby, and that the reason of its coming is either to expiate an offence in another state, or to render good service out of pure desire to humanity, as a means of its own ultimate advance, still the question of the origin of that soul, or any soul, remains as great a mystery as ever. It is only referred back from this state of existence to another state and in no wise answers the question that perplexes the inquirer's mind.

#### The Creative Theory.

Again thwarted in our desire, we turn to those who profess, with authoritative answer, to resolve all doubts. Their statement is that the soul is created by the voluntary power of God. Some writers have held that all souls were created by the Divine fiat at the beginning of the world and laid up in a secret repository whence they are drawn as occasion calls—the doctrine of Infusion. This implies the introduction of a special soul into the world at each birth, bringing us again in front of our previously considered difficulty, which in this case, can only be escaped from by adopting the theory of miracle, easy enough of acceptance upon the part of those who desire to elude the difficulties of the position, but utterly unacceptable as a means of truly solving the points at issue. That, in a certain sense, the soul is created by God, is probably unquestionable, but that individual souls are so created is quite another question.

#### The Transmitted Theory.

Still yet another answer has been given by Tertullian, the essential import of which was, that all human souls have been transmitted or brought over from the soul of Adam. As it is the result of theological exigencies, and pre-supposes that we were all originally contained essentially in the body of Adam, it can be allowed to remain in the limbo of forgetfulness, into which it has undoubtedly sunk.

#### The Monad Theory.

Another theory is presented in the monad theory of Leibnitz, which assumes the whole created universe, visible and invisible, to consist of monads, which are not particles of matter, but metaphysical points of power. The truth of this theory remains to be demonstrated.

#### Is the Soul Outside Nature?

The main conclusion deducible from all the preceding is, that the soul is a something *outside* of nature, which at a certain period becomes associated with nature by incarnation in the human being. This has very much the character of the miraculous. It certainly seems to be something apart from the evolutionary processes of physical development, and while it may afford a basis for a speculative immortality of itself, since being superior to terrestrial existence it will not be subject to the limitations belonging to such existence, yet it does not, as must frankly be confessed, lend itself to that unity of personal being which, starting with an admitted predicate, gradually works up to every succeeding result as a legitimate unfoldment of precedent possibilities. Is it impossible to associate the origin

of the soul with the creative function of man, or must we limit the question and thereby prevent its solution, to an extra-natural series of sequences? One would hesitate to build their hopes of immortality on such a basis. In every department of nature that which is, is alike the result of that which has been, and the foundation of that which is to be. Only in such way can differences in races, nations, or individuals be accounted for. The influences of experience, conditions, of all kinds, and racial characteristics, are the modifying causes and stimulating energies in developing and improving the characteristics of the individual or of a race. One should not be ambitious to claim celestial kinship, nor is there need to assume its opposite, nor should we seek to find in spiritual realms the causes of our being, when such may be traceable in our present sphere. Genesis, or miracle, are the only two solutions. Miracle must date from Eden's garden, while Genesis must have its root in the commencement of life itself, and be, as it is, the expression of God's energies through nature's activities. As the possibility of the loveliness and fragrance of the rose that adorns the brow of beauty was contained within the chaotic earth in her days of fire-mist, so also must be admitted she contained the potentialities that have now become the consciousness and intelligence in humanity, which have been gradually evolved through nature's realms, and by the creation of her various forms of organic life, each form of life a prophecy of something better, and each better as it came, rendering more possible the human form which crowns them all, and in which form the universally diffused life of God was ultimately enabled to assume its individual conscious being, and create and sustain an independent existence and relationship with the life of which it formed a part.

#### The Conclusion of the Whole Matter.

The conclusion then presented is that while the *cause* of the soul's existence must ever be associated with that inscrutable power, call it by what term you will, yet the origin of the soul's existence, so far as this life of ours is concerned, must not be sought in miraculous interventions, or interferences with the laws of nature, but is rather in harmony with those laws. We must thereby conclude that nature is not the dull, dead, inert condition usually accepted, but that in every department she pulsates with a life Divine, thrills and glows with latent potentialities, which as she grows old in her work, will surely unfold themselves into forms of ever increasing loveliness and beauty until in the ages yet to come the fairest, brightest, and best that we know of now, shall be infinitely transcended. Age too, mankind having learned that the expression of the soul is dependent upon the conditions that environ it, will so apply the knowledge that they will then possess, that bodily conditions and mental furnishings of that sort that shall make of men kings indeed, shall be supplied to all who enter into conscious being through man's contributory processes. Not in the fanciful speculations of the past revived to suit the exigencies of the modern speculative Spiritualists, not in the affirmations of a theology that ignores nature and repudiates investigation, not in accordance with theories that minister to our own self-importance, that are not honest enough to tell us the truth for fear of offence—not in any of these directions must we search for the origin of the soul, but in listening to the teachings of Nature. Though she rob us of our assumed angelic kinship, though she rudely dispel the supposition that we have been created by the hand of God, though she tear from us the pretty figment that we have ranged through other lives celestial, and even though she tell us, that we have not come from regions infernal or from realms brutal, yet let us trust her to tell us truly, when she tells us that within her realms are contained the essential elements of every possible development which mankind has expressed or will express on earth. In a word I would say, Nature is sufficient to account for her own phenomena, and so far as we are related to her, for the existence and development of our souls. A rational genesis for the soul is the required accompaniment of a rational immortality, and this should ever constitute the central idea of an intelligent Spiritualism.

## 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 the 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. XXXVII.

[A season of great spiritual depression had come upon me. I felt unable to resolve many problems that perplexed me.]

You are perplexed and distressed. Be of good cheer. It is inevitable that one round whom the battle rages should be ill at ease. This is not the time for rest. Leave every doubtful question to a more peaceful time. Exercise yourself in patience. It is the most successful device of the Adversaries to suggest doubts and difficulties to your mind. It is the most assailable side. Your courage they cannot touch. Fix your mind on that and resist the first temptation.

*Yes, I believe that is so. But it is very hard to act on such advice.*

Nevertheless, it is necessary. You must occupy your mind and not allow it to brood. Be of good cheer.

[I had found it hard to get any automatic writing; and as I wanted direction, I forced on what I regarded as a communication, but which was, in point of fact, only the reflection of my own thoughts. It was a most instructive experience, and I never repeated the experiment.]

You are mistaking your own thoughts for our guidance. We do not influence you in your decision as to associating yourself with others. You err in attributing to us any impression in your mind. It is the result only of attempting to decide when the arguments are evenly balanced.

*What do you advise?*

Nothing. We do not meddle. Some of our friends are desirous that you should remain at peace as far as possible now. Others would urge you on to further publicity. It is for you who know circumstances to decide.

*But every attempt to gather up arguments ends in a negative.*

*Then act on the negative. It depends on your own feeling.*

*You have nothing to say on the principle of organisation.*

No, it does not apply. It is not wholly good or bad.

*Is the chief here?*

May the blessing of the Blessed One be on you.

*I want to put before you some words of O.'s, and to ask you whether you will tell me the truth about my progress or the reverse. O. do s not, I think, understand me or my state just now. The part I allude to is this: "Who is beset by elemental spirits and returning human elementaries," and the reason he gives, viz., the possession of mediumship. He also assigns M.'s greater progress to the lack of the faculty of mediumship. These statements open out subjects which have long been in my mind, and I should like to hear what you have to say.—[This was written in 1875.]*

You have not put out the whole statement. Our friend, of whom we speak with all respect, is in many ways wrong in what he says; and he errs from want of perception. He does not understand what he says about you; nor has he any power of looking into your mind. He is entirely in error as to your mediumship. He would call it splendid when in the full play of development in the circle. When through its exercise results greater than any previously wrought in that special phase were achieved by our friends; when they were producing results which would have astonished any men who saw and heard them; and which, but for our controlling will, would have been very largely increased, he would have called you a splendid medium. He does not know how much nobler and grander is the present exercise of your powers; how far more acceptable to the higher intelligences is the devotion of them to mental and spiritual work in spreading abroad the knowledge of our work. Had it not been necessary for us to lay the foundations securely we

never should have permitted the use of your powers for such purpose and for so long a time. That which to him is splendid to us was lamentable. And we have not seen with any such pleasure as we derive from the gradual sealing up of those avenues of physical manifestation, anything connected with your mediumship. The transference of your power from the material plane, the quickening of the perceptions, and the development of the inner spiritual faculties, the recognition in a normal way of our nearness, and the ability to see and converse with us without the dangerous conditions of trance; these are, to us, splendid. They are the inception of the most perfect form of life possible to man; that Enoch life in which he walks with God. In proportion as mediumship is diverted into strange and abnormal channels, it becomes dangerous. Any repeated and constant exercise of the power for physical purposes other than mere equilibration is fraught with risk, inasmuch as it develops that which is unnatural and abnormal, and in the end must deprave the medium. Deprave, we say, and the word is not too strong. Either the vital forces will be sapped, and physical health destroyed, or, more frequently, the mental balance will be destroyed, or, most frequently of all, the medium will become the instrument of intelligences devoid of high moral consciousness, and so his morals will be deteriorated. In one or more of these ways harm will sooner or later ensue. This is the perversion of mediumship, and should only be tolerated in the case of those who are sacrificed for the public good in spreading conviction to those who can be reached in no other way. The spread of it is not to be encouraged beyond what is absolutely necessary. Far other is that higher form of mediumship when the human spirit soars from the material to the spiritual plane, and in developing its own innate powers gains means of intercourse with the pure and good who are above its present state, and can elevate, purify, and instruct it. In development of those powers is no risk of contamination, no association with the impure and ignoble, the brutal and depraved. The whole picture is reversed. The vital forces are directed normally; the spirit soars as its instincts lead it; the thoughts suggested are pure and good, the aims put before it are elevated, the deeds inspired are such as ennoble and win a good report from men. It is for want of recognising this truth that spirit communion is so evil spoken of. Not until it is recognised and acted on so far as the unprogressed condition of men will allow, can the science make much progress.

We rejoice far more than we have ever rejoiced concerning you that you are relinquishing the phenomenal side, and are devoting your faculties to their higher use. We rejoice that you are ceasing to waste your strength on that which to us and to you is, or should be, profitless. We hope that you will refrain, so far as may be, from wasting yourself on vain contentions and curious questionings. It must be that you contend for the faith, but do it with discretion; and refrain from any attempt to prove to those who do not seek for it, facts that they are not able to appreciate; at any rate do not devote your powers as a medium to any such end. Let them be consecrated to nobler work. Withdraw as much as may be from the contentions which please the world; and contend only for truth. When contention is at an end, you will find that progress has been made by you. But look to peace as your end. The work best worth doing is the cultivation of your highest powers, the development of your own spirit, and communing with us who are able and willing to instruct you. For this reason we drew your mind to the subject which, in our friend's case, has absorbed all else, and has grown out of due proportion. It is necessary that you learn to know yourself; but your knowledge must not end there. It is necessary that you learn the power of your own mediumship, but you must not merely play with it on the plane of matter. It is necessary that you learn the nature of the spirits who surround your earth, in order that you may dominate and keep them at bay. It is necessary that you see the depths that yawn for the evil and abandoned, in order that you may turn to the pure and good. Hence, the nightly agonies, the awful glimpses of horror, the crowds of the Adversaries who surrounded and mocked at you. Hence the necessity for that ordeal. It was ordained for far other reasons than those which our friend supposes. He seems to consider that in the progress of the novice to the inner realms of knowledge, it is necessary for him to encounter beings whose business it is to guard the entrance, and that in proportion as he is ignorant of their presence, or callous to their influence, he is safe. This is one of the distorted views of truth which the old writers inculcate. The truth is that your medium-

ship has been to you the one avenue of knowledge. But for it you would now have been utterly incredulous of our power: and would have been in the number of those who mock and scoff at our very existence. Through it you have gained proofs which others do not need, and which could have come to you in no other way. Our friend has never grasped the truth that mediumship such as is yours, controlled by spirits such as we, is the highest form of blessing if it be rightly used: and only hurtful when deliberately abused and misused. He has no knowledge of such influence, and so mistakes. We have already told you, in directing your development, that we were compelled to allow you to be used for phenomenal manifestations for a time. When it was possible for us to stop that phase, we permitted you to be brought in contact with others of our friends in order that you might learn of the power of your own spirit, and might gather up the wisdom stored for you by those who have gone before. Moreover, it was necessary to give you practical proof of the existence and operation of spirits other than those known to most men. If we desired to do this, we knew from old and repeated experience that it was useless to explain and tell you. You must prove and experience for yourself. Hence your nightly trials. We were at hand to protect, but you did not need it. You passed through your experience without fear, and in doing so gained what we wished you to gain. It may be that you will find such experiences to recur, but never again with their first force. Had our friend known you as he imagines, he should know that in winning your way through these opposing Adversaries, you have achieved a victory and progressed to a degree to which nothing in your previous development can compare. Nothing in your previous life compares in our view with its past year, except the days of seclusion, and the then period of earnest meditation and devoted prayer. The wild development of the previous years, necessary for a time, had little charm for us, and no benefit for you. Our American friends are not able to grasp the full beauty of that inner growth which is now beginning to spring from it: and they entirely misunderstand the object with which it was permitted. It is not wise to compare rates of progress. Progress so seldom runs on parallel lines that comparisons are deceptive. But we have watched with joy and helped, so far as was possible for us, the growth in inner knowledge and spiritual perception of your friend. His nature is being refined and purified in a way that was very needful for it; and he is undergoing the preliminary training necessary for him. What was needful for you is not so for him. He is having his necessary discipline through which we see his passage with joy. His spirit needed purification by trial, and that trial he is having in two ways which he will recognise. Through it all his progress is real and assured. The points of contact between your lives vary from time to time, and at some periods are less intimate than others; but your progress is side by side though events may in the future separate between you. It is well for you to labour each for himself, and to remember that discipline is not the same for all.

*There are many points of truth there. I am quite conscious of distinct growth; and I never felt more conscious of victory than in defeating the attacks of those grinning fiends. I also suspect that I gained a point in casting off the attempted subjugation of reason to a mere idea which our American friends put forth. The Lodge seemed to be getting seriously oppressive; and the explanations were only bewildering. I felt that I could not afford to walk in the dark. Has the time come when you can give me any direct information or advice?*

There is little to tell. It is not well for you to take any steps in uncertainty. We never intended that you should. We encouraged you, as we have said, to look into these questions. We never intended you to give up all your life to the study of magic. Without a life dedication such studies are full of risk; and you have other work to do. Be content to gather up store of knowledge, and trust direction to us. But do not be advised by our friends to despise and contemn what has been to you your chiefest blessing:—the power of communing with us.

*No. I do not think they understand me or my mediumship at all. They certainly make statements very wide of fact; and take shots which miss the mark sadly.*

Their information of you is imperfect, and they err in judging you by other mediums. Nevertheless, you have learned much and may learn more from them. Be content to wait. All is not over yet, and new developments are in process of evolution. Cease now.

† IMPERATOR.

## DIRECT SPIRIT WRITING.

The following message was given by direct writing—that is, without physical contact—at a séance at which Mrs. Everitt was the medium. The circle was composed of Mr. and Mrs. Thomas Everitt, Mr. Frank Everitt, Dr. J. C. Clark, Mrs. Clark, Mr. J. Hindes, Mr. Woods, Mr. Smart, and Mr. Morell Theobald. Though the message consists of nearly six hundred words it was written, as nearly as could be estimated, in about three seconds:—

“The time present seldom affords sufficient employment to the mind of men. Objects of pain or pleasure, love or admiration, do not lie thick enough together in life to keep the spirit in constant action and supply an immediate exercise to its faculties. In order, therefore, to remedy this defect, that the mind may not want business, but may always have materials for thinking, she is endowed with certain powers that can recall what is past and anticipate what is to come. That wonderful faculty, memory, is perpetually looking back when there is nothing present to entertain it. It is like those repositories in several animals that are filled with stores of their former food on which they may ruminate when their present pasture fails. As the memory relieves the mind in her vacant moments, and prevents any chasms of thought by ideas of what is passed, other faculties agitate and employ her upon what is to come, the passions of hope and fear. By these two passions you reach forward into futurity, and bring up to your present thoughts objects that lie hid in the remotest depths of time. You suffer misery and enjoy happiness before they are in being; you can set the sun and stars forward or lose sight of them by wandering into retired parts of eternity. Who can then possibly imagine that the existence of a creature is to be circumscribed by time whose thoughts are not? Actual real enjoyments are so few and transient that man would not be a very happy being were he not endowed with this passion which gives him a taste of these good things that may possibly come into his passions. He should hope for everything that is good because there is nothing which may not be hoped for and nothing but what our Father is able to give. Hope quickens all the still parts of life and keeps the mind awake in her most remiss and indolent hours; it gives habitual serenity and good humour. It is a kind of vital heat in the soul that cheers and gladdens her when she does not attend to it. It makes pain easy, and labour pleasant. No kind of life is so happy as that which is full of hope, especially when the hope is well grounded and when the object is of an exalted kind and in its nature proper to make the person happy who enjoys it. Therefore, a religious life is that which most abounds in well-grounded hope and such an one as is fixed on objects that are capable of making men entirely happy. This hope in a religious man is more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason but by faith. It has, at the same time, its eye perpetually fixed on that state which implies in the very nature of it the most full and complete happiness. The influence of hope in general sweetens life, and makes the present condition supportable, if not pleasing. But a religious hope has still greater advantages. It does not only bear up the mind under her sufferings but makes her rejoice in them. It has this advantage above any other, that it is able to revive the spirit when passing from the earthly sphere and fill it with secret comfort and refreshment, with rapture and transport, so that he springs forward with delight to the great object which he always had in view—a life beyond the present.”

## OUR CONTEMPORARIES.

The “Religio-Philosophical Journal.”

Our Chicago contemporary gives in two instalments Mr. Heaphy's celebrated ghost story with which our readers are already well acquainted.—In the course of a leader on the Salvation Army mania, the Editor points out that midst much that is foolish and unlovely there is a good side to their folly; that enthusiasm is better than indifference; a superstitious belief than no belief at all; erratic life than pulseless death, for then there is some hope. If we could give them the steady foundation of fact and knowledge and take in exchange some of their enthusiasm, the outcome would be the most potent power the world has yet seen for its salvation. This does not mean that we should endorse the Salvation Army, its creeds, or its methods. They are altogether repulsive. “But,” says the *Religio*, “we do wish often that Spiritualists had vigour enough to live as if Spiritualism were true, enthusiasm enough to spend more time, effort, and money to spread what they know to be truth. . . . There are hosts of Spiritualists; would there were more spiritual energy among them.” So say we.—The most important item calling for attention is the report in the *Journal* for March 24th of the Rev. M. J. Savage's experience with Mrs. R. C. Simpson, a slate writing medium of Chicago. It will be remembered that the *Banner* and the *Religio* some time since charged Mr. Savage with a want of honesty in his public utterances about

Spiritualism. He has, however, openly and boldly come forward and plainly and unhesitatingly acknowledged the reality of the phenomena he has recently witnessed in the presence of Mrs. Simpson. We purpose summarising the report for next week's "LIGHT," and hence leave the matter here for the present.

**The "Harbinger of Light" (Melbourne).**

We are exceedingly glad to note that the *Harbinger of Light* enrolls itself in the ever-increasing ranks of those who desiderate more careful methods of investigation. It will, we are sure, be a long time before the full benefit produced by the C.A.S. circular on séance conditions is completely realised. We had occasion recently to point out that its influence had extended to Continental Spiritualism; and now our Australian exchanges bear witness to the same fact. The *Harbinger*, a few years ago, would have dissented from any action of the kind; but careful observation of the effects on the public, and also upon mediums, has necessitated its endorsement of the action recently taken by the C.A.S.—"M.A. (Oxon.)" contributes a short letter on "Materialisation Conditions," which we shall reproduce in our next issue.—The contents of the present number of the *Harbinger* are bright and varied; it should have a wide circulation amongst English Spiritualists.

**SPIRITUALISM IN LONDON & THE PROVINCES.**

**METROPOLITAN SPIRITUAL LYCEUM.**

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

The appropriation of Sunday evening last, at this hall, as a "ballot night," when, in the form of "question and answer," the controls of Mr. Morse met all comers who had complied with the invitation of the Council of the Lyceum to submit inquiries of general interest, seems to have been very generally appreciated, for there was a large and intelligent audience, courteously ready to recognise the sincerity of the efforts which were being made to test the reality and the resources of trance speaking.

Every question was read over, and, with the exception of two of a personal nature, excluded by the regulations, and three or four others introduced by inquirers already accepted for one question each—for whom further time could not be spared—the whole were answered. The following is an abbreviated summary of the questions submitted to the controls.

1. Can you say when the soul enters the body, whether it is created, or where it exists before entering the body?
2. Having for many years witnessed the experiment of rings, composed of iron or wood, being passed over the hands of sitters at séances, when the hands were tightly held or tied together, I ask whether the rings are disintegrated or the flesh of the arm?
3. When we enter spirit life are we clothed with a spiritual body; if so, do we at some future time throw off that body and become pure spirit?
4. Can the spirits once living on this earth explore other supposed worlds, and are these in advance of this earth?
5. Will you give an opinion upon the origin and truthfulness of "The new Bible, Oahspe," and say whether you know anything of the Jehovah who is said to have dictated it?
6. What were the objects of Jesus Christ's mission to mankind?
7. What mission have the controls of Mr. Morse, and are they sent by a higher power than themselves?
8. Being told that only when spirits are in perfect harmony can they communicate with each other, or even know of each other's presence, and remembering how impossible is such harmony, how shall we in spirit life recognise or communicate with our friends?
9. Is there a path of progress open to all spirits, especially to those lower spirits who visit the earth?
10. Is Ireland justified in demanding land reform and Home Rule; has the English Government ever done their duty to Ireland except after explosions and murder; and what may be the future of Ireland?
11. If man's actions are influenced by spirits how can his will be free, and if thus influenced to evil is it right to punish him?
12. Blasphemy: is there such a crime known to moral law?
13. Are Comprehensionism and Spiritualism similar?
14. Why do people have to suffer for the sins and misconduct of others, and for their own committed in ignorance; how do you reconcile the fact of such suffering with justice?
15. Why is one born to suffering and another to ease? Where and when will human woes and misery cease?

It would be impossible in the limited space allotted to this report to quote the substance of all the excellent and pertinent replies to these questions, and invidious perhaps to make distinctions; but as a shorthand note was taken of each, the whole can be printed verbatim, and then sold at sixpence per copy if a sufficient number of applications for the work are received by the secretary of the Council on or before the 17th inst., on Sunday, the 15th, at the place of meeting, or on any day, in writing, at 53, Sigdon-road, Dalston, E.

A respectful expression of the thanks of the meeting was then tendered to the controls for their instructive and valuable replies,

and most cordially acknowledged by them. During the collection Miss Dixon relieved the choir by an effective rendering of Beethoven's solo, "Creation's Hymn."

The subject of the lecture by Mr. Morse on Sunday, the 15th, will be "Man's God," and on the 22nd, "God's Man."

NOTE.—The meetings will, on and after Sunday next, the 15th inst., be held at the Cavendish Rooms, 51 and 53, Mortimer-street, W.

**LIVERPOOL.**

Mrs. Britten's visit to Liverpool has resulted in an attack upon Spiritualism by the Rev. J. H. Skewes, who in two sermons, somewhat of the De Witt Talmage sensational type, and entitled "The Death-blow to Spiritualism" and "Spiritualism in its Coffin! The Lid Nailed Down," brought forward various objections which to the uninformed seem to have some weight. Mrs. Britten has replied quietly, and in the main most effectively. The editor of the *Protestant Standard*, in which paper the reply appears, is, however, most offensive, and we should counsel our Liverpool friends to decline to continue the discussion unless a more courteous spirit is manifested by the antagonistic party.

Next Sunday Mrs. Britten will again occupy the platform at Rodney Hall, and on the Monday following, April 16th, will deliver a short address—subject: "Is Spiritualism of Divine Origin?"—to be followed by a discussion, clergymen being specially invited to take part in the debate.

**NEWCASTLE-ON-TYNE.**

NEWCASTLE.—On Wednesday evening, April 4th, a very pleasant and enjoyable entertainment was given to the friends at Weirs Court, by Mr. Baliol, a very successful and able North country conjurer. His sleight of hand proficiency was truly remarkable, and was greatly appreciated by those present. The entertainment was varied by some excellent readings by Mr. Carver. On Sunday last Mr. Westgarth lectured at the hall of the N.S.E.S. on "The True Religion," which subject had been chosen by the audience. Mr. H. A. Kersey occupied the chair. On the 23rd of April, Shakespeare's birthday, Mr. Mahoney will give an evening of readings from Shakespeare.

GATESHEAD.—Last Sunday evening Mr. J. G. Gray discoursed to the members and friends at Gateshead on "Watchman! what of the night?" He endeavoured to shew how the night of ignorance and deformity had to be dispersed by the full daylight of knowledge and truth, before the spiritual unfoldment of the race could be satisfactorily ensured. Mr. H. Burton occupied the chair.

ASHINGTON.—Mr. Stevenson, of Gateshead, lectured to the friends at this place on Sunday last on "Spiritualism." The lecture, a very instructive one, was highly appreciated.

NORTH SHIELDS.—On Sunday evening last Mr. Mordey, of Sunderland, spoke on "The Philosophy of Divine Providence." The subject, a most interesting one, was handled in a manner which gave the greatest satisfaction. On the preceding Thursday Mr. E. W. Wallis, of Nottingham, delivered an able discourse on "Spiritualism" to a large and intelligent audience.

MRS. BRITTEN.—This eminent lady is engaged to lecture to the friends at Newcastle and Gateshead on the last two Sundays of April and the first Sunday in May.

**NORTHUMBRIA.**

MR. E. DAWSON ROGERS.—At the Council meeting of the C.A.S., on Tuesday evening last, an unanimous vote of sympathy was passed by all present to Mr. E. Dawson Rogers, the President of the Association, in the great bereavement he and his family had recently sustained by the death of his youngest son. Mr. Rogers replied briefly, stating that at first both Mrs. Rogers and himself had felt the blow very much, but that now they realised how much consolation Spiritualism gave at such times.

HUDSON TUTTLE.—We regret to hear that Hudson Tuttle—whose name, and also that of his wife, are almost household words amongst Spiritualists—has been seriously ill. Writing to us on the 27th March he reported himself as "just recovering," and we trust his progress towards complete restoration has not been retarded in any way. He further says:—"We have had a fearfully cold winter, and it is still cold. I live near Lake Erie, which is a solid mass of ice as far as I can see to-day." Mr. Tuttle's last literary effort is a novelette entitled "Clair: A Story of Mormon Life and Perfidy," which has attained a somewhat wide circulation on the otherside of the Atlantic. Its avowed object is to expose the dark ways of the Mormon missionaries, and the wrongs of the people whom they dupe. A few copies will shortly be obtainable in England.

Mrs. Hardinge Britten will lecture at Liverpool, April 15th and 16th. Newcastle-on-Tyne, April 22nd and 29th. Gateshead-on-Tyne, May 5th. Belper, May 13th. Cardiff, May 20th and 27th. Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

**NOTICE TO CORRESPONDENTS.**

We cannot guarantee the insertion in the current issue of letters arriving at our office later than Tuesday morning.

CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is Incorporated the British National Association of Spiritualists. Established 1873.)

38, GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C. (Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organized body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' FreeANCES are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

TERMS OF MEMBERSHIP.

Table with 2 columns: Membership Category and Price. Includes Country members, Town members, and Town members to be understood as those residing within the Metropolitan postal district.

Light refreshments are provided at moderate charges. Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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(\*Representatives of Allied Societies who are ex officio members of the Council)

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Business for Ensuing Week:—

- TUESDAY, APRIL 17th.—Special Committee on "Ways and Means," at 6.30 p.m. Special Committee's Seance with Miss Wood, at 7.30 p.m.; FRIDAY, APRIL 20th.—Special Committee's Seance with Miss Wood, THOMAS BLYTON, Resident Secretary.

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