

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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THE EARNEST INQUIRER.

II.

Last week, we left our "Earnest Inquirer" surrounded by the difficulties of his situation. He feels in himself a strong desire to know whether these "glad tidings" are true, whether, as Longfellow puts it, "Nature" is again inviting him to wander with her

"Into regions yet untrod,
And read what is still unread
In the manuscripts of God."

Sad and weary with the discord of earth, he longs to know if in Spiritualism he can find any comfort, any hope, any knowledge that will reconcile him to the present and strengthen his faith in the future; or, intent on exploring the wonders of creation, he longs to search into the causes of things, and having travelled, as it were, to the utmost verge of the physical universe, desires to know whether it is true that he is now standing on the threshold of another kingdom of surpassing interest and beauty.

Our "Inquirer" is in danger of feeling either bewildered or disgusted, conscious mainly of the confusion, absurdity, and triviality of much that is presented to him. As a first step towards aiding him, we must ask what is it that he wants, or rather what is exactly and definitely the best thing for him.

He has been educated in the belief that there are no finite intelligences in active direct operation in this world, among ordinary objects and affairs, except its human inhabitants; that if things move about intelligently, that if voices are heard, that if writings are produced, it is mundane intelligence that is at work. The first grand point to be gained is to produce a conviction that "physical manifestations," as we call them, manifestly directed by intelligence, do occur under circumstances in which it is impossible rationally to attribute them to mundane agency. It is clear that, the simpler these manifestations are, the more easy will it be for him to satisfy himself as to their cause, or rather to attain a conviction that they cannot be ascribed to causes with which he is familiar. It is, in the nature of things, hardly possible that the varied and complex phenomena of highly developed mediumship can carry conviction to a mind disbelieving in any phenomena at all. Mental or psychical phenomena, moreover, even of a simple character, fail to convince; for although, in one respect, the tendency of the age is strongly materialistic, yet, on the other hand, there is a disposition to exaggerate the abnormal and undeveloped powers and faculties of the human mind, so that many will prefer to accept "thought-reading," "clairvoyance," or "unconscious cerebration," as sufficient explanations.

What, therefore, it seems to us, we specially need for inquirers is a supply of the simplest physical phenomena, obtainable under all reasonable conditions, and with as much certainty as that with which many of our mediums—trance speakers, for instance—obtain their manifestations. We want such phenomena as movements of furniture or other objects in the light, without human contact; intelligent raps in the light; messages and answers to questions spelt out by a properly constructed indicator; * knots tied in endless cords; or any other of the various phenomena involving what is called "the passage of matter through matter;" direct writing under good and simple con-

ditions, and other manifestations which might be named. We want mediums and circles who will devote themselves to the development of simple phenomena of this kind. We want what may be said to correspond to infant-school teachers and to infant schools in ordinary education. As children are not admitted into higher schools or higher classes until they have mastered certain elements of learning, so it would be wise on the part of inquirers to exercise the self-denial required to confine their investigations to the simplest phenomena, until they have convinced themselves of their reality. But we, as Spiritualists, cannot reasonably give them this advice unless we are at the same time able to afford them the opportunities of putting it in practice.

What, therefore, we should practically urge upon the attention of Spiritualists as the most effective means of promoting an intelligent spirit of inquiry is:—

1. To offer inducements to physical mediums to lay themselves out for obtaining the simplest phenomena under the simplest and at the same time most stringent conditions.
2. To arrange for the holding of circles for similar phenomena under similar conditions, which circles shall be open, under proper regulations, to inquirers.

We cannot help thinking that if such circles were held, at 38, Great Russell-street for instance, either under the auspices of the British Association or by independent parties, they might become of great value to Spiritualists themselves in the study of the philosophy of the manifestations, as to which we know very little, and, worse than this, in regard to which no progress seems being made in the acquisition of any real knowledge.

We should like to say one word in this connection as to professional mediumship, against which there is, in our opinion, a somewhat unwarrantable prejudice. Mediumship being a "quality," or "gift," there is no more reason, on the face of it, why those who are thus specially gifted should not devote their lives to it as a profession, than there is why those who are endowed with gifts of music, of painting, of sculpture, of scientific or mathematical investigation, should hesitate to devote themselves to the vocations to which they feel themselves called. What is needed is that a distinction should be drawn between "professional" mediumship and that kind of "public" mediumship which opens the door to all comers, and by the introduction of bad and discordant elements, subjects the medium to evil influences which may injure his whole moral and spiritual nature. For such a risk no consideration of general service to the cause can be a sufficient justification. How this distinction is to be made and how safely preserved are matters for serious thought. As we get to know and understand the laws of Spirit communion the problem will perhaps be solved; but at the same time we cannot but think and hope that, as Spiritualism spreads and home circles become more general, the need of professional and public mediumship will altogether cease. But in the meantime we must do what we can do wisely to meet the needs of those who are anxiously beginning the serious search after truth.

The number of earnest inquirers into Spiritualism, increased by a variety of causes, will probably be greater during the next few years than ever before, and we should be glad to contribute to the success of their endeavours, knowing that by so doing we should be aiding what we conceive to be the grandest and most vitally important movement of the present day. We hope to elicit the views of our readers as to the suggestions which we have ventured to offer.

Friendship assists our moral culture by suspending our egotism—I sink my existence in another's, and lo, if the death of my friend or a separation, throw me back upon myself for a moment, I find that, while I have been thinking only of him, I have taken up a purer, stronger life, and scarcely know for my own the pulse of which I am freshly made conscious. What shall I render to you bright, beautiful souls who have beckoned me upwards and onwards so well?—*Tait*.

* Such an one as may be seen at 38, Great Russell-street.

MR. IRVING BISHOP AND THE "LEISURE HOUR."

I quite endorse the remarks, in a recent issue of "LIGHT," in reference to the inconsistency and unseemliness of the Religious Tract Society allowing an article on Spiritualism, by Mr. W. Irving Bishop, to appear in the April number of *Leisure Hour*. I think you have stated the case very mildly indeed. I am disposed to use stronger language, and, denouncing the article in question as a tissue of misrepresentations, hold the editor responsible for the statements therein made.

With very little trouble the editor might have acquainted himself with the fact that jugglery is one thing, and that spiritual phenomena are something entirely different; and seeing that he has not chosen to ascertain the truth in relation to this matter he must be content to share the guilt which attaches to the man who states that which is false; for, if Mr. Bishop does not know the difference between jugglery and spiritual phenomena, it is sheer impertinence on his part to write a line on the subject, and, if he does, which I am inclined to think is the case, why then people must form their own conclusions as to his conduct.

I have spent a great deal of time and money in the endeavour to acquaint myself with the facts of Spiritualism, and at every stage of the inquiry I have held myself ready to admit the explanation which would best cover all the ground. That is my present state of mind. I am still an inquirer, ready to listen to all that science and every other instructor has to say on the subject; and if they succeed in convincing me that I have drawn from certain premises false conclusions, I will cheerfully correct my opinions by aid of the added light, and rejoice that I am so much nearer the truth; but the explanations will have to be wonderfully different to those given by Mr. Bishop in the articles contributed by him to the *Leisure Hour*.

He has written a great many words and supplied a few little pictures, which appear exceedingly ridiculous in their connection; but as far as the phenomena of Spiritualism are concerned, he might as well have discussed about the mysteries of the deep a hundred fathoms down. He has not touched even the fringe of the great subject. He has not even correctly described any one of the simplest forms of spiritual manifestation, much less given the explanation thereof.

Why does Mr. Bishop fight windmills and run his bodkin into bags of straw while work remains to be done, which, if he could do it, would bring him any amount of honour and glory, and hats full of money? Why has he not explained to the readers of the *Leisure Hour* how writing is obtained inside a closed double slate, securely fastened, untouched by a medium, and held in the hand of a sceptic, the movements of the pencil being heard by all present? If he can do this, the best advice I can offer him is to take passage at once for America. He is just the man they want to see there; if he can meet and confound Slade, Watkins, and others in relation to this particular phenomenon, he will be hailed by thousands as the *Right Royal Exposer of Spiritualism*, and would be fairly entitled to all the merit which would belong to so notable an achievement.

Why has Mr. Bishop not introduced "Transcendental Physics" to the notice of his readers? To shew how Professor Zöllner and his German brother scientists had been hoodwinked would have been a field wide enough for the most accomplished magician in which to display his skill. Why has he not told them how knots were placed on a cord the ends of which had been securely tied and sealed, the knots being placed on the said cord while the sealed ends were pressed firmly against the table by the professor's thumbs? If the operation does not belong to the fourth dimension of space, or Herbert Spencer's realm of the unknowable, but is simply a trick, if he will say how it is done, doubtless Professor Zöllner, amongst others, will count him many thanks for the information.

If he says such experiments are outside his experience, I reply it would have been modest on his part, and wiser, had he waited until the juggler's education was finished before giving to the public the password to his world of mysteries, and so have made the exposure of Spiritualism more complete.

In the commencement of his third article Mr. Bishop offers a sneer at what are known as materialisations, or, as he puts it—the claim of Spiritualists "that the spirits of departed persons take bodily shape." Would it surprise Mr. Bishop and the editor of the *Leisure Hour* to be told that I have shaken hands with many such forms, conversed with them, and wit-

nessed many kindly offices performed by them at my request, and that I am as certain about this fact as that I live?

The strongest argument Mr. Bishop puts on record against such a statement as this is "its opposition to all we have reason to believe, regarding the condition and occupation of those who have left this earth;" so that Bishop's notion of what ought to be is the full measure of what possibly can be. Such fooling aside, I ask, save for Spiritualism, what would Mr. Bishop or anybody else know, not alone about the condition and occupation of departed spirits, but as to whether or not human beings have an existence beyond the grave?

It would be a stronger argument and more to the purpose, if he would undertake to produce similar manifestations, under conditions precisely the same as those which obtained when the phenomenon occurred in my presence, and so fully explain the method by which the work is done that either I, or any other person, can produce the same results at any time and in any place. This, I may tell him, I know he will never do, not even if I make the payment of a *hundred guineas* contingent upon his success.

Referring to Mr. Bishop's theory of spirit raps, that they are produced by the snapping of the joints of the medium's body, I have to say he must guess again, or perhaps, what would be better, write to some of the professors of Harvard University—whose long promised explanation of Spirit rapping has not yet been given to the world—seeing they might now be able to help him to a solution a little less absurd than the one he propounds.

During my investigation of Spiritualism I have attended hundreds of sances, and, as a critical observer, I affirm that on no occasion have I been able to detect any sounds having the slightest resemblance to the knee and ankle joint business, and this as regards both the loudness and disposition of the raps. On a piece of furniture, standing in the corner of a room, no medium's joints being near, I have heard raps produced so loud as to be comparable only to smart blows given with a hammer. At my request raps have been given under my hand as it lay upon the table, the sound not only being heard, but the vibration felt, the medium's joints being in another part of the room.

I remember on one occasion standing in the open fields with my friends Mr. and Mrs. Everitt, of Hendon, and raps being produced on the crown of my hat, which I held in my hand; an intelligent conversation by means of these raps being sustained with an unseen friend. The darkness and joint theory were certainly at fault there.

I could fill many columns of "LIGHT" with a narration of my experience in connection with spiritual phenomena, but I must stop.

I have thus written, not with the slightest idea of influencing in the direction of truth and fact the professional exposé—his conversion would be dear at the price—but in the hope that, if these lines should be seen by any of the readers of the *Leisure Hour*, they will be pleased to accept in the spirit in which it is offered the advice not to believe that Spiritualism is what Mr. Bishop, for purposes of his own, says it is, but rather what some of the most profound philosophers, accomplished scientists, subtle metaphysicians, and brightest poets of this and other countries have, after patient investigation, declared it to be—the *grandest fact* of this or any preceding age.

WM. P. ADSEAD.

Derby House, Belper,
April 6th, 1881.

The great office of a perfect science is to produce a reconciling harmony. Two persons at opposite sides of the base of a pyramid can perceive clearly enough that they are opposite; but as they ascend, they approach; and could they but scale the summit they would find opposition to disappear, and sides to vanish in a single point.—*Dr. Archer Butler. Ancient Philosophy* (1. 183.)

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CARLYLE ON SPIRITUAL AFFINITIES.

"On Tuesday, January 26, 1832, I received tidings that my dear and worthy father had departed out of this world. He was called away by a death apparently of the mildest, on Sunday morning about six." Thus does Thomas Carlyle commence those "Reminiscences" just published, which, through omission on the part of their editors of a needful editorial purgation, has caused the bitter side of the illustrious old man's nature so pitifully to eclipse the otherwise touching sweetness of his memories.

Carlyle consecrated a week upon receipt of this mournful intelligence to solitude, to reflection upon the life of his father, upon death and its "eternal verities,"—and to the composition of the short and touching memorial of "James Carlyle, stonemason," which commences these volumes.

The following extract, which terminates the sketch, cannot fail to interest the readers of "LIGHT." It would appear as though the clear-shining of the great Angel of the Resurrection had with an irresistible illumination penetrated into the usually so despairing and gloomy imagination of Carlyle—and for once made him, touched to the quick, write of spiritual truth in the very words, and with the insight, of a Spiritualist.

"I shall now no more behold my dear father with these bodily eyes. With him a whole three score and ten years of the past has doubly died for me. It is as if a new leaf in the great book of time were turned over. Strange time—endless time; or of which I see neither end nor beginning. All rushes on. Man follows man. His life is as a tale that has been told; yet under Time does there not lie Eternity? Perhaps my father, all that essentially was my father, is even now near me, with me. Both he and I are with God. Perhaps, if it so please God, we shall in some higher state of being meet one another, recognise one another. As it is written, We shall be for ever with God. The possibility, nay (in some way) the certainty of perennial existence daily grows plainer to me. The essence of whatever was, is, or shall be, even now is. God is great. God is good. His will be done, for it will be right.

"As it is, I can think peaceably of the departed loved. All that was earthly, harsh, sinful in our relation has fallen away; all that was holy in it remains. I can see my dear father's life in some measure as the sunk pillar on which was mine to rise and be built; the waters of time have now swelled up round his (as they will round mine); I can see it all transfigured, though I touch it no longer. I might almost say his spirit seems to have entered into me (so clearly do I discern and love him); I seem to myself only the continuation and second volume of my father. Three days that I have spent thinking of him and his ends are the peaceablest, the only Sabbath that I have had in London. One other of the universal destinies of men has overtaken me. Thank Heaven I know, and have known what it is to be a son; to love a father, as spirit can love spirit. God give me to live to my father's honour and to His! And now beloved father, farewell for the last time in the world of shadows! In the world of realities, may the Great Father again bring us together in perfect holiness and perfect love! Amen.—Sunday night, January 29, 1832."

In the sketch of the life of Jane Welsh Carlyle—Carlyle's wife—we find the following interesting fact preserved. A student of psychology would regard it as an instance of somnambulism, rather than of simple "dream." Little Jane Welsh—afterwards Mrs. Carlyle—when at school at Haddington, was, we are told, always anxious to work hard and would sit up half the night over her lessons. One day she had been greatly perplexed by a problem in Euclid; she could not solve it. At last she went to bed and in a dream got up and did it, and went to bed again. In the morning she had no consciousness of her dream; but on looking at her slate, there was the problem solved!

MISSILES THROWN BY UNSEEN HANDS.

To the Editor of "LIGHT."

SIR,—In connection with the numerous instances of stone-throwing, &c., chronicled in the pages of the Press in various parts of the globe, I may perhaps be allowed to mention an occurrence of the kind in Canada, about 20 years ago, the effects of which were witnessed by me immediately after the event. I was at the time studying at the College of St. Michael, on the bank of the River St. Lawrence, below Quebec. One day, in the depth of a severe Canadian winter, news came to the college of some supernatural phenomena happening in the house of a family of poor "habitants" about five or six miles away, and on the outskirts of a great forest. The population of that district—the county of Bellechasse—were principally Roman Catholics, descended from the original French settlers from Normandy, retaining the old Norman customs and dialect, as well as a deeply-rooted belief in supernatural agencies both for good and

evil. The events in question were so extraordinary that the college authorities decided upon visiting the theatre of their occurrence, selecting a number of students to accompany them. I was fortunate enough to be one of the company.

After a long walk over a country literally buried in snow and ice, we reached the house, finding the inmates, especially the women (two), not quite calmed down from what might be termed, if their looks were to be depended upon, a high state of excitement. They called our attention to the windows, every pane in which was more or less pierced with holes, caused by the knives and forks having been violently snatched from their places by invisible hands and thrown out of the windows. One of the poor women had her dress torn literally to fragments while entering one of the rooms. Two little orphan children were struck from their chairs and thrown to the ground until they had to be removed to a neighbour's house. The house was, in fact, turned into a perfect pandemonium. After the removal of the children the persecution somewhat abated, and after a visit from the parish priest, a really good Christian man, it stopped altogether.

We afterwards went to a neighbouring house and saw one of the children referred to. The little girl appeared to have been knocked stupid, and a red mark on the side of her face where she had been struck was still visible. This was no conspiracy got up to induce bestowal of charity, and the piercing cold of the night air was not at all a desirable experience for dwellers indoors, even though they were so used to "roughing it" as the poor Canadian settlers.—Yours truly,

HON. SEC., Cardiff Spiritualist Society.

Cardiff, April 12th, 1881.

THOUGHTS ON MATTER.

The theory that matter is composed of ultimate material atoms is disputed, if not refuted, by the dynamical theory, which asserts that such atoms are inconceivable, and that the ultimate atom must be a mere centre of force.

Sir William Thompson tries to shew, by the rigidity produced in limp chains and spinning discs revolving with immense rapidity, that the rigidity of all matter is caused by its motion.

If so, where is the place for ultimate mechanical atoms; are these ultimate atoms not simply revolving forces?

The present direction of science is to resolve all phenomena into action in force; and so far as is known, electricity in its various manifestations is the universal force in nature.

Faraday reasoned that if there were ultimate atoms in matter, the same reasoning would lead us to believe that there were definite atoms of electricity.

If so, I would suggest that it is conceivable that the ultimate atoms so eagerly sought after are atoms or centres of electric force.

There is throughout the universe a unity of action, and all planets and suns, which are as atoms in infinite space, revolve round their axes and round other centres.

I therefore conceive that the ultimate atoms of "matter" are electric centres, or, it may be, electric rings of infinite smallness, and that their rigidity is the result of their infinite rapidity of rotation.

Thus when the spiritual being or the adept says he dissolves and re-forms substances by the superior power of spiritual will to the electric forces, he offers a solution of the problem which to the occultist is reasonable.

If so, then Mind is the ultimate force in the universe, and the material world is but the objective thought of the Divine mind.

Professor Helmholtz, in his lecture on "Faraday" at the Royal Institution last week, as reported in this day's *Times*, must surely be in error when he says, "the method of Faraday was in the direction of purifying science from the last remnant of metaphysics."

I should rather have said that the mind of Faraday was a fine balance between the physical and metaphysical, and, unlike most modern scientists, he most ardently believed in God, and therefore he made great discoveries.

Have not all the greatest discoveries in science been made by those who believed in the Divine Mind?

If the Divine Mind be at the foundation of all phenomena, then it would seem logical to suppose that the deepest inspirations could only come to those who thus believed.

GEORGE WYLD, M.D.

11th April, 1881.

TO CONTRIBUTORS.

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

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

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NOTICE TO THE PUBLIC.

"Light" may be obtained of E. W. ALLEN, Ave Maria-lane, London, and of all Booksellers.

NOTES BY THE WAY.

We are requested by the Secretary of the British National Association to state that the next Discussion Meeting will be held, not on a Monday, as usual, but on Thursday, the 21st inst., when an interesting paper will be read "On the Relations of Science and Spiritualism," contributed by Mr. F. F. Cook, of Chicago.

The trial of Mrs. Fletcher, on the charge of having conspired with her husband and Colonel Morton to defraud Mrs. Hart-Davies, was brought to a close on Tuesday—having lasted six days—when the jury found a verdict of "Guilty"—and Mr. Justice Hawkins passed a sentence of twelve months' imprisonment with hard labour. We have nothing to say as to the decision of the jury. They, no doubt, by their verdict gave expression to their honest belief; and the judge must also be credited with having, throughout, been influenced by a desire to do what was fair and right. Still, as Spiritualists, we must look at the case from our own standpoint, and must direct attention to the fact that to Spiritualism, as matters now stand, a fair, full, and impartial hearing is impossible.

The salient points for the defence were shortly these—that as to the messages, alleged by the prosecution to have been given from Mrs. Hart-Davies' spirit mother urging her to part with her property to the Fletchers, and other essential matters, the prisoner's mouth was closed, as would also have been the mouths of Mr. Fletcher and Mr. Morton had they surrendered, seeing that they would have been put into the dock by Mrs. Fletcher's side; and that even had such messages been given the fact in itself was no proof of fraud, as such communications were possible. In proof of the latter contention Mrs. Fletcher's counsel intimated that he could adduce the testimony of men of the highest social and literary attainments, clergymen, magistrates, and eminent scientific gentlemen, including members of the Royal Society. To this the judge replied that such witnesses could only testify to their belief (!) but the jury, as intelligent men, would have to look at the matter in the light of "ordinary experience"!

The judge, no doubt, in saying this was speaking in accordance with the recognised rules of evidence—and we find no fault with his decision. What we contend is this—that, if Mr. Justice Hawkins was right, as the laws of evidence are now understood, the laws of evidence must be altered. The eminent authorities whom the prisoner's counsel said that he was prepared to call, would, we presume, have been able to give good and substantial grounds for what Mr. Justice Hawkins designated as their belief, but what they would have testified to as absolute knowledge. This being so it is high time that such evidence should cease to be excluded on the ground that the facts, which would have been proved, do not come within the range of "ordinary experience." Time was when cures by the imposition of kingly hands were deemed facts within "ordinary experience." Time was when evidence in support of charges of witchcraft was readily accepted, and poor, wretched, harmless beings were burned on such testimony. But, now, facts which can be attested by men of the highest literary, social, and scientific rank, after careful research, must be carefully excluded from a court of justice, because they are not yet common enough to be familiar to every judge and every juror in the land! While this is so justice to Spiritualism is practically denied.

We offer these remarks with no reference to the guilt or innocence of Mrs. Fletcher. On this point there may be differences of opinion even amongst Spiritualists. But the case which has just been heard has made it apparent that it is a foregone conclusion in law that every profession of Spirit communion is a profession with fraudulent intention. It rests with Spiritualists themselves to sweep away this monstrous injustice. A highly-respected magistrate told us a few days since, in the course of conversation, that we must be content to be martyrs till we have a Spiritualist, if not on every bench, at least in every jury-box! The hint is certainly deserving of serious consideration, and we are inclined to think that the time when this very desirable condition will be realised is not very far distant. The recognition of the truths of Spiritualism is growing—growing very fast, and a little more combined effort would bring about the desired end. When judge and jury alike admit the possibility of our facts, the laws of evidence will be found to be sufficiently pliable to admit their proof even in a court of law.

It is greatly to be desired that those who write on abstruse subjects should be very careful in their choice of expressions, and in clearness of thought. "A Kabbalist," to whom we devoted considerable space in our last issue, deals with very abstruse matters. It is an open question whether any good is derivable from such excursions into the region of the Unknowable; but there can be no doubt of the need for precision in thought and language in dealing with such matters as God and the Soul. Yet we find at the very outset that a "Soul is a stray atom of God," and, pondering what that may possibly mean, and how the writer knows it, we come, in the next paragraph, on this astonishing statement: "God, as the infinite ocean of life, is a central magnet that sustains all." From which it results that "Soul is a stray atom of the infinite ocean, which is also a central magnet." Surely, this is utterly incomprehensible language; and it is complicated further by the lax use of the word Soul which pervades the paper. In most cases it is used when Spirit should be employed; though, in some cases, the recognised nomenclature is adhered to. What but perplexity is an ordinary reader to get out of such a statement as this?—"Angels, and even souls, return to the worlds of their former existences from pity and sympathy for those who are working out their progress!" If we must seek to deal with ineffable mysteries—and it is not the angelic state of mind that prompts such meddling—dogmatism and inaccuracy of thought and word should be rigidly excluded.

Professor Balfour Stewart, LL.D., F.R.S., has delivered, at the Victoria Institute, a remarkable lecture on "The Visible Universe—Is it a Physical or Spiritual Production?" In the course of it he elucidates those views of the spiritual nature of the universe which are propounded in the work, "The Unseen Universe"—the authorship of which he shared with Tait, and which, when published, created so much sensation. The argument is too abstruse to bear summarising; but one point may be noted. In discussing man's free-will, a faculty of which the materialistic hypothesis practically deprives him, he uses as illustrative of his argument the power some have of influencing their fellow-men from a distance, and also the fact of apparitions at the time of death. The expression of belief embodied in the following words is worth preserving: "I have shewn," Professor Stewart says, "that man has apparently and practically a power of influencing his own actions and motions, and that this is a power of the nature of that which belongs to the Unseen. Again, we know that under certain peculiar conditions one man may have the very strange power of influencing his fellow-man in such a way as to paralyse his will. Finally, I would put the question whether there may not be occasional occurrences manifesting action at a distance; such, I mean, as are supposed by some to indicate the death of a dear and distant friend by means of an appearance or *simulacrum*. It may be said that the proof of such appearances is not conclusive. Certainly it is not scientific proof, if by this term be meant that proof from observation and experiment that can be repeated and accumulated at the will of the observer. Nevertheless, the evidence in favour of such occurrences appears to me to be such that we cannot decline to discuss them as possibilities. In any case they are easily explicable under the spiritual hypothesis, while they can hardly be explained by any other."

We observe that Dr. Carter Blake has been discoursing on Spiritualism, as interpreted by himself, in the columns—we

should imagine the not too congenial columns—of the *National Reformer*. Necessity is reputed to make men acquainted with strange bedfellows, and choice is sometimes passing odd. But what necessity or choice has caused a champion of the Old Church to join hands with the journal written by the arch-atheist for readers who sympathize with Nescience? Perhaps we need not speculate, nor wonder that, writing in that journal, Dr. Blake is led to deliver himself of various elaborate sneers against those who find in modern Spiritualism a counterpart of much that is recorded in the Bible, and most surely believed by the Church. To him it seems an incredible thing that there should be persons who see in the phenomena of Spiritualism evidences of intelligence, and who correlate what they themselves observe with what has been recorded in various ages, and notably in the Bible. Captain Burton would seem to be Dr. Blake's ideal Spiritualist, and his opinions may be gathered from a quoted statement which will, at any rate, find favour with the new class of readers to whom Dr. Blake addresses himself:—"For some years I have managed to live without what is popularly called a soul!"

Dr. Blake thinks that long after the desire for proofs of immortality shall have disappeared Spiritualism "may give a few crumbs of fact to the physiologist!" He also thinks that "lucid somnambulism" should read "in plain English, muddled." And he further waxes indignant that "even in March, 1881"—why not, even in that "roaring moon?"—"lectures should be announced on the religious aspects of Spiritualism." "It may be asked," he adds, "what have Spiritualists to do with religion or with God?" That is a question which thoughtful Spiritualists are trying to answer, though hardly in Dr. Blake's sense. In spite of the tone of the papers, which is deplorable, there are in them statements of fact which will be new to the readers of the *National Reformer*, and some of the arguments may convey a needful reproof to some of the more enthusiastic Spiritualists. We may learn even from a critic who gives us so little credit for honesty and common sense, and even for a soul, as Dr. Carter Blake does.

DR. MAURICE DAVIES AND THE ARCHBISHOP OF YORK.

Commenting upon Dr. Davies' letter to the Primate, the new evening paper, *The Cuckoo*, published in London, remarks:—

"Dr. Maurice Davies has formally asked leave from the Bishop of Durham to speak at the forthcoming Church Congress in opposition to the paper which regards Spiritualism as a 'deviation' from Christianity, and classes it with Infidelity and Secularism. It is a poor form of Christianity that sees any deviation from itself in Spiritualism.

"Dr. Maurice Davies, moreover, informs the Editor of 'LIGHT' that he has received communications from both the Archbishops on the subject of the letter addressed by him to the Primate. The Archbishop of Canterbury has left for the Continent; but his Chaplain writes to Dr. Davies, saying that his Grace took the letter with him to read during his peregrinations. The Archbishop of York wrote at once acknowledging the receipt of the printed copy sent to him by Dr. Davies in pamphlet form; and this letter we have already published.

"We agree with 'LIGHT,' that nothing could be more candid or reasonable than this letter, differing, as it does, entirely from the prejudiced opinions expressed by the generality of clerical critics."

A LEGAL POINT.

To the Editor of "LIGHT."

SIR,—Will you permit me to answer the legal question raised by your correspondent? If I publish a book on Spiritualism, say for 5s., and Brown purchases it, because there is a message in it purporting to come from the Spirit of his mother, no action will lie against me, as I give a lawful consideration for the money, viz., the book; but if I say to Brown, "I have received a message from the Spirit of your mother, and I will not let you know what it is unless you pay me 5s.," and Brown gives me the money, then I am liable to be convicted of obtaining money under false pretences.

So, if I charge Brown 1s. for admission to a lecture on Spiritualism, the transaction is perfectly lawful—the consideration is sufficient; but if Brown pays me 1s. for admission to a séance, at which I profess to place him in communication with a Spirit, I am liable to the penalty of fraud. The difference is in the "lawfulness of the consideration." The law is perfectly clear and explicit on the point. Whether the

law ought to remain in its present arbitrary state is quite another question.

No true Spiritualist who loves righteousness can lament the result of the Fletcher case, however much we may pity Mrs. Fletcher herself.

Nothing is more mischievous than the evil side of Spiritualism; and unless Spiritualism is adopted from the highest motives it may lead to injurious consequences.

In the Fletcher case, I do not for a moment doubt the genuineness of the manifestations, but they evidently proceeded from a most ignoble source, and brought forth exactly the results which might have been foreseen.—I remain yours, &c.,

NEWTON CROSLAND.

Blackheath, April 13th, 1881.

A PLEA FOR CANDID INVESTIGATION.

I wish I could persuade men of science and men who have peculiar gifts of investigation and examination, that it would be most desirable for them, and a worthy employment of their gifts, to examine what, for want of a better term, we may call Spiritual Phenomena. Let them remember that to dispel error may be nearly as important as to ascertain truth. Then let them recollect that almost all great discoveries have been accompanied by a great deal of quackery and imposture. Let them think how much these investigations might tend to promote medical science. Let them reflect how important a thing it is to investigate the value of testimony. Let them further reflect what a world of mystery we live in. Now look at the powers of memory. It is not too much to say that if the records of memory, even of a peasant, were written out in full, the weight alone of the ink would probably be greater than the weight of the brain that remembers. After this, can they say that any process of the human mind is astonishing? There are numbers of statements, apparently well authenticated, in which it appears that the last thoughts and wishes of a dying person have had great influence over relatives and friends, divided from these dying persons by large distances of land and sea. Let us carefully record and examine into all these statements. It would be an unutterable comfort to many minds to have it well ascertained that there was any influence after death of one mind upon another.

But I do not rest my case upon these high metaphysical grounds. I rest it upon three other grounds. First, that in investigating these so-called spiritual phenomena we should ascertain more about the laws of evidence. Secondly, that we should ascertain whether there are any powers, forces, or influences of which we are at present not aware, that have their place in the creation; and, thirdly, whether disease brings into operation faculties of hearing, eyesight, or imagination, of which we have at present no adequate conception, medically, morally, metaphysically, or scientifically. These questions demand the most careful investigation from our best weighers of evidence, and from our most accomplished scientific men.

The Author of "FRIENDS IN COUNCIL."

THE DIET OF THE FUTURE.

That Vegetarianism is to be the diet of the future two facts seem to indicate: (1) The earth is yearly growing smaller in proportion to its population, and an acre will support more vegetable-eaters than flesh-eaters; (2) The evolution of the moral faculty of sympathy has been so rapid in the recent history of civilised races that it seems inevitable a time must come when no man will be found brave enough to be a butcher.

There are, besides, many minor facts which point to the same conclusion. It is stated that longevity is increased by a vegetable diet. It cannot be denied that all the needs of the body may be satisfied without flesh-eating. I can understand that upon all these grounds the position of the vegetarian is a very tenable one. My attack was directed only to a particular argument which is often used in favour of Vegetarianism, and which seems to beg the question. Neither of your correspondents has shewn why vegetables are "pure" food, *par excellence*. Dr. Nichols says "pure" means "clean, unsoiled, unmixed" (why not, then, the wing of a chicken?), and further that nutriment drawn from the vegetable kingdom is "purer" than that from the animal kingdom because it is not taken "at second hand." But if it is purer on that account we might argue that the matters which nourish plants are still "purer" than they, and therefore more fit for human food; and so *ad infinitum*.

Again, on this ground, why are alcoholic drinks impure, or that ethereal soul of a vegetable—tobacco smoke?

"D. J." thinks that nature did not intend the human frame to be supported by the eating of flesh. I had rather not pronounce as to her intentions; but if she did not she has been an unkind nurse to the Esquimaux. Why may not man have been intended to go through a "second course" of meat after his "first course" of acorns, the finer fruits of the earth his "dessert," until he comes at last to the nectar and ambrosia?

G. F. G.

MR. TOWNS' MEDIUMSHIP.

To the Editor of "LIGHT."

SIR,—In a former number of "LIGHT" I observed some references, by a lady, to Mr. Towns' mediumship. I have known Mr. Towns for some time now, and having on several occasions had experience of his wonderful powers, can fully endorse all that the writer says on that subject. It may not be wholly uninteresting to your readers if I give an account of a séance I had with him a few weeks ago; at the same time you will be conferring a favour on those more immediately concerned in thus placing on record an incident in their lives that ought ever to be held in thankful remembrance.

We were three on this occasion—myself, my wife, and my son, a youth of fifteen years of age, about to return to school after his holidays. I had permitted him, at his own request, to be present, it being his first séance. As I have found to be the case generally, the manifestations were addressed more particularly to the new comer. Under influence, the medium commenced at once with an interesting lecture to my son on his studies, habits of life, &c., and with directions for his conduct in regard thereto, diagnosing, with wonderful correctness, his character, and pointing out the existence of special talents, and the use to be made of them. Be it observed he had not seen or heard of my son previous to this interview with him. Towards the end of the séance, my wife expressing a wish to have a question or two answered, Mr. Towns desired that we should sit round the table with him, and ask questions mentally. I may say that I was somewhat curious regarding this manifestation, not having been a witness to anything of the kind previously. It was matter of surprise to me, therefore, to see the involuntary lifting up of his hands, and their rapid and forceful descent on the table, in answer, "Yes" or "No," to the various questions asked. "Surely, Mr. Towns," I remarked, "that must hurt your hands?" "No, indeed," replied he, "it does not in the least; and I have sometimes split a table across." "I am very glad," said I, "that my table is a strong one." He further remarked, what was very evident to me, that he had no control over the movement of his hands. "Nor," said he, "do I know what questions have been asked, nor how far the answers are correct." My son, with some little tremor and agitation in his voice, told us that he had asked if he was to go back to his school, and that he had got for answer "No." Greatly annoyed, for the moment, that he should have asked such a question, and thinking that, probably, his desire not to return might have had some influence in the matter, I put the question myself in various ways, indeed exhaustively; but no! no other answer was vouchsafed to me than that the boy must *not* go back to school. Much disturbed in mind, I alluded no further to the matter, and shortly after the séance came to an end.

The morning following I wrote to Mr. Towns, telling him that I was much perplexed with the information given to me last night—that the question of sending my son back to school was too serious to me in many ways to decide without something more definite—some reason given on which to act. Mr. Towns wrote to me the same day—"There are two reasons given to me why your son should not return to school again. The first is: the conditions are not good for him; and there are other conditions which I cannot see, but I fear there will be a break-out of fever in the whole school. I am impressed that there is some great cause why he should remain at home this term. This I received while holding your letter in my hand."

This was sufficient for me, and I at once cleared matters out of hand by making new arrangements. Mr. Towns' letter is dated 24th January. A fortnight ago from to-day my boy brought in word that he had met an old schoolfellow, who told him that he had news from a friend at school that there was scarlatina in the school, and that one boy had already died. A week later we heard that four boys were dead, and that stringent measures were being carried out in all relations to the school and connection therewith.

Some people would call that a coincidence, and many of my friends to whom I might relate this would smile superciliously, and with an assumption of wisdom, begotten of all they had heard and read of science, and all they had not seen of Spiritualism, ask if I really believed in "this sort of thing!"

Yours faithfully,

April 12th, 1881.

G. B

THE LAWS OF SPIRIT COMMUNION.

To the Editor of "LIGHT."

SIR,—I am glad my remarks have drawn an explanation from the "Founder of the Guild of the Holy Spirit," as this subject is the vital one in Spiritualism.

The law of Spiritualism is in one word "affinity." To a certain extent that law rules on earth and all earth's life tends that way. Huxley and Tyndall were born far away from the centres for which their spiritual organisation fitted them; but, by dint of application, both stand on the floor of the Royal Society surrounded by kindred spirits. Carlyle is born in an obscure village, but by 33 he is sitting at the feet of Goethe, and visited by Emerson, and Jeffery, and Irving. A noble duke is born almost within the purple, but by a reverse law—not of degeneration, being born above his proper environment—he squanders a princely revenue on the turf, associates with jockeys, lands in the Bankruptcy Court, and is only saved from complete ruin by the Primogeniture Laws. Such accidents do not prevail in the Spirit world. The law of spirit reigns with iron sway. Like goes to like. Each "goeth to his own place," like Judas of old. The tares are separated from the wheat.

If this law be kept in mind—with another, that the Spirit world nearest to earth is debased and antagonistic to purity of life, thousands, indeed, raging with hatred and full of vile passions, seeking thereby to overthrow the good—all that now bewilders in Spiritualism will be seen in its true light.

Take these facts, that in the Spirit world there is an antagonistic realm, that there is also a sympathetic realm with the good and pure, and the necessity of obeying this law of affinity becomes manifest. Progress of human nature is not a one-sided matter, but full-orbed. The intellect, emotions, conscience, will—in harmony, and dwelling in a sound body—bring us *en rapport* with the higher spheres and antagonistic or repellant to the lower. Let that be obeyed, carried out in Spiritualism, and, as certain as that like conditions always produce like results, will modern Spiritualism rise to the glory of scriptural, and indeed outvie it.

I am glad "S. C." has criticised Miss Arundale's statement that "sex is an accident of physical organisation." That is against all nature and inductive science. All science proves that there is a spiritual side to nature, though theologians may call it the Life side, and Materialists the side of Force. It is quite plain that a feminine organism is differentiated from a masculine in the vegetable, brute, and human kingdoms, by femininity of spirit. There is another fact. All these kingdoms, with a few exceptions of the hermaphrodite kind, would shew a law of duality. A man is not a complete human being; nor a woman. In a very deep sense the old Bible phrase, "and they two shall be one flesh," is true. They are counterparts of one another. Only that can explain the idea of marriage. And probably here lies the differentiation of creature from Divine existence. God is Unit. He is in Himself not only masculine but feminine. The praying one feels as he prays in his deepest moments that he says in heart not only "Our Father," but "Our Mother." But man is dual, not simply in body, but in soul. All physical nature shews this duality. Light and Darkness, Heat and Cold, masculine and feminine in all kingdoms, positive and negative in electric forces. Probably the philosophy of the future will see that in this duality lies the difference between the all-pervading Unit-God and His creation. He is one—they are two; and, being two, need a material medium by which to communicate.

April 2nd, 1881.

T. W. G.

Many ways of happiness have been discovered, but all agree there is none so pleasant as loving and being loved.

Worldly joy is a sunflower, which shuts when the gleam of prosperity is over; spiritual joy is an evergreen—an unfading plant.

SPIRITUALISM has certainly not died out of fashion. Why some of our ladies of rank will patronise dark stances must be a matter of mystery to many. For a year or two past the Countess of Caithness has been charged with having a *penchant* for the dark drawing-room incantations. If this be true, then the lady cannot be at all like the "divine Dorothea" of her son's (the Duc de Pomar's) novel of *A Secret Marriage*. And we suppose the talented author must have been thinking of his parents when he wrote that very peculiar and uneven literary *chef-d'œuvre*.—LADY'S PICTORIAL.

OUR CONTEMPORARIES.

"The Spiritualist."

"A Sixth Sense" is the title of a contribution by Mr. Frank Podmore, but as we have only a portion of the article in the present number we are not quite certain to what the term "A Sixth Sense" is intended to apply—but we think we are right in supposing that it refers to the phenomena of clairvoyance and supersensuous perception, some instances of which Mr. Podmore quotes from Serjeant Cox's "Mechanism of Man." This power of supersensuous perception, the writer notes, is ordinarily, but not invariably associated with an abnormal physiological state of the subject. He thinks that if we have indeed soul senses as well as bodily senses, it would be a great step gained if we could point out where the province of the latter ceases and where only the perceptions of the soul are active; and he suggests that in this direction great results might be achieved if we could get hold of a Spiritualist who is versed in physiology, or if we could by any means inoculate a physiologist with a rational interest in Spiritualism. In the meantime he contends that Spiritualists would be better occupied in comparing, testing, and binding together the facts which they have collected, rather than in adding fresh phenomena, in themselves meaningless, to their already unwieldy stores: whereas at present they are too ready to accept new phenomena, which, instead of attempting to account for them, they are content to label as "spirit" or "psychic" force, forgetting that the things are, after all, only labelled and not explained.

Our contemporary has also a history of the forms and ceremonies which accompanied the laying-on of hands for the cure of diseases by Charles II., and a further communication by "M.D." on the "Genesis of the Soul," in which he treats of the Kabbalistic conception of duality in creation.

"The Medium."

A select company celebrated the late anniversary of Spiritualism at the office of the *Medium* on the 31st ult., and in the course of an address by Mr. A. Duguid it was pertinently said that: "If the Spiritualists, as a brotherhood, would place in position the keystone of their arch—which is love, the difficulties would be resolved, and a clear understanding would be gained of the true relationship of each unit to the great whole."

The editor remarks: "It is not true that the physical manifestations are on the decline. They are more powerful and plentiful than ever."

But who said they were?

Speaking of Newcastle-on-Tyne, where Spiritualism, as an organised movement, has for a number of years past been the best circumstanced of any town in the United Kingdom, we are told that "There are hopeful times coming for Spiritualism in the 'Canny Toon.'" But, surely, the friends there are fairly entitled to claim that having a large society, money invested (for building purposes), an excellent hall, and well-sustained Sunday lectures, some of the "hopeful times" have come.

The question of "Bible Spiritualism" is still further treated by "Ouranoi," who writes:—

"But Spiritualists must never forget the law—As we are, bodily and intellectually, will be our intercourse with the spirit-world. Like to like is the unbending mandate. It is idle to expect a spirit Newton to pour through the mind of a rhapsodical medium the scientific laws of this awful universe. The exhortation of Bible Spiritualism so far investigated, if we are to have successful sésances, is—culture, intellect and body."

"The Herald of Progress."

The last issue was a "special" number, and largely occupied by an article from the pen of Mr. W. Oxley, under the title, "The Bible History of Creation as Interpreted by the Stars," which deals with the creation upon astronomical, astrological, and historical grounds, as well as in the light of interior or Spiritual explanations; the allegorical also being greatly relied upon. Mr. Oxley says:—

"In conclusion, the Zodiac, of which five are known, viz.: the Buddhist, Egyptian, Hebrew, Latin, and English, (all of which are, in accordance with each, divided into 12 signs,) is the Cardinal base of all Sacred Scriptures, seen in the Indian Works—the most ancient of all; and from this, as the minds of men were developed, the ancient myths, or allegories, were presented in newer forms, forming the commencement of new eras of thoughts, or epochs in human history."

There is, also, in this number, a brief report of a lecture by Mr. T. P. Barkas recently delivered at South Shields. Mr. Barkas said "he had seen slate-writing and the development of spiritualistic forms, and he had had questions answered of a technical character by a medium who had no scientific knowledge. If he had been told by a hundred persons what could occur he would have doubted unless the matter in question had come under his own observation. The phenomena of Spiritualism were not denied by scientific men—the question really was how are the phenomena brought about?"

"The Banner of Light."

The first number of the *Banner* appeared 24 years ago, and the issue for the 26th ult. was the commencement of the forty-ninth volume. Always temperate, just, and earnest, in the presentation of the teachings of Spiritualism, and in its dealings with its patrons and the public workers, the *Banner of Light* has done most excellent service not only in America, but throughout the world. We cordially wish our Boston contemporary a long, useful, and prosperous career in the future as a fitting reward for its earnestness and devotion in the past. In the number under notice reference is made to a "Missionary at Large" project, recently suggested by Dr. Babbitt, and supported by Dr. J. M. Peebles—the missionary named being the Rev. J. H. Harter, of Auburn, New York State. His duties are to comprise the organisation and re-construction of societies, the distribution of literature, lecturing on Spiritualism, and generally the promotion of interest in the cause. Dr. Slade and Mr. Eglinton are, we learn, both in Boston, and the manifestations witnessed by their visitors continue as extraordinary as ever. "A. H." details how articles were moved and "forms" and lights were seen, while Mr. Eglinton was in the open end of a horse shoe-shaped "circle," without either cabinets or curtains. "Zöllner: the Man" is the title of a letter from Allen Putnam, the author, bearing hearty testimony to the high purpose, earnestness, and truthfulness of the Professor, as evidenced in the candour and honesty manifested in his remarkable volume containing the results of his investigations into the phenomena witnessed in the presence of Dr. Slade.

Miss Lottie Fowler is at New Haven, Connecticut, and Mr. J. W. Fletcher is busily at work in Boston.

The "Revista de Estudios Psicológicos" (of Barcelona).

In an article on the present state of Spirit circles in Spain this journal very lucidly points out the causes of the abuses which have crept into Spiritualism in that country, and makes a few remarks which apply with equal force to England. The light of Spiritualism made its appearance in the first instance in the United States of America, eliciting the attention of that nation, more disposed than any other on the face of the globe for the reception of its great truths. The light spread. Mediumship was unconsciously urged towards the manifestation of psychic forces. Impelled by the curiosity of inquirers the movement grew apace, flowing in all directions like the impetuous currents of the Missouri and Mississippi. It invaded the New World under the patronage of the philosophical genius of our century. It invested itself with its rights in old Europe, where the thinkers, in the repose and calm atmosphere of reflection, studied its phenomena and wrote its history. But the curiosity augmenting, without rule or reason, people launched into superficial investigations, each one according to his own inclinations and tendencies, without even suspecting the higher meaning of these manifestations, so important in their simplicity. Here it is we must seek the first causes of the perversions of mediumistic faculties, of frauds and abuses. What human being could possibly have foreseen or prevented them? No one, if not God. And if God has not done so, what rational and logical conclusion must we come to? Simply that such an overflow was necessary, and that scandal must take place in order to spread, world-wide, the regenerating seed of Spiritualism. A relatively short period, taking into consideration the generations which succeed each other, has sufficed to establish, by experience and at the cost of cruel deceptions, the fact that study, method, analysis were and are necessary to comprehend the essence of the new revelation, and to follow in its development its divers aspects and multiple manifestations. Strength of will is necessary to make decisive and energetic resolutions, to choose among convinced Spiritualists of good faith those who by their morality, purity of life, and conciliatory character, should take in hand the direction of mediums, in order to practically develop their faculties without permitting them to stray from serious paths, and thus run the risk of falling under the influence of evil Spirits, who wish to kill Spiritualism by ridicule, often simulating sufferings the better to deceive candid and charity-loving souls. Societies must be purged from the elements of agitation. The incorrigibles must be isolated, and a commission must be named, charged to examine impartially and thoroughly communications in which are often hid, under a lying veil of science and morality, the poison inserted by communicating Spirits whose only object may be the dissolution of circles and the casting of ridicule upon the cause of Spiritualism.

The "Revue Spirite."

A gentleman writes to the editor asking his opinion of the following circumstance:—A family, living in the neighbourhood of Bargac, and of St. Julien de Peyrolas, in the Commune of Saint Paulet, is tormented by a disturbing Spirit (*esprit perturbateur*). The father died about 25 years ago, and for 20 years past all sorts of perturbations have taken place at the house of his children. They receive blows; the clothes are dragged off their beds in the night-time, sometimes fire is seen, and if anyone tries to investigate the cause of the appearance they are again struck; there being no illusion whatever in the matter.

"Light for All."

Reaching us from San Francisco, U.S., the March number contains, among other items from our pages, the letter of H. T. Humphreys on dreams, which appeared in "LIGHT" for February 19th. Concerning us, our contemporary generously observes that: "*Light*, the new London Spiritual journal, is rapidly growing in favour, and deservedly so, as each number improves in quality of interesting matter." There are three sets of public meetings held in San Francisco, at Ixora Hall, Red Men's Hall, and Charter Oak Hall, respectively, those at the latter place being devoted to Christian Spiritualism under the ministry of the Rev. J. N. Parker.

MEDIUMSHIP IN THE EAST.

To the Editor of "LIGHT."

SIR,—Having just returned from the East, where I have for some time resided, and studied Spiritualism, and in fact occult philosophy generally, I am greatly struck with what I have learnt about Spiritualism in this country. It appears to me that the English mediums, having once become aware of the possession of certain psychological powers, are content to play with them (so to speak) on the very outskirts of the science, instead of studying them and endeavouring to obtain that control over them which the Eastern adepts have. I do not say that it is possible to attain to very high power in this country and climate, and engaged in the ordinary pursuits of business, but it is certainly possible to rise far higher than I have yet heard of our English mediums doing.

They give themselves up unreservedly to the powers they have, instead of striving to rule and enlarge them. Why do not the various associations of Spiritualists educate their mediums instead of allowing them to do as they choose?

The Eastern novice, on his attainment to mediumship, at once commences the severest portion of his discipline. He is placed immediately under the eye of a Hierophant, and until he has arrived at a position from which he is able to govern himself, has, except psychologically, no will of his own.

Do such cases as occasionally grace our police-courts ever appear among the thousands of Eastern fakirs, talapoins, lamas, or Yogis? Never! and simply because, until they have passed the dangerous threshold of physical mediumship, they are not allowed, by their Hierophants, to perform as they please.—I remain, sir, yours faithfully,

KETHER.

London, W.C., April 9th, 1881.

THE DALTON-IN-FURNESS APPEAL.

To the Editor of "LIGHT."

SIR,—Kindly acknowledge the following list of contributions which we have received with thanks:—

| | s. | d. |
|---------------------------------|----|------|
| A Jersey Christian Spiritualist | 10 | 0 |
| An Oldham Spiritualist | 5 | 0 |
| Mr. James Towers, Dalton | 5 | 0 |
| Mr. Robert Towers, Dalton | 5 | 0 |
| J. G. R., Dalton | 5 | 0 |
| | £1 | 10 0 |

J. ROGERS, Hon. Sec.

BRITISH NATIONAL ASSOCIATION.

A meeting of the Council of this Association was held on Monday, Mr. E. Dawson Rogers, one of the vice-presidents, in the chair.

Mr. Maurice V. Portman, Mr. R. D. Hine, Mr. O. Wirth, Mrs. Mary Williams, and Miss Williams were elected members of the Association.

The Secretary reported the receipt of the following letter from the Home Secretary:—

"Whitehall,
15th March, 1881.

"SIR,—I am directed by the Secretary of State to acknowledge the receipt of your letter of the 12th inst., forwarding a memorial of the Council of the 'British National Association of Spiritualists' in favour of an amendment of the law relating to rogues and vagabonds, in respect of its application to persons calling themselves 'Spirit mediums' and 'clairvoyants'; and with reference to the application of the memorialists for an interview for a deputation with the Secretary of State, I am to acquaint you, for their information, that he regrets that, owing to the pressure of public business, he must decline to receive the deputation.—I am, Sir, your obedient servant,

"(Signed) GODFREY LUSHINGTON.

"Thomas Blyton, Esq.,
"38, Great Russell-street,
"Bloomsbury, W.C."

Tuesday, May 31st, was fixed for the holding of the annual meeting of the members of the Association, for the election of members of Council and other business.

GOSWELL HALL.

On Sunday evening last Miss Samuels, the Cardiff medium, occupied the platform of this hall, when her guides gave a most exhaustive discourse on "Demonism or Spiritualism?" which was supplemented by the answering of numerous queries propounded by the audience. At the close the guides stated that they deemed it necessary for a time to withdraw their medium from the public platform, but they trusted in a little while to bring her once more amongst us, with an augmentation of ability and energy. They could not leave without making some reference to the work they had been engaged in, as well as to some little differences which had arisen, and which were much to be regretted; but they must express their sense of the sympathy and kindness which the Goswell Hall friends had manifested towards their medium and themselves. On the motion of Mr. Greenwell, seconded by Colonel Chamberlain, a hearty and unanimous vote of thanks and satisfaction was accorded to medium and guides for the practical and able discourses which have been from time to time delivered here. Miss Samuels—in her normal state—replied in the most feeling and graceful terms. The usual closing formalities having been gone through, Miss Samuels was besieged by her admiring friends wishing her good-bye. We had a splendid audience, and I trust the number of her friends will continue to increase. We should also be glad to see them at the Sunday morning discussions, which are very interesting.

J. N. G.

CARDIFF.

The quarterly general meeting of the Cardiff Spiritualist Society was held at the meeting room, on Sunday evening last; Mr. E. Adams in the chair, who, as treasurer, read the financial report. The hon. sec. went through the minutes of the meetings and séances during the quarter, and placed the exact position of the Society before the meeting. After a general discussion the meeting was unanimously adjourned to Wednesday, the 13th inst., in order that the members might consider the position of the Society and make suggestions as to future policy.

DARLINGTON.

It is with no small degree of pleasure that I report the continued success we experience through our local medium, J. Archer, at the séances given by him. Last week the relatives of two of the sitters appeared, making themselves known by private signs, which were indisputable and unknown to the other sitters present; after which they shook hands with all in the circle. Mr. Scott favoured us with an able address on Sunday last, which was entitled "Faith and Work."—ALFRED C. CLARK.

NEWCASTLE-ON-TYNE.

The cause in the North is still in deep waters, and for the nonce appears unable to extricate itself; murmurings and discontent are heard on every hand; charity and spirituality are preached most potently, but practised most indifferently. The Spiritual Evidence Society of Newcastle has somewhat suddenly and unexpectedly lost the services of a gentleman who, without fear of contradiction, we may term the most assiduous and untiring worker that they have ever possessed; we speak of Mr. H. A. Kersey. For about five years he has held the secretaryship of the Society, and during that time—I can speak from personal knowledge—the office has been, by him, considered as anything but that of a sinecure. It would be difficult to estimate the amount of labour that day after day and night after night has been devoted by him at the shrine of Spiritualism, for the good and furtherance of a cause which is known to be very dear to his heart. It is to be regretted that circumstances have so conspired in the working of the movement here as to preclude the present possibility of his retaining his official capacity; but we do hope that before long the labours he has devoted to the cause in the past will be recommenced and continued in the future. Arrangements have been made with Mr. W. C. Robson to take the secretaryship vacated by Mr. Kersey. On Wednesday, April 20th, at 7.30 in the evening, the quarterly meeting of the N.S.E.S. will be held, when it is understood that some important business will be brought forward for the consideration of the members. On Sunday morning and evening last Mr. Wm. Westgarth, of Sheriff Hill, delivered two excellent and much appreciated trance orations at Weirs Court, the attendance being good at both meetings.—NORTHUMBRIA.

TO CORRESPONDENTS.

A.N.—Your communication came to hand too late. This week we go to press a day earlier than usual, because of Good Friday.

"Art and the Supernatural."—We are reluctantly obliged to postpone the insertion of Madame de Steiger's paper till next week.

MR. J. J. MORSE'S APPOINTMENTS. — Cardiff, Sunday, April 17th, Town Hall, 11 a.m. and 7 p.m.; London, Sunday, April 24th, and May 15th; Belper, Sunday, May 1st; Northampton, Sunday, May 29th. Liverpool, May; Stamford, July; dates not yet fixed.

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