

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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SATURDAY, MAY 14, 1881.

PRICE TWOPENCE.

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THE RELIGION OF THE FUTURE.

We recently noticed a volume which deals with the engrossing subject of the Faith of the Future,* and now we find three other volumes all dealing with the same subject in various ways. Two of the authors, Mr. Binney† and Mr. Farmer,‡ distinctly advocate the claims of Spiritualism as a factor in that remodelled Faith. Mr. Crozier's § object is rather "to separate as far as possible the non-essential and transitory elements of religion from the essential and perennial." His aim is to cleanse the old rather than to formulate the new; as he says, "to unite religious thinkers of all classes in a common stand against Materialism and Atheism." Carlyle, Emerson, and Herbert Spencer are the teachers whom he selects for analysis, and his close and well-sustained argument is a very considerable contribution to the attainment of the object he sets before him. Our readers, however, are hardly likely to be in much sympathy with Materialism or Atheism, and we may, therefore, turn to the volumes that more immediately concern us as Spiritualists.

Mr. Binney traverses well-worn ground in his attempt to shew that the simple and practical teachings of Jesus Christ afford only a very slender foundation for the lofty theological superstructure that has been built upon them. Outside of the Churches few will differ from his conclusions; and even within the pale of the Christian Churches there are many, that are not the slaves of Church systems, that are not bound in the fetters of a creed that is enforced by relentless anathema, who will assent to many of the author's propositions, even if they cannot accept all his conclusions. It is idle to expect assent from those who have grown up in orthodoxy, whose minds have become warped to fit the groove in which they have been trained, and over whose thoughts—if, indeed, they have ever thought on subjects respecting which to think is sin, in their estimation—no breath of doubt has ever passed. For them their Faith is all sufficient; and in the possession of it they may well be left undisturbed. It is not a light thing to take away that comfortable doctrine which can only be replaced, if at all, by deep searchings of heart, by restless questioning, after possible despair. *Requiescat in pace!* Mr. Binney addresses those who are not disinclined to take the trouble of thinking for themselves, and who feel some dissatisfaction with the modern phase of the Christian faith in which they have been brought up.

We shall not profess to analyse his methods. Substantially they are correct, and the volume has the manifest advantage of putting, with some clearness, before the uninstructed public facts familiar to trained students of theology. The author, indeed, disclaims any deep knowledge. He takes the English Bible as he finds it, and uses it alone as his text-book. From it he draws the teachings of Christ and His Apostles, so far as he finds them there; and with them he contrasts very effectively the divergent creeds of the Christianity of to-day—the Catholic, the Protestant of the Church of England, the Baptist, the Methodist, the Unitarian, the 10,000 sectaries who name themselves by the name of Christ, and do such despite to His teaching.

* A Forecast of the Religion of the Future. "LIGHT," April 2nd, 1881.

† The Religion of Jesus compared with the Christianity of to-day. By Fred. A. Binney. London: E. W. Allen, 11, Ave Maria-lane.

‡ A New Basis of Belief in Immortality. By J. S. Farmer. London: E. W. Allen, 11, Ave Maria-lane.

§ The Religion of the Future. By J. B. Crozier, M.B. London: C. Kegan Paul and Co., 1, Paternoster-square.

It is easy to picture the contrast. On the one hand we have the simplicity of Christ in its native grandeur; the voice of the Great Reformer who so stirred men's hearts by the directness of His teaching, and the holiness of His life. His practical commandments were those which all men agree to reverence. "If ye love Me keep My commandments"—against murder, adultery, theft, fraud, slander; treat all men as you would have them treat yourselves; honour your parents, and love your God. Above all it is the *life*, not the *belief* that saves a man. Therefore, cultivate non-resistance, love of enemies, almsgiving, humility, forgiveness, mercy, unselfishness, self-denial, righteousness, faith in God, prayer, doing good, and behaving to others as you would have them behave to you. Avoid worldly cares, covetousness, hypocrisy, self-glorification, ambition, condemning others, surfeiting and drunkenness. Such in broad outline was the practical teaching of Christ; and to the living of this life was attached the promise of salvation, and not, be it observed, to belief in any of the dogmas which have since occupied such prominent places in the Christian systems. It is true He claims from His followers belief in Himself, but this belief, He makes distinctly clear, means obedience to His commandments and teachings.

Salvation, according to Christ, is to be had by cultivating a truthful, benevolent, charitable, and unselfish disposition, exemplified by kindly deeds and an upright life.

On the other hand, we have the various complex systems which pass current in His name—all possessing, it may be hoped, some germs of His truth, but all overlaid by the accretions of ages, with the figments of human fancy, with the dogmas that have been forged from age to age for enslaving human minds and binding them in fetters which make liberty of thought and action hopeless. The Thirty-nine Articles, the Athanasian Creed, the Westminster Confession—how do these consort with the simplicity of Christ? Sanctification and Justification, Fate and Free-will, Predestination and Election, Sacramental Grace—of these and kindred dogmas the Churches are full, and every page of Church history bristles with the record of conflicts in which these man-made doctrines have fought with and driven out the true spirit of Christ. The picture is not unfairly drawn in this volume.

The part, however, which is novel in such a book is that devoted to the consideration of the teachings of Modern Spiritualism: a creed which claims, as our author alleges, "to be essentially Christian, reconciles science with religion, and proves to all creeds the uselessness of doctrinal squabbles, and the necessity above all else of cultivating the inward spirit," seeing that it is the spirit that is the real man. This argument is full of interest, and the author makes out a very strong case for the claims of Spiritualism to be the truest representative of Christ's teaching—the modern representative of Primitive Christianity—the only system "that gives a just and intelligible theory of the life after death." The case is temperately and even tentatively put; but, as Mr. Binney goes on, we see the argument powerfully used for confuting no less formidable a critic than W. R. Greg. We can but refer our readers, and especially those who wish to know what can be said for Spiritualism as a religion, to this excellent and convincing argument.

Mr. Farmer's volume is a second edition of what, if we remember rightly, was first called "Spiritualism as a new basis of belief." Spiritualism as a word has, however, become associated, the author thinks, with so much that is undesirable that he is fain to drop it and sail under other colours. We are not of that way of thinking. We did not choose the word; we do not admire it as a word; but, for good or evil, that which we are concerned with is known by that name, and we propose to cleave fast to it. Let the "chicanery, fraud, credulity," that Mr. Farmer holds up his hands at, change its name, or rather cease to borrow that to which it has no title. For

ourselves, we are Spiritualists, and claim no kinship with imposture.

However completely the name may be excluded from the title-page, it is met with frequently enough in the volume. The teachings known as those of Spiritualism are summarised and enforced, and there is a considerable amount of space devoted to answering various objections currently made against the subject. These answers are drawn from well-known writers, and are a serviceable armoury for the young Spiritualist. But if any misguided person takes up the book with any preconceived abhorrence of the word Spiritualism, he will be apt to drop it with much rapidity.

THE CASE OF MRS. FLETCHER.

To the Editor of "LIGHT."

SIR,—One feature of the Fletcher case has entirely escaped the consideration of the Spiritual press: Why this prosecution of the Fletchers? Had they not freely restored what Mrs. Davis had freely given them? And if they had not done so to its fullest extent, would a criminal accusation have brought in more lace and old clothes to Mrs. Davies? Why then this cruel prosecution by one who, professing all the while to be a sincere and devoted Spiritualist, does not hesitate to drag Spiritualism into the mire of a court of justice? One of two hypotheses must be true. The prosecution of the Fletchers was suggested either by a feeling of dire revenge, or by a mistaken sense of duty. Charity makes one suppose the latter, and compels the hope that no long-lasting remorse may attend the promoter or conceiver of an act which has brought disgrace on the noblest of causes.

And let no man say that Mrs. Fletcher was impartially tried, when judge and jury were ignorant of, and prejudiced against, Spiritualism, however unconsciously. Such a case could only have been tried properly by a jury of Spiritualists, the only competent authorities in matters of trance, and how often the mediums are themselves made the victims of undeveloped and inharmonious Spirits.

I am not here pleading the cause of the Fletchers, for they were guilty of a very great imprudence, but nothing beyond that.—Very truly yours,

G. DAMIANI.

Bari, Italy, May 4th, 1881.

IMPORTANT TO MEDICAL MEN AND OTHERS.

To the Editor of "LIGHT."

SIR,—Will you allow me to ask through your columns if there is any medical man who believes in clairvoyance who will entertain the following proposal? I know a clairvoyant healing medium who possesses a marvellous power of curing diseases. His treatment is to prescribe herbs. I have known him effect some wonderful cures, and my object in writing is to aid in placing him in a position where his great gift can be rendered more available for the good of mankind, which also is his own wish. At present he is obliged to follow an uncongenial occupation, which occupies nearly all his time. Thus valuable time, which might be better devoted to healing diseases, is taken up in the struggle for a livelihood, and only a few hours in the evening can be devoted to healing. His spare time is now largely given to prescribing for persons at a distance, who send him locks of hair, &c. Many of them do not even pay the postage on their letters and few offer to pay anything. Many persons whom he has relieved of apparently incurable diseases, and who, beforehand, had offered him £5 or £10 to cure them, have not had the gratitude to pay anything whatever when once they were well again. The clairvoyant in question is thoroughly honest and disinterested, and does not think at all about making money by his gift. At the same time no one can support a wife and family without pecuniary resources; and I have therefore advised him to engage himself at a salary to some enlightened medical man, and thus be able to place his whole time at the disposal of the sick.

I believe the assistance of such a coadjutor would make the fortune of any medical man who had wit enough to avail himself of his services, and if there are, amongst your readers, any medical men who are disposed to entertain this idea they can hear further particulars by communicating with

24, St. Ann's Square, Manchester.

F. A. B.

The errors of the good are often very difficult to eradicate, from being founded on mistaken views of duty.

THE SPIRITUALISM OF SCIENCE.

It has become rather a hackneyed sentiment that many of our leading men of science are not justly accused of the bare and cold materialism which is frequently ascribed to them. Various well-known passages from the writings of Dr. Tyndall and others are quoted in support of this. We believe that a conviction of the existence of realities behind material substance is even greater in the minds of some of our scientific men than is implied by the words they use. Nearly all expressions of religious and spiritual things have been so abused and their original meaning so perverted, that it is not surprising that many of those who are devoted to the study of the exact sciences and to scientific investigation should shrink from employing them, and should even express an absolute disbelief in them. This, however, need not be taken as involving an entirely negative or even agnostic position as regards a belief in the existence of something besides the material universe.

An exceedingly suggestive passage occurs in a recent work on astronomy illustrative of what we have said, and which may be looked upon as in one aspect curiously in accordance, or rather in harmony, with the ideas of some Spiritualists as to the relation subsisting between different spheres of life.

"Every orb in space is tending steadily onwards towards cosmical death. And, so far as our power of understanding or even of conceiving the universe is concerned, it seems as though this tendency of every individual body in the universe towards death involved the tendency towards death of the universe itself. It may indeed be said that since the universe is of necessity infinite, whereas we are finite, we cannot reason in this way from what we can understand, or conceive, to conclusions respecting the universe, which we cannot even conceive, far less understand. Still it must be admitted that, so far as our reasoning powers can be relied upon at all, the inference, from what we know, appears a just one: that the life of the universe will practically have departed when the largest and, therefore, longest-lived of all the orbs peopling space has passed on to the stage of cosmical death. So far as we know there is but one way of escape from this seemingly demonstrated, but in reality incredible, conclusion.

"May it not be that as men have erred in former times in regarding the earth as the centre of the universe, as they have erred in regarding this period of time through which the earth is now passing as though it were central in all time, so possibly they may have erred in regarding the universe we live in and can alone comprehend, as though it were the only universe? May there not be a higher order of universe than ours, to which ours bears some such relation as the ether of space bears to the matter of our universe? And may there not, above that higher order, be higher and higher orders of universe, absolutely without limit? And in like manner, may not the ether of space, of which we know only indirectly though very certainly, be the material substance of a universe next below ours, while below that are lower and lower orders of universe absolutely without limit? And as the seemingly wasted energies of our universe are poured into the universe next below ours, may it not well be that our universe receives the supplies of energy wasted (in seeming) from the universe next in order above it? So that, instead of the absolute beginning and the absolute end which we had seemed to recognise, there may be, in reality, but a continual interchange between the various orders of universe constituting the true universe, these orders being infinite in number, even as each one of them is infinite in extent. We find ourselves lost, no doubt, in the contemplation of these multiplied infinities; but we are equally lost in the contemplation of the unquestioned infinities of space and time amidst which our little lives are cast, while the mystery of infinite waste, which seems so inscrutable when we consider the universe as we know it, finds a possible interpretation when we admit the existence of other orders of universe than the order to which our lives belong."*

The "mystery of infinite waste" refers specially to the "seemingly wasted energy" of the light and heat (and possibly of rays of other kinds also) constantly being poured off from the sun. The writer had previously stated that only one part in 2,300,000,000 of the light and heat emitted by the sun is intercepted by the earth. Consequently the minute portion which falls upon the whole of the planets connected with the sun is less than one hundred millionth part of that light and heat which he is continually giving forth. The idea is—may not this seeming waste (possibly, in harmony with the teachings of modern science, transmuted into other forms of force which may be unknown to us) descend as an influx into a universe of a lower order than ours? And, again in harmony with the thought of the writer we have been quoting, may not some of the forces and the influences we are sometimes conscious of as surrounding us, and which we feel belong to a more exalted state of being than this material one, be the overflowings, the superabundant energy, of a higher universe full of life and motion?

E. T. B.

* "The Poetry of Astronomy" Richard A. Proctor; pp. 179-181. Smith, Elder and Co. 1881.

SENSUOUS SPIRITS; AND THE "PLEASURES OF THE TABLE."

To the Editor of "LIGHT."

SIR,—You have favoured us with communications on diet from several individuals on this side the veil, and with your leave I will present those of one on the other side. They are taken from a pamphlet which I found in the library of the B.N.A.S. bearing the following title—"*L'Autre Monde: Etudes d'autre monde, publiées par Camille Flammarion. Deuxième Série. Paris. 1863.*" As M. Flammarion stands high in science I resolved to read it, and was so much interested with some of the contents that I could not refrain from "doing them into English."—Yours truly,

J. D.

Great Ormond-street, W.C.

[NOTE.—The communications published by M. Flammarion were received at a circle held regularly by a society in Paris about 20 years ago. They are reported with great detail, so to save space freedom has been taken to condense a little.]

One evening there had been communications from departed relatives to several of the circle, and an air of sadness prevailed, when the table moved in an unusual way, denoting a new Spirit visitor; and these words were spelt out:—

"I must try to divert you from painful emotions; lovely eyes ought not to be reddened by tear-shedding. Better cheer than sadden the heart. The ladies here are charming; and as like attracts like, there is around you a bright company of Spirits. What a table we should present if we could come in corporeal covering, especially with one of my dinners of old before us!—Balthasar."

At another séance the same Spirit was communicating with apparent difficulty; upon its being remarked he said:—

"I should feel stronger if the table were well covered. I could do anything with a turbot in front of me."

"That is scarcely serious."

"What more serious thing than a good table?"

At another séance Allan Kardec was one of those present. "Balthasar" moved the table in his peculiar manner, and said:—

"A large table, but bare, alas!"

"Of what good would it be to you if it were loaded with eatables?"

"I should enjoy their aroma as I used to do their savour."

"Do you feel the need of eating and drinking?"

"Need, no; desire, yes."

"Is it satisfied with the aroma?"

"That is as if I asked you—is the sight of an object desired equal to the possession of it?"

"Your desire then must be a kind of torment?"

"Yes; but I lessen that by making illusion."

"Your condition seems rather a material one. Do you sleep at times?"

"No; I go about."

"No occupation?"

"I go to the provision halls and markets, and I watch the tides bringing in fish."

"Were you a cook?"

"I was an advocate, son of a rich Government contractor; I was a gourmand, not a cook; I should not have invited you to my dinners; you don't know how to eat or drink."

"How long have you been gone?"

"About 20 years, at 80 years of age."

"Do you see other Spirits happier than yourself?"

"Yes; but my thoughts are of the earth. It may not always be thus; now, adieu, I am off to some nice little flavoured supper.—Balthasar."

The reporter of the circle remarks at this point: "This Spirit is a veritable type; he is one of the numerous class not raised above the condition of humanity, whose ideas are the same, whose predominant quality seems to be sensuousness—at once their joy and their torment. Yet this Spirit seems, after his own manner, even to be happy." The reporter seems a Re-Incarnationist, for he adds—"God knows what awaits such Spirits in another existence; a sorrowful return may make them reflect and develop in themselves the moral sense yet stifled under the predominance of matter."

At one of the séances a visitor said he had known an advocate of "Balthasar's" character. On the Spirit announcing himself, he continued:—

"You are not kind; you offer me nothing."

"What would you have?"

"A nice little tea, or a delicate supper; with the ladies of course; but we would not exclude you gentlemen."

At the request of one visitor the question was put, "Did you know a M. de la Reynière?" He answered:—

"You are inquisitive!"

"We don't ask for mere inquisitiveness; but did you know one of that name?"

"Ah! you want to strip me of my incognito."

"Are you yourself M. de la Reynière?"

"Alas! yes; tableless, dinnerless."

"A friend here says he knew M. de la Reynière."

"He is a tatter; he ought to have held his tongue."

"Does it annoy you?"

"I should have preferred not to declare myself yet; but it is all the same. I shall not conceal my likings. Say, were not my suppers good? Would the men of these days appreciate them?"

"Your friend tells us that on the occasion of your being admitted an advocate you invited your colleagues to dinner in a room decorated as a mortuary chamber. Why?"

"Don't bother about my eccentricities; the errors of society and the vanities of the circle in which I was brought up generated in me a melancholy. I found my diversion in follies. Does my friend remember the supper where, behind each chair of my guests, was arranged a shroud? How amused I was at their grave faces! You see with my folly sadness was mixed. They laughed at me; I was diverted with them; but they who knew me as mad and extravagant did not know that I could rise from these entertainments and go on missions of help to the needy."

"What is your present thought about the Divinity?"

"I had not to wait for the death of my body to believe in God. But that body, that I loved so well, so much materialised my spirit that it will take long to free myself from earthly attractions and the sensuous bonds which tie it to earth."

Some days after:—

"You have been talking about me. I did not expect to introduce myself thus to posterity. You think it absurd for me to talk about the alimentation of the body. Does not character often depend upon what goes into the stomach? Does not the man who has dined well feel more inclined to deeds of benevolence than he who has been fasting? If I liked eating I also liked to befriend the needy with purse and advice. As an advocate I never declined to plead for the poor."

On one occasion, after making the table execute a kind of rhythmic dance, as if pleased, he asked by the alphabet: "Who is the greatest lover of good cheer here? No, not you, J., nor you, D. It is a friend newly come in; it is Euphémie."

One of our visitors on this evening confessed to the name and to the charge of being extremely fond of "the good things."

"You ask why I am always reverting to good living. I can still inhale the perfume of good dishes. I still feel pleasure at the sight of a well-covered table—pleasure mingled with regret."

On another occasion:—

"Here's a company of charming ladies and intelligent men. I like the opportunity of addressing compliments to ladies; but you invite me, not to entertain me at your table, but only that I may keep it up in the air. In company such as this am I never to play any other part than that of a piece of mechanism? Henceforward be a little more gracious, and invite me to something more agreeable than to puzzle the heads of unbelievers."

One evening a relative of M. de la Reynière (Balthasar) was brought to the circle, and the Spirit proposed that they should have a glass of champagne together. The proposition was unheeded. Some one said, "Spiritual champagne?"

"Spiritual champagne! What is that? No; good natural champagne is what I want. Your spiritual champagne has no perfume to it. Yes, it has, the perfume of stinginess."

A Spirit one evening gave the name of Rabelais, and made a communication in antique French, sympathising, in language like that of Rabelais, with those who drank good wine.

"That is a jolly fellow," continued the table with "Balthasar's" movement, "I quite sympathise with him and should like to be reincarnated so that I might take my part boldly in delicate banquets. Why have you not a valet at hand, as I had, who at a signal would bring in a bottle of good *vin de Constance*?"

One evening "Balthasar" seemed to have a difficulty in moving the table; he spelt out:—

"You welcome me in words, but offer me nothing. A sip of *Kirsch* now would give me strength and you would see a magnificent rise in the table."

We acted according to the suggestion [it is not said how] and the table rose vertically from the floor three feet, and remained so for a short time.

At one of our séances a gentleman brought an autograph letter of M. de la Reynière hoping to receive explanation of some parts which were illegible; the Spirit expressed much satisfaction and dictated the required corrections. He continued:—

"I am permitted to occupy your attention, but there is a numerous company of Spirits here; you would enjoy the sight if you could see them. Some are grave; others not so at all, and would like to divert themselves with you if they could get into your circle—let these have your pity. Among these some of you reckon me; but there you are wrong. I make my approaches to you on your weak side. Men, you are children who must be ever amused. I do not preach gravely to you; still I preach. I jest; but I counsel you for your good. Love all—love to laugh; love to eat and to drink—but let your actions lead to your brethren doing the same.—Balthasar."

At our Christmas Eve meeting he concluded a communication thus:—

"Dear friends, to-morrow is a day of happy memory. May your festival be a happy one! May your banquet be a splendid one! It will be the more splendid and the more happy the more there are to share with you in it. Dear friends, make gifts to-morrow to the poor for me.—Balthasar."

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 seances.

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.

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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Subscribers whose subscriptions have expired will receive the last copy due to them in a coloured wrapper, after which the paper will be discontinued unless the subscription is renewed.

NOTES BY THE WAY.

It is with very deep regret that we have to inform our readers that the Rev. Dr. Maurice Davies is about to leave for South Africa in the course of a few days. This will be a great loss to Spiritualism in this country. The British National Association will hold a special *Conversazione* on Friday evening next at 38, Great Russell-street, at 7.30 p.m., when Dr. Davies has kindly accepted an invitation to attend, that the friends may have the painful pleasure of bidding him "farewell," of assuring him of their high esteem, and of expressing to him their cordial wishes for his future prosperity and happiness.

In his recent volume Mr. Crosland gives his reasons for abandoning regular sittings in his family. He was persecuted by persons who wished to join the circle, and it was found impossible to accommodate them. He might have added that it was very undesirable, since every fresh addition involves a change of conditions, and nothing so interferes with the ease and regularity of manifestations as perpetual change. He found that "mediums soon suffer in their health, especially if they are surrounded by other active duties of life." This is a point too often lost sight of. Many a good medium has been ruined by indiscriminate or too constant sittings. After the Spirits have given the evidence they wish it is the part of wisdom to leave to them the call for a sitting when they have anything which they desire to communicate. If they are wise and good—and if not, it is best to have nothing to do with them—they will seek to give instruction as they are able, or to minister healing or comfort to those whom they can reach; but they will not voluntarily repeat what is no longer of service. And in times of danger or difficulty such as ever and anon come upon the world, they will counsel abstinence from all attempt at communion, lest, the gates being set open, unwelcome visitors intrude. Mr. Crosland found, too, that "the same Spirits came repeatedly and gave the same messages word for word," a wearisome and curious result. We do not remember to have heard this complaint before. But it is an undoubted fact that the best constituted circle, after a time more or less prolonged, gains all that it can assimilate, and then it is wise to cease.

This is a good instance of successfully influencing a man from a distance. Mr. Crosland had a friend, Lieutenant-Colonel D—n, who resided at Plumstead, about four miles from his then abode. One Sunday, in 1857, about 3.15 p.m., he wished very much to see him, and wondered whether a prayer would fetch him. He tried; and in about an hour and a-quarter his friend appeared. He stated that he had been lounging very comfortably on a sofa, reading a book to his wife; when, without being able to assign any definite reason, he became restless, and at last threw down the book, saying that he could read no more; he must go and see Crosland. This Mr. Crosland would attribute to the intervention of his guardian. He considers that the action of spirit in our lives is constant, and would say that his prayer set in action his guardian, who impressed his friend to come. It may be so, though many cases of influencing by mere will-power are recorded. But we are not disposed to minimise the influence of spirit. We agree that it may be, and frequently is, very perceptible, and we have no means of knowing how often our

actions are governed by imperceptible impressions from this source.

He backs up his opinion on this subject by narrating a very singular instance of impression. In October, 1857, about one p.m., he was going to the Custom House, Lower Thames-street. He was perfectly well; his mind was full of business, the streets were full of ordinary traffic, and there was nothing to suggest any extraordinary feelings. Suddenly, as he was about to cross Great Tower-street, he was seized with panic, conceiving a horrible notion that he might be attacked by a tiger! So strong was the idea that he set off running, and did not stop till he was safe in the Custom House. The feeling soon passed, and he laughed at his weakness. Next morning, however, when he took up the *Times* he read, to his profound amazement, that at that precise hour a tiger had escaped as it was being conveyed to the docks, and had injured two children in a street at Wapping, about a mile from where Mr. Crosland was. He explains the mystery by postulating the intervention of his guardian, who so forcibly impressed him as to remove him from a possible place of danger. The case is a very singular one, and it is hard to see what other interpretation it will bear. It is to be remembered that there are many authentic cases on record in which a life has been saved by the manifest interference of a Spirit in the form of an apparition. We recollect several; Mr. Crosland records one in his present volume; and if we remember right Mr. D. D. Home asserts that he owes his life to being spiritually warned to withdraw from a spot on which, directly he had left it, a limb of a tree fell. With some, impression is enough; when that fails the guardian seems to resort to more palpable means.

The need for careful record of facts, and the desirability of avoiding a too hasty generalisation, are admirably emphasized in an address to the Cumberland Association for the Advancement of Literature and Science by the Hon. Percy Wyndham, M.P. In the course of that address, which deals with the broad subject of psychology, he avows his own belief in the reality of the phenomena called Spiritual; "an avowal," he adds, "I am not ashamed to make in company with such men as Mr. W. Crookes, Mr. Varley, Professor Zöllner, Mr. Wallace, Lords Lindsay (Lord Crawford), and Rayleigh." He does not profess an explanation, but suggests to "all who may take an interest in these matters to admit that we have not yet reached the stage for enunciations of theories and systems. What people who are interested in the inquiry have to do is to register, sift, and catalogue facts." This is our stand-point. The broader our basis of fact, the surer will be the super-structure of theory that we build.

Mr. Wyndham "accepts the broad thesis which most Spiritualists would accept, viz., 'that they have discovered a force unknown to Science, governed by an intelligence outside of a human body.'" He puts aside the common fallacy that instances of fraud should shatter our belief in facts. Triviality in the manifestations "which all frequenters of Spirit-circles must have felt" and deplored, does not affect the fact that they occur. We are ignorant of the conditions of Spirit-life, and "might remember that when a fresh vista of discovery is opened to our eyes we at first see but a portion of the realm of fact it may reveal to us." "What then is the value of the discoveries of Spiritualism, assuming them to be true? Trivial and perplexing as they are, for the most part, in themselves, their value lies in this, that, once the existence of anything in the nature of spirit is admitted, the whole fabric of materialism as the only possible basis of our existence falls to the ground." The address is full throughout of acute and thoughtful remarks that evidence a broad and open mind, contrasting curiously and most favourably with the narrow bigotry and superficial folly that characterise the vast majority of utterances on the subject. The Hon. Percy Wyndham has the courage of his opinions, and those opinions are well worth attention and study.

The thirst for information characteristic of these days has led to the publication of *The Oracle*, a weekly journal of omniscience and general information on all conceivable and inconceivable topics. Spiritualism naturally is one of the matters on which correspondents desire light. In a recent number some cases of haunted houses are given; many of these are quoted from *Notes and Queries*, and are not new to us; but reference is made to a case which we do not before remember to have seen in print. At an old parsonage at Market, near Devizes, there were dark marks on the stairs and in the corner of a back room.

Tradition said that these were blood stains, and connected them with the murder of a lady. The conventional white figure was seen at times, and inexplicable noises were heard. In 1869 the old house was levelled to the ground, and skeletons of a woman and child were found. These were buried in consecrated ground, and ghost and noises were seen and heard no more. *The Oracle* records, but goes no further. The cases, it warily says, "seem to have respectable vouchers for their apparent truth—further it is not for us to say"—a very canny utterance. Let the inquiring correspondent come to us. We will shed "*Light*" on the subject; at any rate we will cause him to reflect!

Sygziznocism! That is the latest scientific piece of nomenclature in America. What is it? It looks botanical but it is not. Chemical, but no. There is a palæozoic flavour about it, but it is a very modern creation. It is simply mesmerism writ crooked. Dr. W. A. Hammond, whose tortuous methods are fitly symbolised by this very prickly polysyllable, informs us that it indicates a state of "mesmeric trance in which there is a suspension of the functions of the medial tract of the brain, and an acceleration of the activity of the lateral tracts." Now we know exactly where we are.

Mr. Washington Irving Bishop, with whose feats of dexterity many of our readers are more or less acquainted, has been playing a not altogether successful game of what school girls call "willing," having for his playmates such august personages as Mr. Moncure D. Conway, Dr. Lyon Playfair, and—*credite posteri!*—Professor Ray Lankester himself. Mr. Bishop found a piece of paper which Mr. Moncure D. Conway had hidden. He spelt out the not altogether unlikely word "Speaker," while Dr. Lyon Playfair thought it, and he fixed on an imaginary tooth-ache which Professor Lankester conjured up for himself, Mr. Bishop actually touching the august jaw of that gentleman. Against Professors Bastian and Croom Robertson Mr. Bishop was powerless. He could not do anything in the way of "thought-reading," and the *Standard*, which fully reports the not very successful little game, accounts for it by saying that Mr. Conway and Dr. Playfair (it does not dare to add Professor Ray Lankester) were nervous, while the other two Professors kept their heads cool. We do not know that we should have described Mr. Conway as exactly a timid, nervous creature; but still that rationale satisfies the *Standard*; so, of course, it must satisfy the British public too.

Now if the *Standard* would only give as much patient attention and as large a place in its columns to a Spiritualistic séance as it does to this rather foolish repetition of one of the commonest school boy and school girl games, it would be able to inform the British public that there was a power present which could by no means be identified with what is vaguely termed "thought-reading," and which Mr. Washington Irving Bishop entirely fails to reproduce. But no. The *Standard* believes implicitly in Mr. Bishop, and says, "Spiritualism he disowns, and, indeed, he is, we understand, one of the strongest opponents of that latest outcome of knavery." It would be useless, of course, to suggest that this *à priori* imputation of knavery in one case is quite as unscientific as the *à priori* assumption of sincerity on Mr. Bishop's behalf. When a daily paper has sufficient pluck to open its columns for a fair discussion of both sides of the question, giving to both a clear stage and no favour, then we may hope for something much more interesting than Mr. Bishop's vamping up of a very old and puerile trick. Spiritualism does not require timid, "excitable" beings like Mr. Conway for success. It can convince even such cool heads as Professor Bastian and Croom Robertson, if they will only accord the same amount of fair attention as they did to Mr. Bishop.

We hear on the best authority that Mrs. Fletcher, who is confined in the Female Penitentiary at Westminster, is in good health and in excellent spirits. She is in every way made as comfortable as the prison regulations will allow.

The *Cuckoo* says that Mrs. Hart-Davies has recently been seen at Bournemouth, but we apprehend that this *must* be a mistake. If she had been so near Mr. Wontner would not have said at Bow-street the other day that she could not possibly attend. The case now stands adjourned to next Thursday.

BRITISH NATIONAL ASSOCIATION.—On Monday next, the 16th inst., a paper, entitled "Mediumship in Relation to Health," will be read by Mr. J. J. Morse at the usual Fortnightly Discussion Meeting of this Association. The attendance of members and friends is cordially invited. Chair to be taken at eight o'clock.

SPIRIT TEACHINGS.

SECOND SERIES.

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

M. A. (Oxon.)

No. I.

[At a séance a Spirit who had not long left the earth manifested his presence. He was so far palpable to ordinary sense that a touch of his hand on mine left a mark something like a burn. During his life here he had been very vicious, and had died miserably from excessive drinking. He was a person of ungoverned temper, and very malignant in his dislikes. He took delight, apparently, in revolting all feelings of decency and in causing pain. I inquired of his state.]

That Spirit seems malignant. Can you not drive him away?

We consider that he will do less harm by allowing him to come in. He is very undeveloped, and retains the remnants of his earth vices.

But he hurt me last night. How was that?

It was by an accident. We were not aware of his intention to touch you. The hurt was not much. It is well.

But the skin is broken; how could a touch do that?

It was so. The touch of a hand materialised by such a Spirit would injure and influence your flesh. He is gross and sensual, and consumed with fire. We shall one day, when the danger is passed, take you to see the spheres in which such dwell.

In what sphere is he?

He is in the sixth section of the second sphere below the earth-sphere. These descriptions are, however, allegorical, and we perforce use language suited to your comprehension.

Below the earth? Then he has retrograded. Who dwell in the first sphere below?

In the first sphere below you dwell those who cultivated the animal part of their nature to excess, and who, in so doing, have crushed the spiritual. These are they who have no aspiration beyond the body; who have injured others by their animalism; and who still frequent the haunts of their former pleasures. Such are gluttons, gamblers, and misers. In the second sphere are they who have still further debased and degraded their bodies, and have even more completely ruined their souls. In various sections of this sphere, under the tutelage of such Spirits as can reach them, are the besotted and the debased drunkard; and the loathsome sensualist who has cursed himself and ruined pure lives by his lusts. These are they who have sinned wildly, recklessly, with devilish fury; and who cannot rise because they have no desire for progress. Such are they of whom we have before told you, who frequent the vile haunts of man's lowest vices, and drive their victims to lower and yet lower depths of animal sensuality and brutal depravity. For such, vice that would seem repulsive to you, has lost its charm. They seek yet lower and lower types; and their retrogression is in measure as the progress of the aspiring Spirit. They are permitted to return if they desire it, in order that the progress of those to whom they come may aid them. Nothing but prayer can make them better, or save them from sinking lower and lower into depravity.

How awful! But how can you restrain the malignity of such?

We fence round the circle, so that they are not injured. We protect you from the malignity of these. Fear not, they cannot harm you, but you may benefit them. Cease! It is with great difficulty we can write. You are in bad state for communication.

+ RECTOR.

No. II.

[At another séance it had been said that nothing could be done on account of an adverse influence. We were all conscious of unpleasant sensations in various ways. An inquiry as to what was the matter led to some very interesting information as to the projection of thought, and the power of influencing certain sensitives from a distance.]

What was that influence you spoke of—anything I had brought home?

No; it was not any personal or individual influence—only a disturbance of the atmosphere which affected us. You err

in supposing it necessary for a person or an individuality, corporeal or spiritual, to be present in order to affect your atmosphere. In case of sensitives such disturbance is frequently caused by the projection of thought merely. This you cannot understand. Thought is with us a mighty engine. It is in its various forms the instrument by which we work. Perception is our sense; will is our instrument. And by direction of will power or thought in various ways we place ourselves in rapport with other Spirits. The nearer you approach to this spiritual condition the more will your spiritual atmosphere be liable to disturbance from causes unknown to you. This is what we meant. Your health, your occupation, your spiritual state were all unfavourable.

Then do you mean that the projection of malign or evil-disposed wills may actually injure me from a distance?

They might actually cause you magnetic discomfort by disturbing the atmosphere by which you are surrounded. Evil tempers are frequently so caused by the presence of evil thought projected even from a distance. Irritability of the spirit is the shrinking of the sensitive soul from that which is roughly or rudely directed against it. The spirit is more amenable than you think to action from a distance. You have an instance of it in cases where magnetic rapport has been established between two individuals in the body. One who possesses the stronger will can control the action of the other without the bodily presence being necessary. This is greatly intensified when a Spirit is disembodied. The influence is far more readily exerted, seeing that projection of thought is the usual way of holding converse and the recognised means of communication and intercourse. Bodily presence is done with; and soul can commune with soul independently of time and space, which are your human inventions. You cannot calculate without them. We can.

Then in reality a Spirit can annoy another simply by malicious thought. No Spirit is safe.

There are restrictions which you know not of. A low and earthly Spirit would be unable to penetrate the magnetic atmosphere of developed and exalted Spirits. They could annoy one another, but would have no power to penetrate the atmosphere of a Spirit in a higher sphere. This makes one of the greatest distinctions between the spheres. The aura of the denizens of the second sphere could not penetrate to the fourth, save by assistance.

Then, in reality, a malicious Spirit in the flesh can annoy another incarnated Spirit, but not a disembodied one; and that distinction holds as between the spheres?

That is exactly so; we cannot receive active injury from men, though they may cause us anxiety and pain. So it is between developed and undeveloped Spirits in their several degrees. When we told you your atmosphere was disturbed by a malign influence we did not mean this, nor did we intend to imply the presence of any personality corporeal or spiritual.

SPIRITUALISM IN HIGH PLACES.

The following letter was sent to the "Echo" a fortnight ago, but has not been published.

To the Editor of the "Echo."

SIR,—My attention has been called to a recent issue of your journal in which you quote—evidently from "LIGHT," though you withhold the title of the paper—the names of several distinguished men and women who are mentioned in "LIGHT" as having, after careful consideration, "fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism."

Had you confined yourself to this general reference to the names which you have thought proper to select for quotation I should not have ventured to trouble you, but you proceed to throw a doubt on the accuracy of the list and to suggest that an "undue liberty" had been taken with the names and memories of certain exalted personages. This is a serious charge to make, and I must therefore request you, as an act of justice, to allow me space for a brief reply.

You ask for proof that the late Emperor Napoleon and the late Emperor of Russia were Spiritualists, and that Victor Hugo is also a Spiritualist. I might in reply direct your attention to the fact that "LIGHT" did not say that they were Spiritualists, but that they had satisfied themselves of the reality of some of the phenomena. Many accept the same facts but do not draw the same conclusions.

On page 139 of the first volume of D. D. Home's "Incidents in my Life" occurs the following passage:—

"On Friday 13 (1857) I was presented to their Majesties at the Tuileries, where manifestations of an extraordinary character occurred."

In the second volume of the same work Mr. Home makes frequent references to séances with the late Emperor of Russia,

with whom he seems to have been on terms of personal friendship, and on page 117 he says:—

"I have been staying at the English palace in Peterhoff, and have often seen the Emperor. We have had some very beautiful and interesting séances. I cannot tell you what manifestations occurred, for you know I never relate what transpires where there are crowned heads."

In the affidavit filed by Mr. Home, in the case of Lyon v. Home, he said:—

"These phenomena occurring in my presence have been witnessed by thousands of intelligent and respectable persons—including men of business, science, and literature—under circumstances which would have rendered, even if I desired it, all trickery impossible. They have been witnessed repeatedly, and in their own private apartments, where any contrivances of mine must have been detected, by their Majesties the Emperor and Empress of the French; their Majesties the Emperor, Empress, and late Empress Dowager of Russia; their Imperial Highnesses the Grand Duke and Duchess Constantine of Russia, and the members of their august family; their Majesties the King of Prussia, the late King of Bavaria, the present and late King of Wurtemberg, the Queen of Holland, and the members of the Royal family of Holland; and many of these august personages have honoured, and I believe still honour, me with their esteem and good-will as I have resided in some of their palaces as a gentleman and a guest, not as a paid or professional person."

In 1869 Mr. Home gave evidence before the Committee of the London Dialectical Society, who, it will be remembered, reported that a large majority of them had been actual witnesses to several phases of the phenomena without the aid or presence of any professional medium. In his evidence Mr. Home said:—

"I have seen a pencil lifted by a hand to a paper and write in the presence of the Emperor Napoleon. We were in a large room—the Salon Louis Quinze. The Empress sat here, the Emperor there. The table was moved to an angle of more than 45 degrees. Then a hand was seen to come. It was a very beautifully formed hand. There were pencils on the table. It lifted, not the one next it, but one on the far side. We heard the sound of writing and saw writing on note-paper. The hand passed before me and went to the Emperor, and he kissed the hand. It went to the Empress; she withdrew from its touch, and the hand followed her. The Emperor said, "Do not be frightened, kiss it," and she then kissed it. It was then disappearing. I said I should like to kiss it. It came back to me and I kissed it. The sensation of touch and pressure was that of a natural hand. The writing was an autograph of the Emperor Napoleon I. The hand was his hand—small and beautiful, as it is known to have been. * * * The Emperor of Russia, as well as the Emperor Napoleon, have seen hands and have taken hold of them, when they seemed to float away into thin air."

In addition to the above testimony there is in the possession of Spiritualists a good deal of private evidence fully confirming it; and as regards the late Emperor of Russia I myself have had the distinct assurance of a personal friend of his Imperial Majesty. This evidence, however, is of a private and confidential nature, and cannot be made public.

I will trouble you, Sir, with but one other quotation. It has reference to Victor Hugo, and is taken from page 395 of "Around the World," published in 1876 by J. M. Peebles, formerly United States Consul at Trébizonde. He says:—

"The Franco-Prussian War and the Commune effectually paralyzed Spiritualism. It is now re-gathering its scattered forces. At Mrs. Hollis's séance, held in the apartments of Mrs. Mary J. Holmes, near the Champs Elysées, I had the pleasure of meeting that gifted author Victor Hugo. He wept like a child when receiving a communication from a friend in Spirit-life."

Believing that the above references will suffice to exonerate me from the implied charge of having taken "undue liberty" with great names,—I am, Sir, yours respectfully,

THE EDITOR OF "LIGHT."

Great minds differ from small in nothing more than in this, that they can afford to bestow praise, which the latter cannot.

FREE TRIAL BOX OF CHARCOAL DIGESTION PILLS.

The new cure for INDIGESTION and its terrible train of Diseases. BRUISES 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."—*Adv.*

EXPERIMENTS WITH SEALED SLATES.

The transfer of a photograph or other small object from without into the closed space made by tying a pair of hinged slates together and gumming a strip of paper round the edges, has repeatedly been accomplished of late at the apartments of Captain James, through the mediumship of Mr. Rita. In order to make the impossibility of the photograph being introduced in a natural way still more striking, Captain James has had a rim of about an eighth of an inch high let into the frame of one of the slates and a corresponding groove cut in the frame of the opposite slate, so that when the two are closed they lock into each other, and it would be plainly impossible to pass the finest blade through the joining of the two frames into the interior, even if it was not effectually closed by the gummed paper.

On Monday last week I closed the slates with a morsel of slate pencil within; carefully gummed a slip of paper all round the edges of the slates, so as to leave no possible cranny for communication with the cavity within; and tied the slates firmly together in such a way as not to admit of any slipping of the string, and sealed the knot. We were not, however, successful on that occasion in obtaining any result. But on Thursday I went again with my daughter-in-law, and we sat with a party of nine all told, with Mr. Rita as medium. I saw that the seal was exactly as I had left it, and shook the slates, but the morsel of pencil was too small to make any noise, and there certainly was nothing else within that could be made to rattle. Some time after the lights were extinguished I was asked for a shilling, which was taken out of my hand. The slates were then put into my hand and three or four others of the party were made to lay hold of them at the same time. While we had hold of the slates a photograph was put into the hands of my daughter-in-law, and while she held it, it was torn in two, and one-half left in her hand, and the other taken away. Presently a tick was heard upon the slates, and one of the sitters said that it was the shilling falling into the slates. We were assured that that was so, and also that the photograph had been introduced. On striking a light I found the gummed paper perfect all round the edge and the seal (with well marked peculiarities) exactly as I had left it, and inside the slates were the shilling and one-half of the photograph, the other half remaining in the hands of my daughter-in-law. It will be observed that the evidence is conclusive that the half photograph was passed into the slates during the time that they were held in the hands of four or five of the sitters.

31, Queen Anne-street, May 9th.

H. WEDGWOOD.

SPIRITS WHO LOVE DRINK.

To the Editor of "LIGHT."

SIR,—I recently had a sitting with a medium who was controlled by the Spirit of a Lancashire collier, who greeted me in the Lancashire dialect and said he passed away nine years ago, and was known as "Th' owd Dick." I forgot to ask him for his address and other particulars of his identity, as I was more interested in what he told me about the drinking habits of certain Spirits. He said he was occupied in trying to do a little good now, but when he first passed away he was fond of drink; but some kind Spirits took an interest in him and tried to help him on, and now "he had got a new coat." When he first passed away he lived with a lot of others; but now "he was gradually building up a house of his own." He used at first to go to the public-houses and stand behind a man drinking and imbibe the essence of the drink; but now "when he saw a lot of his old pals drinking more than wur good for 'em, he many a time put a good thowt into their hearts, and they would even think of Owd Dick sometimes." I asked whether he could not have done more good by exercising this influence over his friends when he was in the body. "No, he couldn't, because he would have done as they did. The good that was in him was kept down by his surroundings; but the love of drink died out in time, when the 'friends' helped him; so now he had got a new coat." "Then," I said, "Spirits can induce people to drink?" "Eh, lad, of course they can, and many a sup I've had in that way." "But, now," I said, "you can influence them against drink?" "Eh, to be sure; dun yo think I've got a new coat for nowt?"

This Spirit spoke in the broad Lancashire dialect, spoke with great respect of the "big, bright, wise" Spirit who had previously controlled the medium and who had helped him to rise. It was the first time he had controlled the medium in the flesh, but he had controlled her spirit whilst the body was asleep, and had used her to talk to some of his unhappy comrades and "try to raise them a bit."

As illustrative of what goes on in the other life, these notes may be interesting to your readers.—Yours respectfully,

Manchester, April 23rd, 1881.

FRITZ.

OUR CONTEMPORARIES.

"The Spiritualist."

The conclusion of Mr. Podmore's paper, "A Sixth Sense," is given, and the philosophy of clairvoyance, the "sixth sense" in question, is thus summed up from Mr. Podmore's point of view:—"There are, so far as is already known, three main classes of impressions conveyed by the nerves which supply the skin, though whether they are appropriated to separate nerves is not certainly known—impressions, to wit, of contact and pressure; impressions of pain; and impressions of temperature. Now any two of these classes can be abolished, and leave the third intact; such has been observed to be the case in certain morbid conditions. There is nothing, then, to hinder us from supposing that a clairvoyant is a person in whom the sensibility to heat-rays—or to certain heat-rays—given out by surrounding objects, is enormously developed at the expense of all the other sensibilities. The clairvoyant says he sees the objects he describes, because these impressions, by the law already explained, inevitably revive the visual impressions, which have always been received with them by the same objects, just as the touch of a dog brings the image of the dog before the memory; and so much the more powerfully and vividly in the case of the clairvoyant, because the impressions of temperature are actually more germane to the impressions of sight, which they recall, being indeed produced by the same impulses received from different sense-organs." Yet it is admitted that the theory will only explain some of the facts which it is intended to cover, and that it is submitted in the rough. As an effort to deal intelligently, upon a physical basis, with the subject of clairvoyance, Mr. Podmore's paper is valuable.

A curious account is given, copied from the *New York Times*, of a wonderful development of musical ability in a boy five years and ten months old. The child recognises the titles and authors of compositions of all sorts merely by seeing the notes alone, it matters not even though the music be held upside down!

"The Medium."

Clairvoyance is further treated by "Humner Stafford," who quotes the seven states of clairvoyance as detailed by Krüge. "Ouranoi" discusses, in his paper upon "Bible Spiritualism," what he calls the "Development of Christ," and proceeds to shew, from his view, that the temptations Jesus underwent at the reputed hand of Satan were passages of development fitting Him for His ministry.

A letter to the *Malvern News*, by Dr. J. M. Gully, on "Art Treatment of Disease," is quoted in full. It enforces the idea that medical art must be eclectic and progressive, the writer adding further: "The man who puts his name and medical title on his door and refuses to examine anything which has been announced that concerns his art, commits a fraud on the public; his title implies that he has examined ALL methods that can cure or alleviate disease; if he has not done so and refuses to do so, it is dishonest."

"The Herald of Progress."

The first part of what is announced as a "History of the True Jesus Christ—the Sun God," by W. Oxley, appears in the last issue of this journal. It is an attempt to shew that the narrative of His life and death, as contained in the New Testament, is but a presentation in symbolical guise of the celestial phenomena, as narrated in the astro-philosophy of past times.

A report is given of a "Spiritualist Funeral," at Crook, of the infant son of Mr. T. Stewart, Mr. Oyston officiating. Seemingly the authorities did not cordially appreciate the event, for we are told "that it is customary for Dissenters to be shewn into a spacious reception room, where a chapter from the Bible is usually read. On this occasion, however, the reading desk was divested of the necessary Scriptures, and inquiry having been instituted, the clerk handed in a rather dilapidated looking copy of the Church of England Burial Service. Of course objection was made to this proceeding, and the body was removed to the grave forthwith, where, after singing one verse, Mr. Oyston delivered an appropriate address, which was listened to with eager attention."

That indefatigable Spiritualist, Mr. J. Enmore Jones, propounds the question, "Orthodox Spiritualism: What is it?" in a trenchant letter in which he remarks: "The epoch of 1881 requires that Spiritualists publicly declare to their families, their friends, and the nation the creed that governs their union. Therefore it is that I call on the men of the North to answer the question which heads this appeal—Orthodox Spiritualism: What is it?"

"The Religio-Philosophical Journal."

The name of Giles B. Stebbins, an author and lecturer well-known among American Spiritualists, has been added to the staff of the *Journal* in the capacity of associate editor.

William Emmette Coleman, of San Francisco, writes: "Anniversary exercises closed last night; had three days and seven sessions. The grandest time ever had here; immense audiences, great enthusiasm, splendid speaking. Foster and Watson outdid themselves, carried the people by storm."

Dr. W. A. Hammond is creating quite a sensation in New York, by his lectures and experiments on "hypnotism," or old

style mesmerism or magnetism. This learned doctor must have a very scientific—that is very incomprehensible—name, and so he styles it “sygiznosism,” which he kindly tells us means the agreeing of one mind with another mind.

“Light for All.”

Light for All announces the entrance upon its second year, which is full of promise for an extension of its past success. The announcement is also made that the licence collector of San Francisco has notified the public mediums of that city that they must pay a licence as fortune tellers!

“The Banner of Light.”

The last issue to hand, which has a supplement of four pages, gives full reports of the late anniversary exercises in San Francisco, Cal.; Portland, Ore.; Baltimore, Ma.; Saratoga, N.Y.; St. Louis, Mo.; and other places, at all of which the event was characterised by excellent addresses, poems, manifestations, and much goodwill and hearty enthusiasm.

Notice is made, taken from the *Times*, of West Lynn, Canada, of a curious phenomenon in the way of letters and figures appearing upon the cheek of a lady. The reporter, on leaving Mrs. Marcil, the subject of the occurrence, after witnessing the appearance of the letters on her face, confessed himself quite unable to account for the manifestation.

Dr. J. M. Peebles is reported as suffering from fatigue, which has resulted in an “attack of hemorrhage of the lungs, accompanied by a severe cough,” evidently brought on by over work, for it is stated that he has lately lectured forty-seven evenings in succession.

Mr. William Eglinton has arrived at New York, where his first séance, influentially attended, was a gratifying success.

A long leading article is devoted to a *résumé* of Mrs. Fletcher's case, from which we gather that the Boston dailies, the *Traveller*, *Globe*, and *Advertiser*, have been utilising the case against Spiritualism and mediums in general, and the unfortunate victim and her friends in particular.

The departure to the higher life of the son of Dr. S. B. Brittain is announced.

Mr. W. J. Colville is meeting with much success, and his lectures continue to attract large audiences.

Mr. J. William Fletcher was, at last accounts, in Portland, Me., giving satisfaction there by his lectures, tests, and replies to questions.

BRITISH NATIONAL ASSOCIATION.

The usual monthly meeting of the Council was held on Tuesday, Mr. E. Dawson Rogers in the chair.

Presents of books were received from the Hon. Percy Wyndham, M.P., and Mr. C. O. Pearson, and votes of thanks were passed to the donors.

The resignations of two members were accepted, and four new members were elected.

The Glasgow, Durham District, and Leicester Societies were received into alliance with the B.N.A.S.

The Report of the Council for presentation to the Annual General Meeting, on the 31st inst., was agreed to and was ordered to be printed.

The Chairman announced that the Rev. Dr. Davies was about to leave almost immediately for South Africa, and expressed a hope that something would be done to mark their high regard for him, their estimation of the great value of his services to Spiritualism, and their earnest wish for his future welfare. It was, thereupon, agreed, on the motion of Mr. Morell Theobald, that the Soirée Committee be authorised to organise a conversation for the purpose of bidding farewell to Dr. Davies on his departure for South Africa.

DALSTON.

The usual monthly session of the council of the Dalston Association of Inquirers into Spiritualism was held on Thursday evening, the 5th inst. The usual routine business was transacted, after which it was arranged that, as far as practicable, visits from private and professional mediums should be arranged for each Thursday evening in the month. The secretary was instructed to write to Miss Keeses, Mr. W. Wallace, and Mr. Haxby with the view of obtaining their presence during the current month. It was further resolved to close the winter session's work of the Association with a soirée on the last Tuesday of the present month, open to members and their friends; the arrangements to include music, vocal and instrumental, and light refreshments, closing with a carpet dance. Mr. Morse was to have delivered an inspirational address at the close of the council meeting but owing to an attack of indisposition he was obliged to excuse himself, so the members held a séance instead, which afforded much pleasure to the circle.

GOSWELL HALL.

On Sunday evening last Mr. J. J. Morse occupied the platform of this hall, when his guides eloquently discoursed on “A New Nobility,” in the treatment of which they drew striking comparisons between what is usually designated as nobility

and the true nobility of heart, soul, and purpose. The hearty applause shewed how the audience appreciated the matter presented for their consideration. It was with feelings of deep regret that I heard the statement of Mr. Swinden to the effect that owing to the trifling amount received at the collections the committee found it difficult to carry on these meetings, and that if the contributions are not considerably increased the meetings will be stopped altogether. Mr. Morse made a most earnest appeal for the support of the Goswell Hall services, and suggested “that the matter be laid before the more affluent adherents of our cause, asking for their support.” For my own part I consider it nothing short of a disgrace to the Metropolitan Spiritualists that the public platforms of this great City receive so little countenance and support; and I earnestly hope that the London friends will come forward and generously support the committee in their endeavour to retain this most beautiful hall for the promulgation of our grand philosophy. It is Spiritualism they are labouring for, and not the erection of themselves into *Popes* and *Dictators* on a small scale. I almost forgot to say that a gentleman of great musical ability has kindly come forward to preside at the organ, the benefit of which was highly appreciated on Sunday night. J. N. G.

QUEBEC HALL.

On Tuesday evening, the 3rd inst., we were favoured by a most elaborate address on the First Crusade by Mr. James Veitch. He has occupied the platform here on several Sundays in the absence of Mr. MacDonnell, and on all these occasions he has brought to bear upon the subjects treated a mass of information and originality that, to say the least of it, is very refreshing. If other societies would utilise this young speaker, he would most assuredly become an ornament to our movement. The Sunday evening lecture by Mr. MacDonnell was on “Religion and Business.” The sins of England were enumerated, and attributed to the avarice of the capitalists and the unspirituality of the professors of religion. Happily, however, the three “I's” were rapidly advancing to the rescue—Industry, Intelligence, and Integrity, and good days are coming. Several gentlemen spoke in reply, including the worthy apostle of “Comprehensionism,” who considered his science, when understood, to be more effective than any other proposal for regenerating and elevating mankind.

J. M. D.

CARDIFF.

The usual weekly meeting of the Cardiff Spiritualist Society was held on Sunday evening last, the chair being occupied by Mr. Haines. Messrs. Paynter and Adams read a few selections from some of the standard literature of the movement. The readings were interspersed with hymns, and a most harmonious evening was spent.

NEWCASTLE-ON-TYNE.

On Sunday evening last Mr. W. H. Lambelle delivered another of his interesting discourses upon “Life, its Nature and Unfoldment.” The audience were attentive and appreciative to a high degree, considering that the subject was one which necessarily lacked the “fire” which characterises lectures that appeal to the emotions. Some of our friends have objections to these secular subjects on Sunday evenings, and desire to have more of the spiritual and emotional elements on those occasions, but for my own part I see no fitter time to discourse on the vexed problems of life and being; and I know no higher and truer spirituality than that which filters itself through the reason and understanding. NORTHUMBRIA.

GUIZOT.—“I have examined, I have doubted, I have believed, that the human mind had power enough to solve the problems presented by man and by the universe; and that the human will had force enough to regulate human life according to the dictates of law and morality. After a long life spent in thought and action, I became, and I am still convinced, that neither the universe is competent to regulate its own movements, nor man to govern his own destiny, by means only of the permanent laws by which they are ordered. It is my profound conviction that God, who created the universe and man, governs, preserves, and modifies them, either by the action of general laws, which we call natural, or by special acts, which we call supernatural; and which, as well as the general laws, are the emanations of His free and perfect wisdom and His infinite power. We are permitted to discover them in their effects, and forbidden to understand them in their essence and design. I have, therefore, returned to the faith of my childhood. I am still firmly attached to the use of my reason and to the free will which are my gifts from God, and my birthright, and my title of honour upon earth; yet I have learnt to feel myself a child in the hands of God, and sincerely resigned to my large share of ignorance and weakness.”—From “*Guizot in Private Life*.”

MR. J. J. MORSE'S APPOINTMENTS.—Liverpool, Sunday, May 15, Concert Hall, Lord Nelson Street, 2.30 and 7 p.m.; London, Sunday, May 22; Northampton, Sunday, May 29; Keighley, Sunday, June 19; Stamford, Sunday, July 24.

WHO ARE THESE SPIRITUALISTS?

The following is a list of eminent persons, who, after careful investigation, have fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism:—

Archbishop Whately; the late Lord Brougham; the Earl of Dunraven; the late Lord Lytton; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the late William Howitt; the late George Thompson; the late Harriett Martineau; Gerald Massey; T. Adolphus Trollope; S. C. Hall, F.S.A.

The late Abraham Lincoln, President U.S.A.; the late W. Lloyd Garrison; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Professor Mapes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U.S.A.; Bishop Clarke, of Shooe Island, U.S.A.; Darius Lyman, of Washington.

William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F.R.S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F.R.S., long one of the editors of the *Journal of Science*; the late Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

The late Emperor of Russia; the late Emperor Napoleon; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Guldenstäbke; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

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

PROFESSOR JACOBS.—*Licht, mehr Licht*, in its number of May 16th, 1880, gave a letter from the well-known professional conjurer, Jacobs, to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of genuine from spurious manifestations.

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

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