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"Light! More Light!"—*Goethe.*

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

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

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

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

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

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THE ATTITUDE OF SWEDENBORGIANS TOWARDS SPIRITUALISM.

Among the disappointments and discouragements which have attended, in this country, the march of Spiritualism—and they have not been few—there has been no one more perplexing and unlooked for to the thoughtful Spiritualist than the attitude in relation to it of that respectable and influential body, the receivers of the doctrines of Emanuel Swedenborg. This illustrious man may be claimed to have been the first Spiritualist of the new order, advancing into this new and almost unknown region alone and mapping it out—in so far as he had himself penetrated it—with laborious and conscientious investigation for the benefit of those who were to follow him. It might have been hoped and expected that the Swedenborgians would have perceived the full bearings of the newer and more universal manifestation of trans-corporeal existence which had been accorded to mankind in Spiritualism, and would have accepted it with gladness, confirming, as it does in so many essential particulars, the representations—surely greatly needing comfirmation—of him whom they seek to honour, and have placed themselves, as, no doubt, very advantageously they might have done, at the head of the movement. It was not their pleasure, however, so to do, and by their hostility generally to Spiritualism, they have deprived themselves of great opportunities of public usefulness and of large accretions of intellectual and thoughtful minds to their own body.

In this condition of things we have been glad to welcome, as an acceptable contribution to the cause of Truth, the papers with which we have been favoured by "A Swedenborgian," shewing the result of the investigations which he has recently been making into the phenomena of Spiritualism. These papers have extended over four numbers, and they represent an investigation of six months. The period is perhaps of the shortest for forming and formulating confident conclusions upon a subject so wide and so full of complexity, so many sided, so depending upon conditions of many descriptions, as this of Spiritual manifestations and the nature, quality, and origin of those from whom they are received. We cannot conceal our opinion that our correspondent would have displayed a more adequate appreciation of what was due to the largeness of the subject, and we may add to the many experienced readers whom he was addressing, if he had waited a little longer before seeking to formulate the conclusions at which he had arrived. In this respect he has treated us in somewhat the same spirit as that in which he congratulates himself upon having treated some of the stranger Spirits whom his Spirit friends had introduced to the hospitalities of his séance-table. *They* do not, however, seem to have complained, neither will we.

Our correspondent disposes in a very summary manner—and we think happily enough—of the theories of the late Mr. Serjeant Cox respecting the production of these manifestations by the mind of the medium. For any Spiritualist, if such there be, who holds, or has ever seriously held, the views of the worthy Serjeant on this subject, the reasonings and illustrations of "A Swedenborgian" may be of interest, and possibly of value.

His conclusions that in five different particulars the utterances of the Spirits are confirmatory of the teaching of Swedenborg will also no doubt be interesting to Spiritualists who have not some elementary knowledge of the writings of the great seer. They will be even more valuable if they should revive or quicken, as we hope they may do, a practical interest in the writings of Swedenborg, for beyond any question it is to a faith in, and a comprehension of, many of those teachings that all manifestations of Spiritualism, be they good or be they evil, must *in the first instance* inevitably lead.

We say, *in the first instance*, because experience warns us not to accept as final the teaching of any human prophet or seer whatsoever, and because there are, as we think, abundant evidences in the writings of wise and illuminated men in all ages, from Hermes Trismegistus to Böhmen and George Fox, to shew—as indeed the great seer himself admitted—that there were regions of the Spiritual World, and we may assume laws and doctrines for their government, into which he had not been permitted to penetrate, and of which possibly the quality of his being did not fit him to be a ministrant and manifestator.

Our correspondent candidly confesses that he should "as soon think of receiving any statement made by the comparatively ignorant Spirits who are allowed to communicate, if it were in opposition to the experience and philosophy of Swedenborg, as he should of accepting the opinions of the first person he met in the market place respecting the natural history of this globe, if it were in opposition to the demonstrations of Tyndall and Huxley." Between accepting upon any subject the opinions of the ignorant, and accepting upon all subjects *as infallible*, the opinions of the wise, there is not in our judgment much to choose in the interests of intellectual progress. The high road to Truth and Wisdom lies between these extremes. In any event it is well to assure ourselves of the ignorance of those who seek to inform us before we wholly discredit them, for in matters which are new to us and of which we are therefore ourselves ignorant it is not always easy to gauge the knowledge and experience of others.

This brings us to the third, and most important of the conclusions of our friend the "Swedenborgian," and that is our correspondent's opinion, founded, as he avows, upon the narrow experience of one family circle of six months, that *all* communications received from Spirits proceed only from that intermediate state or place which is called by Swedenborg "the World of Spirits." "Now I unhesitatingly assert," he adds, "they are not angels. It is not credible that those who have entered into the rest of God should be *immediately and directly* entering into the trouble of men."

It is not perhaps of essential importance whether the ministrations of the higher orders of created beings for the comfort and enlightenment of man are rendered mediately or immediately, directly or vicariously, so that he is made sensible of them, and profits by them. But what the Lord and Master of all angels has done immediately, the angels themselves may do; and those Divine ministrations of theirs, which were permitted to *Him* directly, may—we may venture, and are encouraged to hope—not be absolutely withheld from *us*. The subject requires a deeper and a wider treatment and experience than has been applied to it by our correspondent, or than we are now able, within the limits of this paper, to give it. It is due, however, to the researches of many highly enlightened Spiritualists—Spiritualists who have studied this question for five times as many years as our correspondent has bestowed months upon it—to say that his position in this particular is at variance with their personal knowledge and experience.

It will, we believe, be usually found that the earliest experiences of the Spiritualist are in harmony with those of our correspondent, but not the later. Swedenborg tells us that all persons passing out of this world remain a longer or shorter period in this intermediate state or condition of "the World of Spirits," and "Place of Instruction," and it seems possible, and indeed likely, that those persons in the flesh who are for the first time intromitted mediumistically into communion with Spirits must similarly in doing so pass into that condition, and receive in the first instance and for a time their communications from Spirits in the same condition, and not from higher Powers and Virtues.

Better things, nevertheless, we are permitted to hope for both. If our correspondent—relaxing somewhat of the rigidity of his determination to be taught nothing that he does not already believe, and guarding himself as carefully as may be against the influences of those very troublesome personalities against whom the Great Teacher so often warns us (having sometimes been subjected to their rules himself), namely, "confirming Spirits,"—will pursue his investigations with the same earnestness and good faith in which he has commenced them, he may, we hope, be enabled to favour us with communications more illuminative than those on which in the same spirit of sincerity and good faith we have now offered our comments.

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POETRY AND "SECOND SIGHT" AMONGST THE COAL MINERS.

Joseph Skipsey.

We cannot introduce the poetry of Joseph Skipsey more appropriately than by quoting the preface to his remarkable little volume.* The author is what is termed a "master-shifter" at the Backworth Colliery.

"He was sent into the coal pits of Percy-Main, near North Shields, to help to earn his bread while yet a mere child, and when the sum total of his learning consisted in his ability to read his A, B, C, or at most his A, B card. When it is stated that the requirements of the times, at that period, necessitated the young to be in the mines from twelve to fourteen hours per day, it will be seen that they had little leisure for self-culture, and that only by dint of perseverance, and by not allowing the few spare moments to remain un-utilised that should present themselves, could those who had a desire, acquire anything in the shape of education. The author, instead of spending his hours on the playground, devoted his Sundays and other holidays to the acquisition of the ability to read and decipher simple arithmetical questions. These operations were usually performed in his mother's garret; he had no father, the father having lost his life when the writer was a baby 'in arms;' whilst he taught himself to write with a piece of chalk on his trap-door,—a door connected with the ventilation of the mine—and which it was his duty to attend. In this rude way were his studies pursued, and with what success may be indicated by the fact that before he was eleven years old he had formed the romantic notion of trying to commit the Bible to memory, and that he had actually acquired a number of chapters by heart, and was only prevented from proceeding further by the ridicule of a grey-bearded wiseacre to whom he had had the temerity to disclose his project. By the time he was sixteen, through much effort and perseverance he acquired the knowledge of the elements of English grammar. Other studies, chiefly of a scientific nature, succeeded this; then that of the poetry of Shakespeare, Milton, and Burns, for the love of the Muses had grown up with him from infancy, and he had practised verse-making while he was yet a child behind his trap-door."

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I had a vision of the dear departed,
The while stone-dead to outer things I lay;
And "Go," she said, "and tell the broken-hearted
What now my will shall to thy mind convey.

"I've pass'd the portals I so often dreaded,
And by the fiery trial unconsumed,
I find myself to life, not death, still wedded,
Even I, whose relics you beheld entombed.

"The body's perished, but the spirit's risen,
And in a body beautifuller far
Than that which was its cradle and its prison,
And now is numbered with the things that were.

"To me the baubles of the world have vanished,
Even with the garment I behind have left;
But not one treasure from my heart is vanished,
Not of one golden hope am I bereft.

"The self-same Spirit, nay, the self-same being,
In every human faculty the same,
Save with a clearer, keener sense of seeing
What path to glory leads and what to shame.

"The wife's devotion and affection tender—
The mother's sweet solicitude, and all
That did our home a thing of beauty render,
Is mine, or haunts me still, and ever shall.

"Even from our sphere beyond your sphere located,
I'm oft permitted to return—to wind
My way through halls my change left desolated;
A blessing to the dear ones left behind.

"Not void of hope the dust he saw enshrouded—
Itself was but a shroud unto a soul
Whose vision never could by death be clouded—
He yet has sorrows he may not control.

"Full often o'er the welkin of his vision
I see an ebon cloudlet stealing, when
A sigh is utter'd lest his hope elysian
Is but a phantom of the minds of men.

"Upon my knees, unseen, before him kneeling,
I gaze into those eyes, tear-blinded, till
A sense of sadness yieldeth to a feeling
As sweet as ever did a bosom thrill.

"I point to images of those yet living;
Thus speak I still, as I when with you spake—
When from the past into the present driven,
The heart is up and toiling for their sake.

"'Even for my girl,' he cries, 'so bright and airy—
Even for my little boy just lisping, I
Must try this death-bell monotone to vary,
And on Life's harp awake life's battle-cry!'

"As he resolveth, even so he doeth,
And all the little I can do I do
To realise the object he pursueth,
Or open vistas brighter to his view.

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I cannot comb as wont their golden hair;
But I can lock them in my fond embraces,
And I can gild their minds with fancies rare.

"I cannot fetch the lisper sweet his rattle,
Nor for the other the piano ring;
But I can aid my boy-child in his prattle,
And I can prompt my girl-child how to sing.

"I cannot lead them to the daisied meadows,
But I can overlook them when they 're there;
And give a golden glow to passing shadows,
And make the fair sunshine, to them, more fair.

"Aye, tho' they cannot see or hear me, ever
Into the soul of babe and father flows
The presence of their mourn'd one, like a river,
That wakens music wheresoe'er it goes.

"So, as by those the idols of my bosom,—
Touched by the carol of the unseen bird;
Touch'd by the perfume of the unseen blossom,
The hearts of others to their depths are stirr'd.

"Nay, by each spirit sweet with whom my spirit
In state harmonic moved and breathed, I'm felt;
And still alive to every form of merit
Still dwells my love with those with whom it dwelt.

"Alive to these—to each high aspiration,—
To every base born passion yet alive;
To all that tendeth to man's elevation,
To all that downward doth the spirit drive.

"Alive to all most worthy to be cherished,
Alive to all, should most excite our dread;
And being thus, albeit the body's perish'd,
How can it be averr'd that I am dead?'

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In a later number of the *North of England Review* (August 11th, 1876), we find Mr. Skipsey, in a letter to a friend (Mr. W. H. Robinson, of Chester-le-Street), giving some curious and valuable particulars relative to his gift of vision. He says, "To tell you more than you already know in regard to my seership would require an elaborate treatise. You know that I get my visions in the normal state, chiefly in the light, at all hours of the day and night, and with eyes open. Nearly all external objects, whether chrystalline, opaque, smooth or coarse, polished or otherwise, serve as mirrors or media in which, or through which, I may see. One thing I have not explained to you, and that is, that when I am in my best mood for seeing, I very often feel as if my face, beard, and other parts of my body, and more especially my eyes, were anointed or steeped in oil. This I experience, let my visions be what they may, whether of a celestial, a human, or a demoniacal character. The great majority of my visions are human, more especially since I began to make Spiritualism my study. Visions of a symbolical character of Spirit life I believe I have had, but I have always been very careful what conclusions I draw from the study of such phenomena. I believe the seer-gift to be special, and that a person must be born with it to be a good seer. I may tell you, that rare as this gift appears to be, its inheritor must also be well endowed in other respects, and possess a cultivated mind before he or she can make a proper use of it, and that it is folly, because a person has displayed some symptoms of seeing, to encourage him to cultivate it before he has become possessed of good mental training." Mr. Skipsey, after this wise remark, gives us, transcribed from his diary, a remarkable dialogue held between himself and an old furnace-man, a certain Ralph Johnson, in which Mr. Skipsey, much to the old man's astonishment, unfolded certain events in his past life known alone to himself, as he naturally supposed, but which through Mr. Skipsey's seership, had passed before his vision as a spiritual panorama. Striking as is this narrative, by its length we are precluded from now giving it. We will conclude our notice with

"*The Apparition of an heroic Miner*," *November*, 1875. "On the 27th of last month, whilst on a visit to Mr. G. Smith, Delaval, there came before me," writes Mr. Skipsey in his diary, "the apparition of a young man between twenty and thirty years of age, with light hair, dark eyes, a nose somewhat straight and well-up from the cheeks, a finely-curved mouth, with a beard but no whiskers, a thinnish, but not sharply-cut face, an open countenance and characterised—especially in his eyes—by an expression of a high order of intelligence. The dress he had on consisted of a large-checked grey-cloth coat, and light trousers and vest. In his hand there was, what I at first thought was a small tin can, but which a second glance shewed was a safety-lamp unlike those in use in these districts. There was sufficient to attract my attention to this apparition, even if I had not observed what—ere I had well taken cognisance of the particulars just given—I did, that the architype had had the misfortune to have his forehead driven in, and that an ugly gash extended along one side, from which the blood oozed and streamed down the face, giving the appearance of another gash at one side of the mouth. I will not say that there was not a cut at one corner of the mouth, but the blood oozing from the other wounds, and settling there was in itself sufficient to give that appearance without the existence of any actual wound. I described what I saw to the company present, and the apparition was identified by John (brother to George) Smith, as that of a comrade, whose name, though no kinsman, was John Smith. He was a young man who had been an official in Oaks Colliery, and who lost his life while in search of the bodies of the men who had perished by an awful explosion which a few years ago, as is well known, took place there. The two John Smiths had borne a striking resemblance to each other, and the John who is yet in the flesh, spoke in high terms of the intelligence and humanity of his departed comrade."

HEAVEN.

"Heaven and hell are virtue and vice."—Vishna Purana.

How be *in* heaven when heaven is not a place?
No change from earth to other spheres or thence again to earth
Can give us heaven, for heaven is not in space;
No change from youth to age, or even a second birth
Can lead us into heaven's abode, for heaven is not in time,—
The Spirit Sun measures nor hours nor years;
Within that state there is no "mine nor thine,"
And selfishness comes not with serpent stings and fears.

The earth-born senses send no message there,
No reflex sorrows move the immortal heart,
No nerves are strung organic pains to share,
With matter such as here, we have no part.
The Angel Death can lead us not to heaven;
We die, but may not enter that bright sphere,
For simple change in space or time can't leaven
The earthly soul sickened by sin and fear.

Heaven *now* most gently falls within the soul,
Like dew of summer in the morning hours,
When each pure heart floats in the spirit whole,
Loosened from self, refreshed by love's cool showers.
O shut not out, then, heaven that clasps thee near,
And comes to all who sigh for its embrace,
Unutterable peace broods o'er its endless year,
And changeless beauty gleams from every face.

A. J. C., Lucerne.

FREE TRIAL BOX OF CHARCOAL DIGESTION PILLS.

The new cure for INDIGESTION and its terrible train of Diseases, BILIOUS and LIVER COMPLAINTS, Habitual Constipation, Piles, Rheumatism, Epilepsy, Worms and all affections of the Chest and Kidneys. Recipe for preparation and use of Pure Vegetable Charcoal, together with a trial box of CONCENTRATED CHARCOAL DIGESTION PILLS, sent free on application. Enclose Stamped Addressed Envelope to "Manager, Medical Carbon Company, Nottingham." Dr. Hassall says: "Your Charcoal is pure, well carbonised, and being prepared with great care, is well adapted for medicinal purposes."—*Advt.*

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POETRY AND "SECOND SIGHT" AMONGST THE COAL MINERS.

Joseph Skipsey.

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We must not conclude our brief notice, without reference to the very remarkable gift of "second sight" possessed by the author. From the *North of England Review* for August 4th, 1876, we learn that Mr. Skipsey is also endowed with the gift of clairvoyance, which he exercises for a beneficent end. Not only does he describe the appearance and surroundings of individuals who have once lived, but his vision penetrates to the "spiritual aura" of those living persons with whom he meets in daily life. Notwithstanding the numerous applications he has received for his professional diagnoses, we believe that he has never received one farthing for his services. Mr. Skipsey keeps a journal, and faithfully records the phenomena, which he interprets. He cannot remember the time when he did not see their impalpable impression on the air; did not feel a "sense of something moving to and fro"; did not observe crowds of strange visitors thronging constantly around him, eager to assure friends through him of their objective identity. His attention was drawn to a more practical phase of Spiritualism by reading a work on apparitions, which Mr. Newton Crosland, of Blackheath, sent to him. Upon reading this and other contributions to the literature of Spiritualism, he began to bestow upon his dramatic vision the closest scrutiny, and the result has been that in many instances the life-history of those "who have lived and died" has been detailed circumstantially. Mr. Skipsey holds in his possession a number of affidavits from reputable individuals who have attested the truthfulness of the details given to them, he having had no knowledge of the friends of those persons in the physical form.

In a later number of the *North of England Review* (August 11th, 1876), we find Mr. Skipsey, in a letter to a friend (Mr. W. H. Robinson, of Chester-le-Street), giving some curious and valuable particulars relative to his gift of vision. He says, "To tell you more than you already know in regard to my seership would require an elaborate treatise. You know that I get my visions in the normal state, chiefly in the light, at all hours of the day and night, and with eyes open. Nearly all external objects, whether chrystalline, opaque, smooth or coarse, polished or otherwise, serve as mirrors or media in which, or through which, I may see. One thing I have not explained to you, and that is, that when I am in my best mood for seeing, I very often feel as if my face, beard, and other parts of my body, and more especially my eyes, were anointed or steeped in oil. This I experience, let my visions be what they may, whether of a celestial, a human, or a demoniacal character. The great majority of my visions are human, more especially since I began to make Spiritualism my study. Visions of a symbolical character of Spirit life I believe I have had, but I have always been very careful what conclusions I draw from the study of such phenomena. I believe the seer-gift to be special, and that a person must be born with it to be a good seer. I may tell you, that rare as this gift appears to be, its inheritor must also be well endowed in other respects, and possess a cultivated mind before he or she can make a proper use of it, and that it is folly, because a person has displayed some symptoms of seeing, to encourage him to cultivate it before he has become possessed of good mental training." Mr. Skipsey, after this wise remark, gives us, transcribed from his diary, a remarkable dialogue held between himself and an old furnace-man, a certain Ralph Johnson, in which Mr. Skipsey, much to the old man's astonishment, unfolded certain events in his past life known alone to himself, as he naturally supposed, but which through Mr. Skipsey's seership, had passed before his vision as a spiritual panorama. Striking as is this narrative, by its length we are precluded from now giving it. We will conclude our notice with

"*The Apparition of an heroic Miner*," *November*, 1875. "On the 27th of last month, whilst on a visit to Mr. G. Smith, Delaval, there came before me," writes Mr. Skipsey in his diary, "the apparition of a young man between twenty and thirty years of age, with light hair, dark eyes, a nose somewhat straight and well-up from the cheeks, a finely-curved mouth, with a beard but no whiskers, a thinnish, but not sharply-cut face, an open countenance and characterised—especially in his eyes—by an expression of a high order of intelligence. The dress he had on consisted of a large-checked grey-cloth coat, and light trousers and vest. In his hand there was, what I at first thought was a small tin can, but which a second glance shewed was a safety-lamp unlike those in use in these districts. There was sufficient to attract my attention to this apparition, even if I had not observed what—ere I had well taken cognisance of the particulars just given—I did, that the architype had had the misfortune to have his forehead driven in, and that an ugly gash extended along one side, from which the blood oozed and streamed down the face, giving the appearance of another gash at one side of the mouth. I will not say that there was not a cut at one corner of the mouth, but the blood oozing from the other wounds, and settling there was in itself sufficient to give that appearance without the existence of any actual wound. I described what I saw to the company present, and the apparition was identified by John (brother to George) Smith, as that of a comrade, whose name, though no kinsman, was John Smith. He was a young man who had been an official in Oaks Colliery, and who lost his life while in search of the bodies of the men who had perished by an awful explosion which a few years ago, as is well known, took place there. The two John Smiths had borne a striking resemblance to each other, and the John who is yet in the flesh, spoke in high terms of the intelligence and humanity of his departed comrade."

HEAVEN.

"Heaven and hell are virtue and vice."—Vishna Purana.

How be *in* heaven when heaven is not a place?
No change from earth to other spheres or thence again to earth
Can give us heaven, for heaven is not in space;
No change from youth to age, or even a second birth
Can lead us into heaven's abode, for heaven is not in time,—
The Spirit Sun measures nor hours nor years;
Within that state there is no "mine nor thine,"
And selfishness comes not with serpent stings and fears.

The earth-born senses send no message there,
No reflex sorrows move the immortal heart,
No nerves are strung organic pains to share,
With matter such as here, we have no part.
The Angel Death can lead us not to heaven;
We die, but may not enter that bright sphere,
For simple change in space or time can't leaven
The earthly soul sickened by sin and fear.

Heaven *now* most gently falls within the soul,
Like dew of summer in the morning hours,
When each pure heart floats in the spirit whole,
Loosened from self, refreshed by love's cool showers.
O shut not out, then, heaven that clasps thee near,
And comes to all who sigh for its embrace,
Unutterable peace broods o'er its endless year,
And changeless beauty gleams from every face.

A. J. C., Lucerne.

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TO CONTRIBUTORS.

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

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

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THE ECLECTIC PUBLISHING COMPANY, LIMITED.—A board meeting for the allotment of the first issue of shares will be held on the 11th inst. Applications must be in the hands of the Secretary the day before. Application is invited for small numbers of shares, as it is desired that the interest in the undertaking shall be as widely distributed as possible.

NOTES BY THE WAY.

We have recently met with a Number of the Transactions of the Anthropological Society, in which there is a paper by Mr. Staniland Wake on "Spiritualism among uncultured peoples compared with modern Spiritualism." It contains some singular information and admissions. Mr. Wake thinks that there is no race of men who are not firm believers in Spirits or Ghosts, and who have not among them the counterpart of the modern medium. All the phenomena of modern Spiritualism have been produced by the Shamans or sorcery doctors of the Turanian and allied tribes of the American and African continents from time immemorial. The sorcery doctor or medium is the most influential man in his tribe, and all his influence is due to his supposed control over, or, at least, communication with, the denizens of the Spirit world. His means of entering into *rapport* with the world of Spirits is the same as that employed now. The methods of inducing the trance state may be various, but whether among the Zulus of Natal, or in Lapland, among the North American Indians, by Greenlanders, or by Siberian Shamans, the means of communication with Spirits is substantially the same.

Thus among the Samoyedes, the Shaman places himself on the ground on a dry reindeer skin. Then he allows himself to be firmly bound, hands and feet, after the manner familiar to those who have assisted at modern cabinet séances. The windows are closed, the room is darkened, and the Shaman calls upon the Spirits. Then voices are heard, and on the dry reindeer skin there is a regular rhythmical beating. Sounds are made as of the growling of bears and hissing of serpents. When these cease the Shaman comes into the court from his "cabinet" free and unbound. There is a curious parallel in this untying to some of the dark-circle phenomena with which we are familiar.

An even closer parallel is recognisable in an account given by the historian Craptz of the rites of Greenland Shamanism, the object of which is to liberate the Spirit of the medium, and allow it to visit the domain of the disembodied. There is the same seclusion in a darkened room; the same tying hand and foot; the constant singing by the circle; then voices and messages more or less obscure; and at last when light is restored, the Shaman or medium is found free from his bonds, "dazed and jaded as though with a long journey." He details his wanderings in spirit, and tells a long story of what he has seen and heard. He would seem to be consulted chiefly in cases of sickness or loss of property.

Mr. Wake makes some noteworthy remarks on the phenomena of modern Spiritualism. Premising that the belief in them is a sign of the times, which no one who would rightly estimate what meets him can afford to neglect, he adds, "It must not be thought that because these phenomena are accepted as true by uncultured people, therefore they are false, as being merely due to fraud or superstition." Mr. Wake manifestly believes the phenomena to occur, but says, "to those even who believe in a Spirit world, the question of Spirit action in connection with them is one of the utmost difficulty." Starting from the fact that faces appear only in the near proximity of the medium, that hands, when a light has been suddenly struck, have been seen swiftly drawn in towards the medium, that the medium's body is susceptible of elongation, and that colouring matter placed on a Spirit hand has afterwards been found on some part of the body of the medium:—from these data he concludes that the "human body must contain within itself an inner form, be it material or immaterial, which is able to disengage itself either wholly or partly from its outer covering."

The paper throughout is remarkable as evidencing its writer's profound conviction, again and again repeated and re-stated, of the influence that these beliefs have had on mankind in all ages. He finds their effects everywhere traceable: and he thinks that among primitive peoples the phenomena are especially rife. He notes suggestively that Spiritualism in our day "sprang up among the people who have long been in contact with primitive tribes. It is possible," he thinks, "that intermixture of Indian blood with that of the European settlers in North America may have had something to do with the appearance of Spiritualism. It is somewhat remarkable, too, that many of the so-called Spirits which operate through Spiritualist mediums claim to have had an American Indian origin."

This last strikes us as a very suggestive reflection. It may be that man in his primitive state, before civilisation has improved him with much fire-water, and has taught him the tricks of traffic, is in a simpler and purer state, one more amenable to Spirit influence. This may give some clue to the singular prevalence of Indian "controls" among American, and even European mediums. For the rest Mr. Wake is right in supposing that the phenomena of Spiritualism lend considerable colour to the belief that the Spirit of the medium is at times an active agent in the production of some of the physical phenomena which occur in dark séances. He is right in his idea that the Spirit-body can be disengaged from the physical body—the facility with which this can be done, being one note of mediumship: and he is, above all, right in insisting that, however they may be explained, these phenomena imperatively claim attention from thinking minds.

As if to prove how thoroughly what we may call *our* subject is interpenetrating every stratum of thought, the *Cornhill Magazine* prints a pretty little poem called "Helen in the Wood." "It was," says the poet, "a year since Helen died;" and then the musical lines proceed:—

At length I raised my eyes. Behold
The branches' green, the bracken's gold
Gained a new meaning in my sight,
That found the centre of their light;
For down the dim wood-arches came—
Was it a star? Was it a glame?
No; there my Helen went—all white.
To shield her from the branches' harm
She lifted up her lovely arm;
Just as of old, above the large
Sweet eyes her hair made golden marge;
Through tangled fern, through grass still wet,
Her feet went firmly on, and yet
I knew although no word was said,
She did not live, she was not dead.
At last she neared my watching place,
She paused, she looked me in the face,
Smiled once her smile that understood;
Passed—and how lonely was the wood.

I trod the way I went before,
I passed the church's open door;
The hymn went pealing up the sky—
"O love, how deep, how broad, how high!"

The search of Truth, which is the wooing of it; the perception of Truth, which is the presence of it; and the belief of Truth, which is the enjoying of it—constitute the sovereign good of Human Nature.—LORD BACON.

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CLAIRVOYANCE IN RELATION TO MEDICINAL SUBSTANCES.

To the Editor of "LIGHT."

SIR,—In the last number of "LIGHT" you draw attention to the action of narcotics in developing Spiritual vision, and you allude to the views I express in my "Theosophy and the Higher Life" on the question, "Can the use of anæsthetics demonstrate the existence of the soul?"

Madame Blevatsky in the last number of the *Theosophist* has reprinted my entire chapter on this subject, which she considers most important.

She questions, however, my claims of originality, on the ground, seemingly, that the Orientalists, in the use of hasheesh and soma juice, have for thousands of years taught that visions of Heaven might be reached by the use of these substances.

This idea, of course, is perfectly well-known to me, but what I claim as original is this: that so far as I know I have been the first to illustrate, and I think demonstrate systematically, the fact that the inhalation of anæsthetics acts like drowning, by driving the breath out of the body and thus at the same time expelling the soul.

The livid blue colour of those under the influence of nitrous oxide has exactly the same appearance as that of those who are all but drowned, and the psychological effects are often exactly the same.

The all but drowned man has often flashed before his mental vision the past, and present, and future of his life as if he were in eternity, and the individual under the influence of nitrous oxide has often identically the same experience, as may be seen by referring to the instances given in my book.

The action of anodynes, such as hasheesh and soma juice, when taken into the stomach would seem to render superhuman, as it were, the imagination or image-creating faculty; that is, the image-ation faculty, while the action of anæsthetics inhaled into the lungs seems to separate soul from body actually, and the soul thus separated is clairvoyant.

Now as to what passes generally under the name of occult vision, it seems to me that the phenomena are of the following various orders.

First.—The extremely sensitive brain organisation may, as it were, *vibrate* unconsciously with another organisation, and thus, as by sympathy, *συμπαθεια* or feeling with intimacy, *feel* or know the thoughts of that brain.

Second.—The mind or will of the sensitive one acting as a force on the ethereal medium, which penetrates all substances, may thus convey vibrations as in the photophone, and obtain the re-action of corresponding vibrations in another brain, and thus feel or know another's thoughts and the condition of an external body.

Third.—The entranced soul of the clairvoyant being independent of dense matter can penetrate all matter, and thus read things as in an open book.

Fourth.—Spiritual beings, or souls separated from the body by death, may convey by words inaudible to others, or by visions or impressions, the exact condition of things, hidden to the natural eye.

Hence, although Clairvoyance is usually attained only by those in an entranced condition, other sensitives obtain like visions while *apparently* in a normal condition.

There is no phase of Spiritual philosophy more interesting than Clairvoyance, for not only can the diagnosis of diseases, which sometimes elude the skill and judgment of the most experienced physicians, be thereby revealed, but Clairvoyance by demonstrating that man can see, smell, taste, feel, and hear independently of the organs of sense, thus demonstrates man to be a spiritual being, capable of intelligent and personal existence when his body is dead.

I have recently met with two most important and interesting cases, illustrating the value of Clairvoyance in the discovery and treatment of obscure disease.

The first was that of a lady, Mrs. M.—, recently a patient of mine, who for 20 years had suffered much discomfort and pain from the presence of what medical men declared to be a tumor in the cavity of the abdomen.

This condition of things was endured for 20 years without relief, except recently from Dr. Mack's mesmerism. One day Mrs. B—, a lady gifted with a most simple, truthful, pious and sympathetic nature, called on Dr. Mack and sat down in the ame chair just vacated by Mrs. M—, who had left the house. Mrs. B— had no sooner sat down in this chair than she exclaimed. "Some one has been sitting in this chair who has a tape-worm."

This exclamation led to Mrs. B— and Mrs. M— being introduced to each other, when Mrs. B— placed her finger on the supposed tumor and said, "That is not a tumor, it is a coiled up tape-worm occupying a sack-like cavity in the bowel."

Mrs. M— thereupon placed herself under a specialist, who administered the usual remedies for tape-worm, and in a few days a tape-worm, measuring about 50 feet long, was expelled, whereupon the tumor immediately and permanently disappeared.

My second case was this:—

A dear and intimate friend of mine had for three years suffered daily discomfort and pains in various regions of the chest and back.

These pains gradually increased, and latterly became so acute, that the sufferer got only about three hours sleep nightly, and at last required to sit up all night, either in a chair or in bed.

This gentleman had a weak heart, whose action was accompanied by an abnormal sound, misleading medical men into the belief that there was disease of the aortic valves.

During three years he was under constant medical supervision, and had consulted all the leading physicians in London.

Some of these men made guesses which came, as it afterwards appeared, pretty near the truth; while others were quite out; and they all prescribed medicinal substances but in no one instance did any drug afford the least relief.

Matters were in this position when I met and made the acquaintance of Mrs. D—.

I described to her the intolerable sufferings of my friend, and his apparently hopeless condition, when she became much interested, and said, "I wish you would let me see your friend."

I arranged an interview, when Mrs. D—, placing her hand on my friend's back near the chief seat of the pain, asked a few common-place questions.

The patient having left the room, Mrs. D— said, "I see it all. Your friend has a blackish ugly lump growing on a vessel behind the heart. It presses the heart a little out of its place, and by pressing on the back gives all the pain. I saw that the lump jumped, and it looked as if it might burst and kill him. It is very dangerous, and the only thing which can do any good is rest."

The hidden nature of the disease at once flashed on my mind, and I sat down and wrote to my friend's doctor as follows:—

"I have at last, I believe, discovered the exact nature of our friend's disease. I believe it to be a small aneurism on the descending aorta behind the heart. It thus, to some extent, displaces the heart, and by its pressure on the intercostal nerves on the left side of the spine it causes all the pains, both local and periferal. You are going with the patient to-morrow to the great surgeon, A. B. C.; take my diagnosis with you and let me know what he says to it."

Of course I carefully concealed all illusion to Clairvoyance as the source of my discovery, knowing that any such allusion would have vitiated the diagnosis sought for.

My friend with his doctor next day saw the great surgeon, who, on having my diagnosis presented to him, at once said it seemed to him to explain the whole history of the case.

A few days later my friend saw the great physician X.Y.Z., who had formerly seen the case but failed to discern the exact nature of the disease, but he also, now having the clue, at once admitted that my diagnosis explained the entire mystery.

Lastly, both the surgeon and the physician prescribed the remedy Mrs. D— had indicated, namely, entire rest.

This prescription has been followed for five weeks, and the blessed result is a total cessation of all those terrible pains and that sleeplessness which had more or less for three years tormented my friend.

One word more as to the independent existence of the soul being demonstrated by the use of anæsthetics.

I urge on materialists to experiment in this direction, but I would here warn all Spiritualists that although by anæsthetics they may drive their souls out of the body and thus enter for a time the world of spirits, yet neither by soma juce, hasheesh, nor anæsthetics is to be found the right way of entering that world.

The soul so driven out may merely find itself in the midst of that purgatorial and discordant crew whose name is falsehood, the outcome of which is that pollution and danger so well-known in these days of disorderly spiritual intercourse.

There is only one way by which the soul can, rising rapidly through the purgatorial stratum of Spirits, ascend to communion with angels, and that is to live a life of self-denial, purity and holiness.

GEORGE WYLD, M.D.

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SPIRITUALISTS BEFORE THE LAW.

To the Editor of "LIGHT."

SIR,—It is time that the Spiritualists of England should appeal to Parliament for the modification of an Act which has been perverted for the punishment of mediums, which has sent some to prison, driven others from the country, and makes the simple investigation of Spiritual phenomena perilous to any medium who assists in such investigation.

Under an Act passed in the reign of George III., for the punishment of "fortune tellers, rogues and vagabonds, who by subtle devices, palmistry, or otherwise defraud His Majesty's subjects," Dr. Slade was sentenced to three months' imprisonment at Bow-street, and only escaped by an informality, and left England to be triumphantly acquitted by the scientific investigations of Professor Zöllner in Germany. Others have suffered terms of imprisonment. Many more have been driven away, or kept by terror of prosecution from useful work.

The time has come for the Spiritualists of the United Kingdom to demand such a modification of this statute as will give them those rights of conscience, free investigation, with religious liberty, which are supposed to be the birthright of all the people of these realms. For this purpose a memorial to Parliament has been adopted by the British National Association of Spiritualists which ought to be signed not only by every Spiritualist in this country, but by every friend of freedom and the rights of man.

Mrs. Susan Willis Fletcher, who is well-known as an eloquent advocate of Spiritualism, has now a month or more at her disposal, before her trial. She has nothing to say respecting her own case, which will be decided by an impartial jury; but she wishes to make a personal appeal for the rights of Spiritualists before the law, and offers to address public meetings in any part of England or Scotland, where friends will secure halls and advertise, bearing herself all other expenses, and obtaining signatures to the memorial of the National Association. Societies and individuals who desire to make such arrangements will please to communicate with Dr. T. L. Nichols, 32, Fopstone-road, Earl's Court, London, S.W. I heartily join with many friends and admirers of Mrs. Fletcher in commending her to Spiritualists everywhere as a gifted, eloquent, and zealous advocate of Spiritualism and religious liberty, and I shall be glad if you will give a conspicuous place to this appeal to Spiritualists, to make a resolute effort to relieve our cause of this "terror of the law," which is now a serious obstacle to the progress of our cause and the enlightenment of the public.

Mrs. Fletcher has no intention or desire to plead her own cause. In the coming trial abundant evidence will be given, both as to her character and *the truth of Spiritualism*, and she can well afford to wait for her vindication, as she considers the freedom of Spiritualists of more importance than anything which concerns herself. I think that if this matter be taken up in earnest our cause may be in every way promoted.

Faithfully yours,
T. L. NICHOLS, M.D.

DREAMS AND VISIONS OF THE NIGHT.

To the Editor of "LIGHT."

SIR,—The following narrative may be acceptable to your readers, as their interest in dreams must have been somewhat awakened by the records which you have already published in your pages.

On the 24th inst., a soirée for the benefit of Mr. Morse was to be held in the Goswell Hall, and my two daughters were to take part in it. A. was to sing and R. to play the accompaniment for her. On the night immediately preceding the soirée R. had what I shall call a "vision," or, more properly speaking, she was permitted to bring down into this sphere the recollection of several events which took place in her interior or spiritual life, and which afterwards occurred in this outer world. In her "vision" she was at a public meeting; she sat down to the piano and began playing the accompaniment, and she heard her sister singing, but to her amazement A. broke down before she got through the first verse, and was quite unable to proceed with it. They both walked out of the hall into an ante-room, and while there R. asked if she was going into the hall again, but A. answered no, she would rather go home, and afterwards when R. went into the hall by herself, persons asked, "Is your sister ill? Is she better?" &c., &c.

In the morning she told her mother the above particulars and Mrs. Everitt advised her not to say anything to A. about it, as it would only upset her.

In the evening of the same day this experience was fully and completely gone through again in every particular, in the natural sphere of existence.

Now there was no reason to suppose that A. would break down; she had successfully sung at several other soirées, and there was not the slightest hint of the "vision" given to her, so that her mind was not influenced in any way from that source. She had no doubt or fear but that she would acquit herself as usual.

I should like to ask what known natural law can explain this, seeing it occurred while all the external senses were wrapped up in unconscious slumber, and that it was actually related in detail before the arrival of the time when it was possible to take place in the mundane sphere? And what is the clear and inevitable deduction to be drawn from this and similar dreams or visions, as they are called? What but that man has a dual existence, an internal and spiritual, and an external and natural? R.'s natural body for the time being was locked in the arms of sleep. Still she had all her faculties about her; she sat down and played; she heard her sister sing, and everything she saw and heard was as real as that which afterwards took place in this world. The question is, Which was the real (they were both real enough to her), the first experience or the last? Was one the substance and the other the shadow, or was one the cause and the other the effect? The one took place in the spiritual world, the other in the natural world. Have we not in this phase of humam experience most conclusive evidence that there is a spiritual body as well as a natural, man being equally conscious in both states or degrees of life?

T. EVERITT.

Lilian Villa, Holder's Hill, Hendon.
February 28th, 1881.

ANCIENT EGYPT.

The antiquity of Egypt may be said to have ended long before the classical antiquity of the moderns begins, and except in the memorials of myth and language it was pre-monumental. We know that when Egypt first comes in sight it is old and grey. Among the most ancient of the recipes preserved are prescriptions for dyeing the hair. There are several recipes for hair dye or washes found in the Ebers Papyrus, and one of these is ascribed to the lady Skheskh, mother of Teta, the first king on the monuments after Mena. This is typical. They were old enough more than 6,000 years ago for leprosy to be the subject of profound concern. A manuscript of the time of Rameses II. says:—

"This is the beginning of the collection of receipts for curing leprosy. It was discovered in a very ancient papyrus inclosed in a writing-case under the feet (of a statue) of the god Anubis, in the town of Sakhur, at the time of the reign of his majesty the defunct King Sapti," who was the fifth Pharaoh of the first dynasty, in the list of Abydus.

The most ancient portion known of the Ritual, getting on for 7,000 years old, shows that not only was the Egyptian mythology founded on the observation of natural phenomena at that time established, but the mythology had then passed into the final or eschatological phase and a system of spiritual typology was already evolved from the primordial matter of mythology. The text of chapter cxxx. is said in the annotation to have been found in the reign of King Housap-ti, who, according to M. Déveria, was the Usaphais of Manetho, the fifth king of the first dynasty, and lived over 6,000 years since; at that time certain parts of the sacred book were discovered as antiquities of which the tradition had been lost. And this is the chapter of "vivifying the soul for ever."—*From the opening Chapter of Gerald Massey's New Work, "A Book of the Beginnings."*

ORGANISATION IN SPIRITUALISM.—At the conference held at Manchester in October last, a committee was appointed to hold conventions in various centres, for the purpose of advocating the formation of district organisations. So far no perceptible result has come from the committee's appointment and whether it is in existence or not is far from clear. Could not the several powerful societies in the country become the centres of as many districts, and by contributing to a common fund for securing lecturers, minimise the expenses? The problem that working Spiritualists must encounter is "organisation," and the sooner it is dealt with practically the better. What suggestion can any of our readers offer?

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"AN HOUR'S COMMUNION WITH THE DEAD."

To the Editor of "LIGHT."

SIR,—May I crave space for narration of experience and for purposes of further investigation?

About 20 years ago my father's counting-house was broken into and £10 worth of copper money stolen therefrom by a man then recently liberated from jail. On rising in the morning after the robbery I had an unaccountable prescience of mishap, and told my wife that I must hurry down to the office. When I arrived I at once discovered upon the desks marks of the tools used in effecting entry; but what puzzled me most was the absence of such signs of burglary elsewhere. My father arrived whilst my scrutiny was going on, and when the reason of my search was explained, he told me he came on a similar errand, having had a waking vision of the circumstances attending the theft. According to my father's account he, being an early riser, was on the point of getting out of bed when the appearance of his bed-room changed to that of his place of business. He then saw a man, whose hair was cut very close, rise from sleep under the counter, prize open the desks, take out the coin, tie it up in a strong new bundle handkerchief, and then clothe himself with such articles as suited his fancy; but amongst them, what struck my father most, were the new silk hat, and the pair of new corduroy trousers selected. Mr. Superintendent Griffin and his sergeants were told of the robbery, but not of the vision, and much time was wasted in searching the boxes of all the employés and servants of the establishment. Shortly afterwards another burglary was committed on the other side of the River Severn, and the burglar being apprehended confessed to having stolen the coppers above mentioned and to having rigged himself out in the said manner. My father is still alive to vouch for the facts; in explanation of which it is only necessary to state that we are members of an old Highland family for ages located in Skye, and that we seem to have inherited the faculty of "*second sight.*" In my youth I was a confirmed somnabulist, and, moreover, used, in broad day-light, to see wraiths of people then about to die, dying, or dead. Of late years only one such vision has occurred to me, but then my wife also perceived the "ghost," and recognised it as that of an old lady who was much attached to her. We made a note of the circumstances and found by next mail that at the time of the vision the lady in question had died exclaiming piteously, "*Oh, I wish* * * * * * * * * *was here.*"

Since coming to Cardiff to reside I have, at the house of Mr. Lewis, of Montgomery-place, Roath, witnessed materialisation and dematerialisation, both of forms and clothing, under test conditions in lighted rooms. Once, whilst enjoying Mr. Lewis' hospitality and sketching at his easel, a Spirit form came and sat beside me, conversing with me for several minutes. The subject of our conversation was my incredulity and predisposition to refer all my experiences to mere coincidence and optical illusion.

A few years ago I should, being then "Orthodox," have denounced Spiritualism as devilish if true, but probably mere illusion. In fact I used to say one-half the Spiritualists must be deceivers, the other half deceived. Compelled to alter my opinion I am now only in doubt as to the propriety of endeavouring to hold "*An Hour's Communion with the Dead.*" The Scriptures divested of their Spiritualistic element (the walk to Emmaus *par exemple*) would lose much which calls forth our veneration, *yet these same Scriptures seem to condemn all attempts to maintain the intercourse of Spirits with mankind.* Where are we to draw the line? It is quite possible to plausibly apply the Old Testament texts, repudiative of such intercourse, to New Testament narrative of Apostolic experience. Love to God will make us anxious to keep within bounds; nevertheless the experience of the seers of Holy Writ is to us mere *ipse dixit*, unless the Father of Spirits has placed within the reach of all who desire it a legitimate mode of verifying or correcting the narratives of Scripture. Though this is my conviction the condemnatory texts of Scripture seem to close the avenues to such verification. Will Dr. Davies write, and will you insert his views on this aspect of the question?

Faithfully yours,
WM. NICHOLSON.

103, Castle-road, Roath, Cardiff,
February 25th, 1881.

RE-INCARNATION.—On Monday evening next at the Fortnightly Discussion Meeting at 38, Great Russell-street, Miss Arundale will read a paper on "Re-incarnation." The subject is one which should attract a large audience and induce a spirited discussion. Many cultured Spiritualists are strong in their belief in Re-incarnation, and it will be a matter of no small interest to hear the grounds of their faith clearly and intelligently stated.

A SPIRIT'S MESSAGE.

I told thee a time since, how in our land we dwelt with quiet skies and peaceful airs. With us there grows no strife nor warfare: all the calm unsullied soul expands its petals to the light, as grows a spotless lily in some pool which lies soft sheltered by the hills.

To me then full-grown hearted with content, strong in my power, there came a whisper of your earth—came a low question: Wouldst thou see where souls are purified with pain, see of a life knowing no peace like thine, and yet so lived it may be that its power is greater, deeper, stronger in the end, than that which girdeth thee? Long time I tarried; for oh, friend, my own fair land was all untroubled. Why should I *know* when that knowing is of pain? At last my heart grew restless—yes, and peace was gone—restless to tread the boundaries of that earth. And thus I came, drawn by the sympathies which live in all God's children, down to thee.

I little thought what I should see—what learn! Why, friend, the peace of an untroubled life is fair, but what is it to that which dwelleth 'midst earth's discords! Peace such as the inland waters of the quiet lake, hidden by trees and rippled by the wind, can shew. But oh, how different is that of mighty waters resting in their strength—great waves that *can* uprise to mountains, yet are still—oceans whose roar sounds as the thunder, yet whose whisper is as soft as an infant's murmur on its mother's breast. Yes! I have found a jewel worth the price of even outward peace. A fair bright star set on my forehead, shews where I have been led by the Master's hand, and from my hair there flows far out, the long, thin veil which shrouds the face when it is all too bright for seeing. On my brow rests the fair shapeness of a golden crown. Why? Because to those brows a sense has come of victory crowned with joy, and he that overcomes shall wear that crown. My friend, Asphalodine with all her strength and beauty, came to thee, took thee to her soul, as thou hast taken one poor seeking soul to thine, and with thee came a new world, wide and wondrous, wherein she found the crown.

ASPHALODINE.

DEATH AND SLEEP.

[From the German of Krummacher.]

The Angel of Sleep and the Death Angel wandered over the earth in brotherly embrace. It was evening. They reclined upon a hill not far from the dwellings of men. A sad stillness prevailed everywhere around. The curfew bell ceased in the distant little village. Still and silent as is their wont, sat the two benevolent genii of mankind in faithful embrace, as already night approached.

Then arose the Angel of Sleep from his mossy bed, and scattered with gentle hands the invisible seeds of slumber. The evening wind bore them to the still dwellings of the tired peasant. Now sweet sleep embraced the dwellers in the rural cottages, from the aged leaning on his staff to the infant in the cradle. The sick forgot his pains, the mourner his grief, the poor their cares. All eyes were closed.

Now, when he had finished, the benevolent Angel of Sleep laid himself again by his serious brother. "When the morning-red awakens," said he in joyous innocence, "men will praise me as their friend and benefactor! O, what a joy to do good unseen and secretly! How happy are we invisible messengers of the Good Spirit! How beautiful our still calling!" So spake the friendly Angel of Sleep.

The Death Angel regarded him with quiet sadness, and a tear, such as the Immortals weep, flooded his large dark eye. "Ah," said he, "that I cannot, like thee, rejoice in glad acknowledgments. The earth calls me its enemy and joy-disturber!"

"O, my brother," returned the Angel of Sleep, "will not the good on awaking recognise in thee their friend and benefactor, and gratefully bless thee? Are we not brothers, and messengers of one Father?" So he spake—and the eye of the Death Angel brightened, and the brotherly genii tenderly embraced.

The *Religio-Philosophical Journal* announces that Professor W. Denton, the well-known geologist and Spiritualist lecturer, and author of several important volumes, has a new work in the press, which is just ready for publication. The title, "Is Darwin Right?" will cause the work to be looked for with interest.

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EXPERIMENTS IN THOUGHT READING.

To the Editor of "LIGHT."

SIR,—Any experiment which can be repeated as a pastime in the family circle, or at social gatherings, and which carries with it the proof of the possibility of thought-impression or thought-reading ought to be considered of especial value by the Spiritualist. It would be interesting, therefore, if some of your readers would try for themselves the experiment with cards mentioned in the account of the Rev. A. M. Creery's lecture published in the last number of "LIGHT," and report results. The *modus operandi* is as follows: One member of the company leaves the room, and in his absence a card is selected from the pack. He is then recalled and the rest of the circle try to impress the name of the card mentally upon his mind. The chances of his *guessing* correctly are, of course, 52 to 1 at each experiment. I was, therefore, surprised to obtain two correct answers out of eight at the first trial. The results are noted below:—

1. Ace of hearts selected. Correctly named.
2. Ten of diamonds..... Nine of diamonds guessed.
3. A picture selected..... Failure.
4. Three of clubs selected Correctly named.
5. Knave of spades..... Failure.
6. Ten of spades..... ,,
7. Ten of hearts..... King, queen, knave, and eight of hearts guessed successively.
8. Three of hearts..... Two of diamonds first named, then the correct answer was given.

Possibly better and more conclusive results might be obtained with a mesmeric sensitive.

February 28th, 1881. G. F. G.

GOSWELL HALL.

Complimentary Soirés to Mr. Morse.

On Thursday, February 24th, a complimentary soirée was given to Mr. J. J. Morse, at the Goswell Hall, London, Mr. J. Freeman in the chair. Vocal and instrumental music, executed by Miss Bessie Freeman, the Misses Everitt, Miss Florence Hassall and Miss M. A. Narey, and Messrs. Louie Freeman, H. Cook, F. Guy, W. Ming, and Pressley, constituted the first portion of the programme of arrangements; while the second and concluding part consisted of a series of 16 dances. A numerous company assembled, and a very pleasant and agreeable evening was spent. Mr. Freeman offered a few appreciative remarks regarding Mr. Morse's work, to which that gentleman made suitable response. The evening's entertainment was promoted and directed by Mr. Louie Freeman, who in an entirely disinterested manner carried out all the arrangements, and thus afforded Mr. Morse an opportunity of meeting his friends, among whom we noticed many of the old workers in the cause of Spiritualism.

Sunday Services.

On Sunday last Mr. J. J. Morse was the speaker at Goswell Hall, and the subject of the address delivered through him was "Humanity; a Prophecy." The audience appeared well pleased with what the chairman, Mr. J. Swindin, described as an able and instructive lecture. Mr. Morse gave his assistance for the benefit of the funds of the services, and promised further lectures for the same object during the year. It would be well if the committee gave greater publicity to their meetings, thus securing a full utilization of the comfortable little hall.

LADBROKE HALL.

The services at this comfortably furnished Hall are much appreciated, and the audiences increase in numbers from week to week, and a liberal support is being accorded to the conductors of the meetings. On Sunday last Dr. T. L. Nichols gave a lecture narrating his "Twenty-five Years' Experiences" of Spiritualism, to a large and attentive audience, who passed a very cordial vote of thanks to him for his presence and services. The meetings are held every Sunday at 11 a.m. and 7 p.m. and early attendance is specially requested.

CARDIFF.

At the weekly meeting on Sunday evening last, Mr. Haines in the chair, Mr. Rees Lewis attended for the purpose of reading a most interesting correspondence from Australia referring to the kindly reception afforded to Messrs. Spriggs and Smart, the Cardiff missionaries to the Antipodes. The letters contained graphic descriptions of the outward voyage, and short stay at the Cape, and subsequent landing on the Australian shore, where, from all accounts, the very best possible arrangements have been organised by our fellow Spiritualists for the continuance of a series of high-class manifestations through the mediumship of Mr. Spriggs.

FALMOUTH.

"Spiritualism at Falmouth," writes Mr. E. Truscott, in the *Cornubian*, "is an established fact. It is finding its way into many houses, and bringing joy and peace to the once most sceptical and unbelieving. It is leavening even the Rev. J. Douglas's own flock, in spite of the opposition he has publicly but so weakly offered to it. The Bible is full of Spiritualism from beginning to end. It bristles with spiritual phenomena which is paralleled to-day in the presence of hundreds of thousands of modern Spiritualists. For fifteen hundred years the doctrine of devils has been propagated, according to a previous prophecy; but Spiritualism is the 'stone which grinds it to powder,' and shall ere long scatter it to the four winds of heaven as chaff before the summer threshing floor. Then let every one manfully prove all things for himself, and hold fast to that which is good."

LEICESTER.

On Thursday evening, the 24th ult., Mr. J. Holmes, whose recent conversion from Materialism to Spiritualism has created no small interest in this town, gave a lecture in the Silver-street Hall, the subject of his address being a refutation of certain statements preferred against him by a Bible reader of the town. Mr. T. Bent, at the close of Mr. Holmes' remarks, which were warmly applauded, moved, and Mr. Clarke seconded, "That this public meeting of the inhabitants of Leicester, having heard the statement of Mr. J. Holmes respecting the late charge preferred against him in the police-court, is of opinion that there is not the least shadow of proof to substantiate it," which resolution was carried by acclamation. On Sunday last Mr. J. Holmes gave two lectures for the benefit of the Society, excellent audiences being in attendance upon each occasion. R.W., Sec.

NEWCASTLE-ON-TYNE.

The Sunday meetings of the S. E. S. are to undergo a slight alteration on and after Sunday next, the 6th inst., when the arrangements will be as follows: Lectures, 10.30 a.m. and 6.30 p.m.; *Séance at 2 p.m.*, instead of 11 a.m., as heretofore. Mr. J. J. Morse is the speaker for Sunday next, his visit on this occasion being the close of his five consecutive years' engagement. Things are looking just a little dull and unprofitable with us here, and progress can scarcely be considered the order of the day. A spirit of dissatisfaction and unrest is unfortunately indexed in the countenance of the time, which, we hope, a propitious turn of events will eventually remove, and, out of the chaos of contention, produce higher order and truer spirituality. The past year has been productive of great promise in some regards, irrespective of the stumbling blocks and fogs which have barred the path of the rising energies here and there manifest in our midst. Several good normal speakers have come to the front, and during the last half-year done excellent service for the cause. Mr. Rowe, of Shields, has done some good and acceptable platform work. Mr. Dodd, of West Pelton, is a speaker of considerable ability, whose services will be a great benefit to us here. Mr. Burton, of Byker, has produced a substantial reputation throughout the district, which argues well for the future. Mr. Dawson, of Gateshead, is a young man of promise, whose abilities are well adapted to platform work, and if his address, "From Death to Life," delivered to the Newcastle friends on the 20th ult., be a fair specimen of what he is able to do, we may expect to be profitably entertained in the future. The labours of Messrs. Barkas, Mould, and Lambelle among the friends of the Sunderland Free Associate Church have done something of late towards awakening a spirit of inquiry in the minds of its members concerning the subject of Spiritualism, which has produced desirable fruit. I have observed in a contemporary a small effort to depreciate the accuracy of my report of one of Miss Wood's séances. All I desire to say is that my report only bears that distinction from the description of my co-reporter which is a necessary consequence of the mode and position of observation. Moreover, I decidedly object to any embellishments in the reports of such meetings, and always endeavour to avoid colouring my descriptions. Our cause is unfortunately saddled with an over-supply of misdirected enthusiasm, which does everything but commend it to the minds of the worthy and wise. Let us endeavour to evolve a more stable, dignified and noble spirit than the past has evinced, so that our Spiritualism may be presented to the world as the bright and shining light which it professes to be.—NORTHUMBRIA.

NOTTINGHAM.

On Sunday last, February 27th, our highly esteemed friend and brother, Mr. J. Lamont, occupied our platform morning and evening, much to the edification of very appreciative audiences. On Shrove Tuesday, March 1st, we held our annual tea meeting. The hall had been beautifully decorated by the ladies. After tea a public meeting was held, when trance and other addresses were delivered by Mr. Howell (of Manchester), Mrs. Dutton (of Hyson Green), and Mr. Lamont (of Liverpool). The Secretary (Mr. W. Yates) read a short but interesting report, in which he stated that the Committee are making arrangements for a fresh speaker to occupy the platform every Sunday evening. The Committee sincerely hope that the friends, by their attendance, will shew their approval and appreciation of the labours of the committee. Several songs were sung by ladies and gentlemen. A more agreeable and social meeting has not been held in connection with Spiritualism in the town of Nottingham. Everybody present was gratified with the proceedings. Dancing followed, for an hour and a half, much to the delight of many of the friends. Mr. W. Howell, whose labours are much appreciated in Nottingham, will occupy our platform next Sunday morning and evening.—W.Y.

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Spiritualist Societies.

Secretaries and Presidents of Societies will oblige by informing the Editor of LIGHT *of any alterations that may from time to time be necessary in the following list:—*

METROPOLITAN.

British National Association of Spiritualists. 38, Great Russell Street, Bloomsbury, London, W.C. Mr. Thos. Blyton, Secretary.

Brixton Psychological Society. 6, Akerman Road, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary, 22, Cowley Road, Brixton, S.W.

Dalston Association of Inquirers into Spiritualism. 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E. Mr. J. J. Morse, President.

Goswell Hall Spiritualist Committee. 290, Goswell Road, E.C. Secretary, Mr. W. Towns, 1, Albert Terrace, Barnsbury Road, N.

Hackney Christian Spiritual Evidence Society. 7, Ellingfort Road, Mare Street, Hackney, London, E. Mr. C. Rhys Williams, Manager.

Ladbroke Hall, Notting Hill, London, W. Mr. F. O. Matthews, Manager, 11, Torrington Square, W.C.

Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 25, Great Quebec-street, London, W. Mr. J. M. Dale, Hon. Secretary.

South London Spiritual Society. Mr. J. G. Robson, Secretary, 8, Bournemouth Road, Rye Lane, Peckham, S.E.

Spiritual Institution and Progressive Library. 15, Southampton Row, Holborn, London, W.C. Mr. James Burns, Proprietor and Manager.

PROVINCIAL.

Ashington Spiritual Society. Mr. G. Scott, Secretary, Ashington Colliery, Northumberland.

Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.

Birmingham Society of Spiritualists. Mr. J. Kennedy, Secretary, Oozells Street Board School, Birmingham.

Birmingham Christian Spiritualist Society. 312, Bridge Street West. Mr. John Colley, Hon. Secretary.

Bolton Spiritualist Association. Mr. D. Cordingley, Secretary, Bath Street, Bolton.

Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.

Cardiff Progressive Library of Scientific and Spiritual Literature. 157, Bute Road, Cardiff. Mr. George Saddler, Proprietor.

Cardiff Spiritual Society. 3, Angel Street, Cardiff. Mr. W. Paynter, Hon. Secretary, 10, Bute Crescent.

Darlington. Mr. J. Hodge's Rooms, High Northgate.

Durham District Association. Mr. James Dunn, Secretary, 68, Simpson Street, New Shildon.

Excelsior Society of Spiritualists. Scotland Gate, near Morpeth. Secretary, Mr. G. Hall, Choppington Colliery.

Gateshead Spiritual Society. Temperance Hall, High Street.

Glasgow Association of Spiritualists. 164, Trongate Street. Mr. John Mc G. Monro, Secretary, 33, Daisy Street, Govanhill, Glasgow.

Great Yarmouth Association of Investigators into Spiritualism. 3, Waterpark Terrace, Southdown Road. Mr. R. R. Dale, Secretary.

Halifax Spiritual Institution. Peacock Yard, Union Street, Halifax. Mr. C. Appleyard, Secretary.

Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers. 2, Caroline Street, Hull.

Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. J. Tillotson, Secretary.

Lancashire District Committee of Spiritualists. Mr. Charles Parsons, Secretary, Hume Street, Mill, Rochdale. Mr. Johnson, Secretary, 153, Mottram Road, Hyde, near Manchester.

Leicester Spiritualist Society. President, Mr. E. Larrad, 10, Edwyn Street. Secretary, R. Wightman, 56, Cranbourne Street, Leicester.

Leigh Spiritualists' Association, Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.

Liverpool Psychological Society. Hon. Secretary, Mr. H. Morris, 35, Cobden-street, Everton, Liverpool.

Lowestoft Spiritual Society. T. Dowsing, Secretary.

Macclesfield Society of Spiritualists. Mr. S. Hayes, Hon. Secretary, 12, Bond Street West, Macclesfield.

Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street, Hulme, Manchester. Mr. Braham, Secretary, 329, Stretford Road, Manchester.

Midland District Spiritualists' Committee. Hon. Secretary, Mr. E. W. Wallis, 338 St. Ann's Well Road, Nottingham.

Millom Society of Spiritualists. Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.

Newcastle-on-Tyne Spiritual Evidence Society. Weirs Court, Newgate Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Eslington Terrace, Newcastle-on-Tyne.

Nottingham Association of Spiritualists. Secretary, Mr. W. Yates, 39, Lower Talbot Street.

Oldham Society of Spiritualists. Psychological Meeting Room, 186, Union Street. Mr. T. Kershaw, Secretary, 8, High Street.

Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station. Mr. C. Hallgath, Secretary.

Rochdale Spiritualist Society. Mr. L. Firth, Secretary, 16, Equitable Street.

Salford Spiritualists' Society. 283, Chapel Street, Salford. Mr. J. Campion, Secretary, 33, Downing Street, Manchester.

Sowerby Bridge Spiritualist Progressive Lyceum. Mr. W. Walker, Secretary, Lyceum Buildings, Hollins Lane, Sowerby Bridge.

Yorkshire District Committee of Spiritualists. Hon. Secretary, Mr. C. Poole, 29, Park Street, Barker End Road, Bradford.

Walsall Spiritual Society. 16, George Street, Walsall. Mr. Thos. Blinkhorn, Secretary.

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The *Chicago Times* of June 19, 1880, which highly commends the tone and style of the book in a long review of nearly two closely-printed columns, says:—"The author does not weary the reader with spiritual communications conveyed to himself alone; he writes with exceptional clearness, candour, and cogency: he is a master of strong and graphic English: his logic is unassailable, and his spirit extremely suave, manly, and straightforward. He is a high authority among Spiritualists."

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(ESTABLISHED 1873.)

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MONDAY, March 7th.—Fortnightly Discussion Meeting, at 8 p.m. Paper—"Re-incarnation,"—by Miss Arundale.

TUESDAY, March 8th.—Finance Committee at 6 p.m., Council Meeting at 6.30 p.m.

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