

Light

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

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SATURDAY, MAY 7, 1881.

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MR. NEWTON CROSLAND ON SPIRITUALISM.

"Pith" is a bright and sparkling little volume, full of vivacity, and marked throughout by the vigorous individuality of its writer. In it are contained essays grave and gay, all readable, many (as, for instance, that on the "Astronomy of the Future") full of material for thought. Leaving these with a hearty word of commendation to those who are in search of instruction combined with pleasure for the passing hour, we concern ourselves chiefly with the important essay which fills the first 100 pages of the volume. This is Mr. Cropland's well-known essay on Apparitions, re-written and brought down to the present date. It contains, in fact, the mature views on Spiritualism of one who was amongst the earliest adherents of the movement in this country, and who has been, through evil and good report, a consistent Spiritualist since 1854. Mr. Cropland can say of himself, after more than a quarter of a century of experience and thought, "The conclusion at which I have arrived is, that to doubt the reality of these manifestations would be as ridiculous and foolish as to doubt the verity of the multiplication table." He has satiated himself with observation. "I have been favoured with very rare and peculiar facilities for investigating the Spirit-phenomena in my own house, and in the houses of several friends." And he has, mercifully for himself, passed through the wonder-hunting stage to derive what he deems, and rightly deems, the real advantage of Spirit-communion. "I would not now go across the road to witness the most extraordinary phenomena exhibited by the most wonderful medium. They would add nothing to my benefit. The real advantage to be derived is so to cultivate our natures that our thoughts and conduct may be always unconsciously influenced by a high and celestial order of Spirits, who will be attracted to our souls by finding these qualities kindred with their own." "I cannot help thinking that unless Spirit-manifestations are used to bring unbelievers to a knowledge of a celestial life, they may be highly detrimental." The true sphere of Spiritualism—the elevation of the believer and the conversion of the unbeliever—could hardly be better put. Such a view places Spiritualism on a plane at once more noble and less dangerous than that to which we have been lately accustomed.

Though there is much deserving of notice in other parts of the essay, it is with the facts narrated that we are first concerned. The accumulation of attested records seems to us to be of paramount importance. They are the material on which a future generation will build, the store-house from which the philosopher of the future—more worthy the name than they who now assume it—will draw his inferences.

Some attempts, more or less successful, have been made to classify narratives of apparitions, and to find a motive for such appearances of the so-called dead to the living. We noticed some such attempts recently.† Mr. Cropland supplies some records—most of them personally vouched for—which fit in with a classification then referred to.‡ In most of the cases, as might be anticipated, Affection is the ruling power. A child of five (p. 44) recognises in a portrait the face of her departed mother, whose love has led her night by night to the bed-side of her child. A scamp boy (p. 46) is attracted at death to the house where he had parted for the last time from his mother.

A daughter (p. 66), who had married and gone to Russia, and had died there in giving birth to her first child, returns, with the phantom of the tiny life that had wrecked her own, to her mother, near London. In these cases the all-powerful stimulus is Love.

In others, again, a desire to convey the mere intelligence of departure is all that is traceable. And in such cases the pains taken to ensure identification are very striking. Mr. Cropland personally vouches for a case in which a brother, dying in Scotland, conveyed the intelligence to his sister at Newbury, in Berkshire, thus: About 11 a.m. she was working with her needle, when she heard a gentle tapping on the window of the door, which was half glass. "After the tapping was repeated she looked up and clearly saw her brother's long, thin, white hand, and part of his shirt-sleeve; the latter she was able to identify as her own cut and needlework." The lady above referred to, who died in Russia, appeared in a peculiar dress, "usual in Russia, and worn by those who have died in their first confinement."

In at least two cases the element of conviction is strengthened by the fact that recognition was made by strangers. The sailor boy (p. 46) was recognised from a portrait, subsequently shewn to her among a number, by a servant who opened the door. A knock had come at the front door, the servant had opened it, and had seen a sailor lad, who asked for his mother, an old servant who had left the house. She had sent him away; but her mistress recognised the voice, and questioned her. She did not know anything about the lad, but at once picked out his likeness from a number shewn to her. Here is very strong evidence of identity from (1) appearance testified to by a stranger, and (2) from the sound of the voice. The other case is recorded on p. 69.

Sound gives the clue to identity in another instance (p. 73). Lieutenant S— was nursing a younger brother, whose end was very near. He had taken the sick boy on his lap, when he heard on the stairs the peculiar hobble which had distinguished his mother when alive. The unmistakable sound drew nearer and nearer, and the sick boy turned his eyes to the door. The mother's limp went audibly round and round till it approached the two brothers. There it ceased, and then the little lad's head drooped, and his spirit joined the mother who had come to receive it. It is surely a perverse ingenuity that can seek to explain away a story so clear in its details, so true to nature, so full of traces of a mother's quenchless love, so full of pathos and beauty. We do not envy such a mind, if such there be; nor the sterile imagination to which such a narrative appeals in vain.

But it is impossible, with due regard to our space, to pursue this branch of the subject. Mr. Cropland would seem to have been vexed by persons of what is called a "downright turn of mind"—people who have no imagination and who cannot help it, but who are perpetually dragging their deficiency into bold relief—asking how he accounts for ghosts of clothes. "Is a pea-jacket endowed with an immortal spirit?" These good literal people would seem to appreciate the words of Job: "Naked came I out of my mother's womb, and naked shall I return," and would, therefore, expect ghosts to come to us unclothed, and apparently also to spend their time in the dreary world beyond in a similar shocking state. Mr. Cropland has a hypothesis (perhaps a little ridicule would be more wholesome, only then these poor folks would want to be told where the laughter comes in) and strikingly suggests that every significant action of our lives is vitally photographed in the Spirit-world; and that Spirits draw from this gallery the scenes they desire to unfold for warning or encouragement to the illuminated seer, or to the friend whose "eyes are opened" for the purpose. He suggests that this accounts for what is recorded about apparitions, as well as for the experiences of the clairvoyant, who sees things and places, not as they appear now, but as they were years ago. We may add, too, that the theory throws light on a phenomenon that frequently occurs to drowning

* "Pith." Collected Essays, by Newton Cropland. Trübner and Co. 1881.

† *Light*, p. 97. ‡ Transcorporeal Action of Spirit. By M.A. (Oxon.)

persons, the reproduction before them of a series of tableaux which recall the scenes of their earth-life.

The tone of the author is deeply religious. Spiritualism has been to him the handmaid of a sincere and earnest Christianity. The tone of his communications, the attitude of mind that they have fostered, shew that he has been surrounded by Spirits of one mind, who have warded off from him much that would have bewildered and confused. In this they were seconded by the careful precautions against error which he always adopted, and by the prayerful attitude in which he always approached the séance. He has thus escaped much that is deleterious in the indiscriminate practice of the lower kind of Spiritualism, and is able to give a useful warning as to the abuse of opportunities for Spirit-communion. Those who have ventured to explore all the by-paths of this vast subject have possibly, nay surely, gained a wider and more comprehensive grasp of the question; but they have been exposed to risks which he has escaped, and under which not a few of them have hopelessly fallen.

Dr. Carpenter and Serjeant Cox come in, as usual, for some hard knocks, and none deserves them more than the dogmatic egoist of the *Quarterly Review* and *Fraser*; whatever may be said of the amiable but hardly clear-seeing lawyer, whose eyes, we may hope, are now more adapted to seeing things as they are.

The essay is eminently worthy of serious attention from both Spiritualists and inquirers.

THE UNPOPULARITY OF SPIRITUALISM.

To the Editor of "LIGHT."

SIR,—As "LIGHT" seems to aim at placing psychological investigation on an intellectual, a religious, and an honest footing, I wish to point out why "Spiritualism" is probably the most unpopular of all the modern beliefs. In a great measure the daily newspapers and the weekly reviews—which you have quoted—reflect public feeling and opinion in this matter. When séance experiments were conducted on private ground and in the homes of the literate, all that was astonishing and also instructive in the phenomena received prompt and influential recognition and publicity from the newspapers. This was shewn in the case of the *Times*, the *Daily Telegraph*, the *Cornhill Magazine*, and other publications with an almost international circulation. Investigation was then at once fashionable and popular in all ranks of thoughtful society. But for the last 10 years the "scandals" and "exposures" in Spiritualism, and its rabid attacks on religion, have repelled people from it. What is worse—as you must admit—at least one of the London Spiritualist prints undertook to shield not a few of the cheating "mediums," or explain away their transgressions. The public noticed this, and hence the hostile attitude of the general newspapers. I must say that my own experience of "professional" mediums has been unfortunate, to say the least, whilst I cannot but admit that among the Spiritualists themselves are to be found some of the most thoughtful, religious, and clever people in England. This fact makes it all the more needful that only "mediums" of accredited moral character should be encouraged, and that chiefly in the light and at private homes. This seems to be the aim of your able periodical—in which I have not noticed any unfair attacks on Christianity and those holy men and institutions which it inspires. I feel confident that a mere Bradlaughite Spiritualism will not succeed. For years I attended séances, and never once heard—even at Sunday service—the names of God or Christ mentioned; only "the Spirits," about which some of us are not quite so sure. Also, look at the long array of "medium" wares—fortune-telling by locks of hair, &c.—in some of the American Spiritualist papers. Does this kind of thing appear devout, holy, or even scientific, and likely to help or conciliate the Churches towards séance inquiry?—Yours truly,

A TRUTH SEEKER.

April 26th, 1881.

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THE RELATIONS OF SPIRITUALISM TO SCIENCE,

By Mr. F. F. Cook, of Chicago.

Read before the British National Association of Spiritualists,
April 21st, 1881.

(CONTINUED FROM PAGE 131.)

I desire to bring the operation of spirit methods, as now manifesting, and as I understand them, within the clear understanding of all, and hence shall descend from general propositions to particular illustrations. An ideal circle for spirit manifestations is one in which all the elements are harmonious. Such a circle is practically impossible, but for purposes of illustration it may be assumed. Any variation from this standard produces discord and corresponding failure. But what is "harmony," as applied to spirit manifestations? Most people assume it to mean merely a state of quiescence. Nothing could be wider the mark. The law is far subtler. It means even more than harmony of belief, it includes harmony of purpose, and finally, inter-harmony, as between the purposes of those who give and those who receive. A circle, or class, is often set back, or entirely broken up, by the introduction of a single additional individuality. There may still be "harmony" of belief as to the source of manifestation but from this common ground the lines diverge in entirely opposite directions. All but one are upward; this one is downward. Obviously all "harmony" is now destroyed. The discordances are more numerous than I have time to detail. In the first place there is a feeling of angularity in the circle; the whole drift of conversation is changed; and you will find to your surprise, if you continue in the old line of questions, that the answers of the "control" have taken on new shadings and meanings, or become extremely equivocal. What now? "Psychological influences," I hear some one suggest. Yes, psychological influences if you will, but hardly in the sense in which you imagine.

Let us suppose a well equipped army. It is a compact body of splendid physique. Ignorance in authority adds a company of cripples, with orders that the whole must go at one pace. Which prevails? Are you surprised if now the order of march is changed? Is not the whole campaign disarranged? The army sound of foot had one order of progress, the cripples another; by mixing them you make a whole army of cripples. The order of march is immediately adjusted to the slowest, just as the strength of a chain cannot exceed that of the weakest link.

Some there are, I know, who will understand these distinctions. Others will scout the idea that there are laws more subtle than can be tested with "fraud-proof conditions."

When a sceptic is introduced to a circle the order of procedure is returned to the plane of that sceptic. If it be deemed prudent by the controlling Spirits to reveal glimpses of the beyond to the new comer—this being determined by the totality of environment as related to the adaptations of the movement—then some faint intimations of immortality in crudest form may be vouchsafed; if, on the other hand, the verdict is against his admission, the circle is fortunate if the entire performance is not laid open to ridicule. There are notable instances to illustrate this law; and the more anxious the circle is to convert the sceptic—he being, perchance, a Tyndall, Huxley, Carpenter, or other light of science—the more complete will be the *fiasco*.

The public promiscuous circle is a thing most difficult to regulate. A common belief among Spiritualists is that its aberrations are due to the practices of evil-disposed Spirits, attracted by like elements present in the form. I hold precisely the reverse view of this. I believe that more wisdom broods over the circles of such mediums as Mrs. Corner, Mrs. Stewart, Mr. Mott, Mr. Bastian, and others of this martyr class, than those of any other order of mediumship. When there is peace in the land, and all its streams flow, figuratively speaking, with milk and honey, the most commonplace governor or council will suffice. But when revolution brandishes her torch, and the masses are torn with dissensions, then another order of mind must take the helm. The public circle represents a state of war. It is a tragic epitome. Deeply-rooted passions and prejudices mingle there. The old and the new faith meet face to face, and over the medium engage in a death-struggle. It is a whirlpool of emotions, in which the alternations of hope and despair reach their climaxes; in which the shouts of joy of the believer mingle with the jeers and scoffs of the sceptic; in which all that is weak and puerile in human nature makes an ever-changing display, and is altogether a place where man exhibits himself at his worst. If we add to this like elements on the Spirit side, we have indeed Pandemonium. Seemingly, such elements are sometimes added. Not, however, as I believe, because they are in any ordinary sense *attracted*, but wisely administered for lesson. I have little taste for public manifestations, because I know that beyond a certain line there is no profit to be derived from them. But I sometimes attend for the purpose of studying the law of manifestation, not from its dynamical—which is futile and ever will be—but its psychological, or, more properly speaking, sociological side, which alone comes within the province of man's cognition. The dynamical processes employed by Spirits are beyond our apprehension—they will ever elude our most refined experiments; but the mental laws that preside over and control the manifestations, with adequate keys, may

be brought clearly to our understanding. We are apt to associate with wisdom an over-wrought refinement. True wisdom judges all methods—not evil *per se*—by their ability to accomplish ends. People are frequently shocked by outré Spirit manifestations, little dreaming that the means employed correspond most admirably to the end sought to be accomplished.

A sublime law underlies all manifestation of Spirit, beside which the mere act of manifestation is insignificant. Its greatest force is in the direction of simplest form. It makes progress best when it is allowed to proceed in a direct line, as a single shaft aimed at a single object. The moment you seek to divide the light—say, by taking in a friend—to personal “conditions” must be taken into account; and as the other may present antagonisms of which you little dream, the result is that the spiritual circuit is broken; while the moment you seek undivided individual communication, it is instantly re-established. You cannot force spiritual manifestations. You cannot dispose them out of their order, except at your peril. A single medium and a single sitter produce a maximum of direct spiritual force. It is—if anything is—the “Open Sesame” to communication. Two sitters generally divide the force, and frequently nullify it altogether. The presence of two mediums seldom results in any satisfactory manifestation, and by following this to a “mediums’ meeting” we enter the domain of Bedlam.

I cannot encumber a paper of this sort with details. If my hearers are not prepared by experience to supply the argument necessary to support these generalisations, I doubt if any further elucidation would avail in bringing the subject into clearer light.

Society is a most complex structure. The laws that underlie its development elude the keenest intellects. A science of the mind is as yet only a hope, hardly a promise. In comparative psychology there are at best but a few tentative studies. As a rule wrongs are still righted with the sword. It is only amongst a few styled sentimentalists and impractical reformers that the potency of agitation receives due recognition. When mental forces are so little understood, is it matter for wonder that a mode of progress, wisely adapted to man’s mysterious self, should fail of recognition?

As result of careful investigation of the problems that perplex most inquirers, I have become fully persuaded that a majority of so-called “exposures” of recognised mediums are ordained of the Spirit world; and though they bring infinite suffering to mediums, deep chagrin to fond believers, and now and then a doubt, they are wise dispensations, as needed checks and safety-valves. The whole movement is at present centred in mediumship. This is employed to further the cause, to hinder it, to shake it, to sift, to sort it, and, in fine, to make it precisely what it is destined to be—and one of the things it is NOT to be for some time to come is “respectable.”

Let us remember that in mediumship the disease and the cure reside in the same person. If the medium is the cause of a mental whirlwind, the medium alone may restore the equilibrium. How? What has been done must be at least partially undone. As a rule, the friends and admirers of a medium are his worst enemies. No sooner is mediumship established than straightway the columns of all accessible publications are filled with highly-coloured accounts of the marvels witnessed. The excitement is wrought to fever-heat; the faithful are jubilant; they are about to challenge the whole world, when, horrors! there is a collapse. The medium has been “exposed.”

Hence, I say, public mediums are martyrs. They expiate our ignorance. Where we should defend we denounce; where we should pity we execrate; where we should love we hate. Mediums may be said to absorb the wrath of the movement, and hence are called upon to endure its suffering. Over their bruised bodies the world is unwittingly marching to a higher civilisation. Somebody must suffer in a dispensation of this kind. Shall it be the few or the many? Usually it is the multitude. They are blinded by excess of light, and rush madly to their doom. In this new dispensation it is wisely ordered that the masses shall make the transition utterly oblivious to the fact that the world is passing through a revolution which, but for the “exposure” vent, would rend society with volcanic fury.

I desire now to call attention to an event with which all are conversant. I refer to the so-called “exposure” of Dr. Slade by Professor Lankester and Dr. Donkin. In this case the antidote virtually preceded the poison. All undue effects were neutralised before produced. A single act was so wisely ordered that it served an infinite variety of purposes, and may do service during the medium’s lifetime. In this case there was a work to do which could only be done under certain “conditions.” It was to be a world’s work, yet under the laws governing individual conversion. From any ordinary human point of view we have here an irreconcilable paradox.

Let us suppose Dr. Slade making the trip round the globe without this handicap; would not the excitement have passed all reasonable bounds? On the one hand the opposition, ever bitter and determined, would have taken a venomous turn, while Spiritualists, on the other, would have been correspondingly active and bellicose. Unchecked, spiritual propaganda would have made way in directions most undesirable, and under conditions opposed to the process of individualisation. But that single “exposure” brought all things into agreement. It established the natural law of progress.

Do you ask how? Let us follow Dr. Slade from place to place. Wherever he appears the news of his “exposure” has preceded him. However absurd the pretence of that “exposure,” for the world at large it is ample, and its influence with each individual, not a Spiritualist, must be overcome. It is readily seen how this handicap tends to allay the excitement; how it limits the results of Dr. Slade’s work in large measure to the individuals he comes directly in contact with. It was the more desirable to do this because his converts were to be men of position, and their influence, added to that of the doctor, except for the check, would have produced a tempest of excitement. As it is, the doctor was permitted to do a very quiet but most effective work, the excitement due to the marvels wrought through him has been a minimum, and the course of safest progress—by individual conversion—has been admirably maintained.

It is generally assumed by Spiritualists that the only prerequisite to mediumship is an adapted organisation, and that the qualities that constitute this adaptation are rare. Now I firmly believe that the organism, or material side of the case, cuts a much smaller figure than the “conditions,” general and specific, that surround the undeveloped sensitive. Not one in a dozen of those who are “mediumistic” is desired or chosen for active work. There are thousands who “see” a little, are “impressed” now and then, or once in a while “controlled”; but taken all in all, their ability to communicate, when summed up, is only a source of annoyance, even to themselves. I take it that the word “development” has a much wider significance than is related to the organism; just as the “laws of control,” of which Spirits tell us, mean something far beyond their dynamical relations. In fine, I believe that the physical is, indeed, seldom an obstruction to the spiritual. The hindrances are nearly always mental. The same phases of mediumship, including materialisations, now observed, run down all along the line of historical record, and cease only because history is voiceless. Why these intermediate periods of spiritual silence, covering centuries of time?

It seems essential to ultimate progress that now and then a veil should be drawn between the two worlds, that the human, or embodied, mind may properly digest the alien pabulum. Periods of spiritual influx give birth and impetus to new lines of thought. But they are also apt to foster superstition. When the movement has received the force necessary to the solution of the problems with which it is freighted, the spiritual powers gradually withdraw, and the aggregate mind then passes through certain now clearly recognised changes, in their order expressed by scepticism, denial, pessimism, nihilism.

But the whirling of time sets all things right. In the divine economy of the universe there is no such word as “mistake.” Wherever there is a need there will be a supply—this not always in a human, but a spiritual sense. Slowly, but surely, human passions, under Spirit guidance, are turning into gentler thought-lines, and when in the wisdom of this beneficent over-soul the spirit of doubt shall have performed its appointed work, it will be withdrawn from the stage, and replaced by spiritual blessings.

Progress knows no royal road. You cannot cheat it with “short cuts.” Freedom resides not in constitutions engrossed on parchment, but in man’s development. The parchment is but an expression of development; and unless it be this, in natural order, it is only an instrument for mischief.

It is ever an unthankful task to dispel illusions. The hope of a scientific Spiritualism has lured many into giving expression to their belief in the manifestations who would otherwise have held their peace. Science is the bride of the nineteenth century. Over-much petting has made her fastidious, not to say conceited. The tributes laid at her feet she receives with a mien bordering on the insolent. To-day this much-favoured beauty has only words of scorn and contumely for the truth that Spiritualist “authorities” would force on her. By-and-bye she will surely condescend to take an interest, and her baffled desire for dominion in this perplexing realm will be the victory of Eternal Spirit over Soulless Matter.

SPIRIT IDENTITY.

To the Editor of “LIGHT.”

SIR,—If there is anything more likely to promote belief in Spiritualism than another, it is proofs of Spirit Identity such as are given in the excellent book of M.A. Oxon, and in the fifth number of “LIGHT.” It is said that most interesting cases of the kind occur at private séances, of which those interested in Spiritualism beyond those circles know nothing. Why should that be? It seems extremely exclusive and selfish where so many are eager for a gleam of light in the all but impenetrable darkness which invests Spiritualism. Could not such cases be published without names, if that should be desired, on their genuineness being vouched for by any well-known and reliable Spiritualist, as the late Mr. Coleman did for an anonymous pamphlet upon Spiritualism published some years since? The utter untruthfulness and silly nature of the very great majority of Spirit messages, as well as the falsification of names, have to my certain knowledge induced many who were at one time very enthusiastic Spiritualists now to regard it with indifference if not aversion. I believe that cases of Spirit Identity are the antidotes to Materialism and the uncertainty of a future state; if so, why are they withheld?

SENEX.

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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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.

Many of our friends will remember a series of communications entitled "Spirit Teachings," which appeared a few years since in the pages of one of our contemporaries. They were made up of selections from a great mass of matter automatically written by "M.A. (Oxon)," and excited considerable interest. We have pleasure in stating that a second series of these "Spirit Teachings" has been placed in our hands—which are certainly not less valuable than the first. These we propose to lay before our readers, and shall publish the first instalment in our next issue. Further instalments will be given at intervals of about a month.

Under the heading of "Facts in Personal Experience," we propose to give an occasional column, recording incidents, briefly stated, which have occurred within the actual knowledge of the writers. Names and addresses of the contributors need not be published, but they must be furnished to the editor as guarantees of good faith. We do not want startling stories, which, however truthful, will be too marvellous for general acceptance; but brief, unvarnished narratives of personal experiences, just remarkable enough to arrest attention; not strong meat, but food for babes in Spiritualism. Will our friends help us in the matter?

"A periodical devoted to the propagandism" of various rumours detrimental to Spiritualism has been making some sort of amends for this by publishing a list of distinguished Spiritualists, with which, no doubt, its readers will be edified. It is true that the motive for this advertisement is not so friendly as we could wish; but the fact remains, and the little slur cast on the authenticity of our catalogue is one that it is easy to meet. Only ignorance itself could throw doubt on the claims of the late Emperors of Russia and France to be included amongst eminent Spiritualists. Perhaps our contemporary intends a quibble on the word Spiritualist. If he will refer to the now historical paper from which this list is extracted, the memorial to the Government, lately presented by the B. N. A. S. to the Home Secretary, he will find that the eminent persons, some of whose names he quotes, are mentioned as "among those who have investigated and satisfied themselves of the reality of some of the phenomena of modern Spiritualism." It is in this sense that we claim them as included under the broad designation of Spiritualists.

The late Emperor of Russia, Alexander II., not only held repeated, we believe we may say frequent, séances, but it is notorious that the great act of his life, the Emancipation of the Serfs, in memory of which he bears the proud title of Alexander the Emancipator, was undertaken and carried out in obedience to advice received through a medium. The late Emperor Napoleon, it is equally well known, received Mr. Home at his Palace, and together with the Empress Eugénie expressed his complete satisfaction with the phenomena he witnessed, as well as with the messages purporting to come from his late uncle. The pages of *Truth* lately bore witness to this well-known fact, and Home's "Incidents of my Life" furnishes any direct evidence that is required. We believe that Mr. D. D. Home possesses substantial proof of the satisfaction of these distinguished men in the shape of valuable souvenirs presented to him by each.

The truth is that, but for the enormous difficulty of getting eminent men to allow themselves to be made the target for this sort of public attack, our list might have been very

largely extended. But men with names and reputations to lose, see no reason why they should expose themselves to needless public assault, and are always unwilling—as others must be, to a certain extent unable—to produce documentary or oral evidence at the request of every person who may choose to ask for it. Hence, various names were left out of a list, which, though far from complete, is one of which any movement may well be proud.

Authorities, sacred and secular, differ as to the character of Spiritualism. While the *Times*, once called our "leading journal," treats it as a waning delusion, the *Rock*, which is also, in the estimation of a certain party in the Church, a leading journal, will not have it so. A correspondent in its last issue but one makes it abundantly clear that he knows more than the *Times* leader writer did; which is not, perhaps, saying very much. He puts it on record that Spiritualism, though, from his point of view, a device of Satan, is not by any means a delusion and is certainly not on the wane. On the contrary, it is in full vogue and much used by priests and necromancers. Considering that the *Rock* is the organ, if not of the priestly, still of the parsonic school, the admission is significant because the word "priest" is thoroughly a Prayer Book one, and is capable of much wider application than the *Rock* means to give it. Some persons even think that parson is only priest writ large or writ with a difference. The *Rock* correspondent is quite right. Spiritualism is much practised by priests, parsons, *et hoc genus omne*. Possibly it is practised by necromancers too, if there are any such people about. But we are quite sure as to the parsons.

It has frequently happened to us that we come upon Spiritualism in unexpected places. This month's number of *Macmillan's Magazine* forms a case in point. There is a story called "Lost," which must have been written by a thorough Spiritualist. The language employed, which is weird and ghostly in the extreme, indicates that the author is posted up in all the mysteries of our science. The narrator of the story is supposed to be a wife who has passed to the other side. The disembodied Spirit—or rather the Spirit that has assumed the more ethereal vestments of its new body—watches over the husband and the child left behind, and cannot at first recognise its own isolation from them produced by exemption from the accidents of materialised existence. The husband goes to weep over the body of the wife, and this is how the latter describes what she sees in her new condition:—"The door opened, and the man who had been weeping below entered, and suddenly I remembered and knew my husband. His face was sad and pale, his eyes were dim, his head was bent, but he raised it for a moment as he entered, and looked nervously round the room. I held out my arms to him, but he passed me by, taking no notice; I called him by his name, but he did not hear me. He went up to the bed, and, kneeling down, took the handkerchief from over the dead face; step by step I went forward to look at it. It was my own! 'Ah! no, no, no!' I shrieked, 'it is not I! I am here beside you, my husband! Oh! my love—my love—it is not I! I am here! Look at me, speak to me—I am here!' but the words died away, and he did not hear them, and I knew that sound had gone from me for ever." It is not necessary to remark how often Spirits newly emancipated from the flesh thus describe the strange sensation of gazing upon the tenements they have left behind, and picture the difficulty of realising at first the fact that they are emancipated.

Then the departed wife begins gradually to exercise her power of impressing the husband who is still imprisoned in the gross material body. She adds: "I would say strange words to him as he slept—words that in life I had never said, so that he might know there was a meeting-time yet to come, for of that I dared not speak; but he would not hear them. 'Come to me in my waking hours,' he cried; and I could make no sign, no response. It is only in dreams that the dead have power over the living, for theirs is the land of which the living see only fitful gleams in their sleep—a land where, to the living, all seems, and nothing is, and nothing earthly has an abiding place. 'It is only a dream,' he would cry out in his despair; 'it means nothing, it is only the fevered picture-making of my own brain.'" The assertion that the departed only influence in dreams those they have left behind is simply a concession to the exigencies of tale-craft. The writer clearly knows better.

Then again with reference to the relations between the body and spirit. Who but one of us could have written as follows?—“The body is but a mere accident, a chance garment flung aside and dropping to decay when no longer strong enough to hold the soul it covers; a refuge in which for a time we take shelter and use human symbols to do our work and say our say; a place of lodging for that which has been and is for ever, and which, while it stays in the body, is fed and strengthened and beautified, and then goes forth again, or is weakened and starved and disfigured, and at last is scattered to be gathered up no more. Was it not my soul you loved, dear, and that is not sleeping in the dead woman? Life was not only in the beating heart and aching head, but in the hurrying feet and tender hands and the little eager fingers, in every atom of flesh, and from every one of these it has gone forth and waits till you shall choose whether eternity shall be ours or not. . . .” We will not spoil the interest of our readers by telling them how the title is bound up with this last sentence. We have said enough to lead them to the pages of *Macmillan* itself, which shows symptoms of conversion to Spiritualism second only in completeness to that which came over the *Cornhill* in Thackeray's time.

MR. COOK'S ADDRESS TO THE B.N.A.S.

To the Editor of “LIGHT.”

SIR,—It is to be noted that all, without exception, who took part in the discussion which followed the reading of Mr. Cook's paper before the B. N. A. S. quarrelled with his usage of the word *Science*. As Mr. Cook entrusted the disposal of his MS. to me, and as I am tolerably familiar, through correspondence, with his general views, perhaps you will permit me to reply on his behalf to these objectors, seeing that it will necessarily be some weeks before the author's own reply can reach us.

Mr. Cook, then, I take it, did not use the word “*Science*” in a loose or in a restricted sense. He did not mean by the word only “Materialistic” science—whatever that may be—or only the physical sciences, or the biological sciences. He meant that the scientific methods, and the scientific spirit, as shewn in every science, from psychology and sociology downwards, are quite inadequate to deal with the manifestations of what is called Spiritualism. Science is not a mere aggregate of facts—or Spiritualism would rank among the chief of the sciences; it is an orderly collection of facts, the important element being the *order* and not the facts. There was a large collection of chemical facts before the time of Priestley and Lavoisier; but there was no science of chemistry until the nature of gases and the invariability of weight were ascertained. We have now an immense aggregate of meteorological facts, but hardly yet a science of meteorology. Science is organised knowledge; it implies a more or less complete acquaintance with the whole or part of the conditions affecting any given phenomena. Now this is just what Mr. Cook says we cannot have in relation to spiritual phenomena. We know something of what appear to us to be the facts, but of their causes and conditions we know, and can at present know, nothing whatever. For us to construct a science of Spiritualism would be as preposterous as for a dog to construct a science of universal history. The dog has hardly any facts to build upon: he misinterprets the true significance of what he does see: he is utterly unable to comprehend the real nature of what is going on before him. For even if he has within himself some standard by which to judge of the morality of some simpler actions, how can he possibly comprehend the subtler questions of ethics, the nature of social intercourse, or of political life?

But it may be said, though a dog cannot construct a science of history, he can form some kind of a science, by observing the actions of his master in relation to himself, and in just such a way can we construct a science out of our observation of spiritual phenomena. When, for instance, his master goes out with a book in his hand, the dog learns that he must not accompany him because he is going to church. When the servant approaches him on Saturday afternoon with unaccustomed endearments, the dog knows that it is his wisest course to run away, because he is going to be washed. But he has no conception even of the final cause of the washing, and much less of the immense power symbolised by the book in his master's hand. Now I imagine Mr. Cook would not deny that we might organise a body of knowledge on the canine model. But it would be ridiculous to call such a mass of empirical sequences “Spiritual Science.” We cannot make things spiritual by calling

them so. Mr. Cook would maintain that behind this so-called science of Spiritualism there lie the actual spiritual verities, which we cannot explain by any earthly analogies, nor represent to ourselves by any stringing together of ingenious similes.

Of course Mr. Cook's position is essentially that Spiritualism is Religion. I do not imagine that Mr. Cook would say that it is a religion to be classified with, and discriminated from, other religions—Buddhism, Mahomedanism, Christianity, &c., but that the present movement, called Spiritualism, is a manifestation of religious, or, if you prefer the term, of ontological truth. I do not suppose Mr. Cook's position will find many supporters in this country. Here the Swedenborgian conception of things spiritual is far too deeply rooted. That conception is that the things which are not seen are only extensions or copies of the things which we see; that all things in the heaven above and in the earth below, and in whatever there may be lower yet, must submit to be measured by the mind of this or that proficient in phenomenal science. But to any who may be too ignorant or too modest to rest altogether contented with such a view, I commend Mr. Cook's pamphlet, published in this country last year, “*The Rationale of Spiritualism*,” which forms, properly, an introduction or supplement of his paper read at Great Russell-street.

Lake Hotel, Keswick.
April 24th.

FRANK PODMORE.

PURE DIET.

To the Editor of “LIGHT.”

SIR,—I observe there has been a controversy in your columns as to Vegetarianism, turning pretty much upon the meaning of pure food.

Without going into the physical characteristics of purity or cleanliness of food I wish to say a few words as to moral purity with reference to the eater. The word “*purus*” in Latin is often applied to being unstained with blood, being free from blood-guiltiness; and I have always considered that the moral arguments should be, to that numerous class who think more of mental or soul purity than of mere physical purity, by far the most important.

Purity of soul, I believe, cannot co-exist with the practice, either direct or indirect, of cruelty to any sentient beings, and if the advocates of flesh-eating would go and observe and reflect upon the horrible cruelties practised so extensively upon the highly-endowed creatures used by them for food, the terrible abominations connected with the transport of animals, and the tortures of the slaughter-houses, farm yard and kitchen, they would, it is to be hoped, cry out with Iphigenia in Tauris, “Save us from blood-guiltiness.”

How can purity of soul exist with those who become parties to all these horrors for the mere sake of gratifying a sensual appetite, or in thoughtlessly following out habits which have descended to them from a long and remote line of more or less barbarous ancestors?

If it can be proved to any rational mind, as it has been done over and over again, not only by scientific and physiological arguments, but by the yet stronger proof of facts and observation, that flesh diet is altogether unnecessary, how can any person with a sympathetic heart, desirous of possessing a soul “pure of all offence,” make him or herself a party to these unnecessary cruelties? I take it that the essence of moral purity is love, sympathy, and the firm desire to avoid and prevent all unnecessary pain and suffering to any sentient being; the morally impure man is he who sacrifices other beings for his own selfish and misunderstood interests.

The physical effects of gross feeding and luxury in deteriorating the body are well-known, but I think the effects of it upon the soul—the new body, which is daily in process of being made—and upon the immortal spirit are of far higher importance; and it has been the invariable practice of the greatest minds of our race—those who brought, by a sound system of diet and discipline, both body and soul to the highest state of perfection—ever to shun cruelty and blood-guiltiness, and consequently flesh-eating.

As the ancient Egyptians were advised “to love letters,” and the God “would make the beauty of them to appear on the face,” so I am persuaded from all experience that a pure diet of fruit, cereals, and vegetables will, to all who try them, according to a rational plan, persevered in for a sufficient time, manifest its effects by a wonderful increase of beauty, not only in the face but in the heart and in the soul.

A. J. C.

Lucerne.

DR. MACK AND THE FLETCHERS.

To the Editor of "LIGHT."

[We have been urgently requested, "as an act of justice," to give insertion to the following letter—and we have yielded to the request, only regretting that the letter occupies more space than we can well afford to spare.—Ed. "LIGHT."]

SIR,—As the story of Dr. Mack's connection with the Fletcher case has not been hitherto told, permit me at the present moment to tell you some facts respecting all that I know of a case that has entirely divided the opinions of many respectable Spiritualists as well as others. I have recently had an interview with Dr. Mack; heard these facts from his own lips; and repeat them in his own words:—

"In 1879 Mrs. Fletcher was living at 22, Gordon-street, W.C. Under a deed of gift she obtained possession of certain property belonging to Mrs. Hart-Davies, who shortly afterwards went to Tours, in France. Mrs. Hart-Davies previously to this time had been living on tolerably good terms with her husband, Mr. Hart-Davies. On her return from Tours she made up a party—consisting of herself, Mr. and Mrs. Fletcher, Captain Lindmark, and a lady whose name I do not mention—to go to America. During the voyage she felt that the previous friendship between her and the Fletchers had disappeared, and after reaching America the lady, whom I will call X., solicited me to assist in getting rid of her. This lady first introduced me to Mrs. Hart-Davies, and this was the first I ever saw of her. Mrs. Hart-Davies then complained to me that she was without property. I asked her under what circumstances she parted with it. She said that her mother, through the Fletchers, had told her to give it up, join them, and live in common. I used the expression, 'It is all humbug; your mother could have told you no such thing.' I told her to ask for the property, and if she could not get it, then I would advise further with her. She appealed to me in the first instance, as an American, to succour her. Meantime, I consulted with Mr. and Mrs. Horne, of Saratoga, to secure means to procure her rights. The result was that Mr. Horne invited her to his house; and to make their house her home. I had previously known Mrs. Horne, but the Fletchers did not know either of them. Mrs. Hart-Davies accepted, and demanded her property from the Fletchers. She only received 25 dollars from Fletcher to pay her expenses to Saratoga, and all arrangements were made. Mrs. Hart-Davies started with the Hornes for Saratoga, where she was going to be a guest of the Hornes. By previous arrangement with Mr. Horne, I joined the party in the train. I went into another part of the train, and walked along the cars till I saw them. I then declared my plans to Mrs. Hart-Davies. At North Adams we broke the journey for luncheon; and it was finally agreed that Mrs. Hart-Davies should return to Montague, about two miles from the camp. At Montague, a power of attorney was produced, authorising me to get Mrs. Davies' money, jewels, and other property from the Fletchers. She also got a search warrant, with a list of her jewels attached, amounting to about 48,000 dollars cost value. This search-warrant was placed in the hands of the deputy-sheriff of the town, who was to bring the Fletchers and property before a magistrate to be dealt with according to law, in case the power of attorney failed. I went with the deputy-sheriff, and found Mrs. Fletcher, who referred me to her husband. I found him at breakfast; told him the nature of my business; and strongly advised him to give up the property peaceably and quietly, so as to save public scandal. I told him of the officer with the search-warrant, to take him and the goods, unless they were duly surrendered to Mrs. Hart-Davies. Fletcher looked over my power of attorney, read it carefully, and he decided to give up the property. He said 'he was tired of the darned stuff, and wanted to get rid of it.' I left the breakfast-room, went up with Fletcher into his wife's room, where Fletcher, in her presence, handed over to me certain quantities of jewellery, some money, and a bill of exchange, some of which she helped him to find in the chest of drawers. He made a schedule of the property and passed it over to me, consisting of one diamond heart, two diamond earrings, Oriental pearls, &c. He said: 'I cannot hand you more; I have not got it here. I do not know what Mrs. Hart-Davies really wants. There are some jewels, rings, &c., that she has given me personally.' I told him that I could not tell him, but that there was a schedule of jewels attached to the warrant. The officer with the warrant was outside the bedroom door, and the officer, at my request, allowed Fletcher to see the schedule, in order that he might identify the property. So I opened the door, and told the officer that Fletcher would give up the property, without his services being called into requisition, but if he would kindly allow Fletcher to look over the schedule, and see what was wanted, to do so. The officer pulled the warrant out of his pocket, and gave it to Mr. Fletcher. He looked over it, and said, 'Yes, yes, all right; I will give you an order to bearer to go down to Lawrence, and get the box containing the jewels.' The order was given, and placed in the hands of the sheriff, who returned with the box the next day. Mr. Fletcher opened the box, picked out the jewellery, and separated his wife's from that of Mrs. Hart-Davies. He made a schedule (No. 2), and passed it over to

me with the property, and also a letter to Mrs. Davies, expressing his willingness to give up the property; whilst he expressed his surprise that Mrs. Hart-Davies did not ask for it herself. I made a report to Mrs. Hart-Davies of my success, and she made out another schedule of wearing apparel, &c. The previous schedule had been for jewellery alone. Mr. J. W. Fletcher and the lady (X.) filled a large trunk full of articles, and handed them over with a schedule. Mrs. Hart-Davies then made a fourth schedule, indicating further wearing apparel. Mr. Fletcher said that 'Susie (his wife) would not let him give up any more,' and further stated that the matter had leaked out in camp, and his friends had told him to take legal advice.

"I then left the camp, and gave the jewellery to Mrs. Hart-Davies. I took the wearing apparel indicated in Schedule No. 2 to Boston, where she joined me on the following day. She then consulted lawyers and detectives, and placed the matter in their hands. It was now entirely out of my control. The jewellery was placed in the Boston Safety Deposit Co.'s vaults for safe keeping by Mrs. Hart-Davies. She was advised to go to Lawrence and procure a search-warrant. I accompanied her. The house of Mrs. Fletcher's mother was searched; and Mrs. Hart-Davies and myself returned to Boston unsuccessful. The detectives reported that Captain Lindmark and Mrs. Fletcher had left camp for Boston, but did not know where they were located. But Fletcher stopped at Lake Pleasant, watched by detectives. They succeeded in tracing Fletcher, who had left camp with the lady (X.) and the baggage, to the apartments in Boston occupied by Mrs. Fletcher. Mr. Fletcher and the lady then located themselves in this house in Boston. The detectives got out a search-warrant next day, and the result was that some more property, chiefly underclothing, with Mrs. Hart-Davies' initials, was seized. The case against Mrs. Fletcher in the police-court, of which a full report has appeared in print, was adjourned from time to time, pending which offers were made to compromise, failing which I was sued as well as Mrs. Hart-Davies for 10,000 dollars by Mr. Fletcher, and I was also sued by Mrs. Fletcher, in her own name, for having obtained jewellery and so forth from J. W. Fletcher, under false pretences. Warrants were issued for my arrest on the ground that I was going to leave the State. This I resisted, and claimed a hearing before a commissioner of insolvency, and offered to prove that I did not then intend to leave the State. Pending the investigation, offers by Mr. Fletcher and his wife were again made for a compromise, and for this purpose, I was released on my own recognisances in 40,000 dollars, to attend myself at a future date for further examination. Now, I was released for the purpose of trying to effect a settlement between the parties. This was done, and agreed to by the solicitor for Mrs. Hart-Davies, who was not present, and Fletcher's party. This was reduced to writing. Mrs. Hart-Davies had previously instructed her solicitor to make any arrangement he thought proper. When this agreement was all completed and signed, I asked Mr. Ives, Mrs. Hart-Davies' solicitor, that in case Mrs. Hart-Davies dropped the action in the police-court against Mrs. Fletcher, would all other actions against Mrs. Hart-Davies and myself be also dropped and abandoned? Mr. Ives asked Mr. Bradley and Mr. Mahan, Fletcher's solicitors, if that was the understanding, and they said 'Yes, unequivocally.' Mrs. Fletcher turned round, and joined, saying 'Yes, certainly.' Upon that we separated. I presented to Mrs. Hart-Davies the same evening Mr. Ives' letter with accompanying schedule of dresses, to be sold to Mrs. Fletcher, Mrs. Fletcher agreeing to surrender the balance of the property in London or elsewhere. Mrs. Hart-Davies complied with the terms of the agreement as far as she was able at the time, but owing to some of the details not being properly understood, the fulfilment of the bargain was not carried out that day as was agreed upon. Mr. Ives, living at Salem, about 17 miles from Boston, and having gone home, it was necessary for me to see him to clear up the misunderstanding. I did so. Meanwhile, the goods that Mrs. Hart-Davies had packed in trunks she had left in charge of a gentleman in Boston, and I returned with a letter from Mr. Ives with instructions to a solicitor, Mr. Bicknell, informing him that he was busy with court matters in Salem, and requesting him to attend to this case on the part of Mr. Ives, in his name and stead. Mr. Bicknell advised Mrs. Hart-Davies to furnish me with a power of attorney to come to England to secure the balance of the property, and she would follow in a short time to identify it. The goods that were for Mrs. Fletcher were left with a gentleman by approval of Mr. Bicknell, and I came away to London, where I was joined shortly after by Mrs. Hart-Davies, who then informed me that she not only left behind the two boxes of clothing, &c., with the gentleman, but that she had entrusted him personally with all her jewels, and after a long correspondence and many threats, the gentleman sent the things two months afterwards to Mrs. Hart-Davies. I had tried by various means, telegraphic, &c., to know if I was wanted in Boston, but got no answer. Therefore, I concluded that, as far as I was concerned, the matter was all settled according to agreement. Instead of which I found by newspaper report that I was not only defaulted, but that a warrant was out against me for stealing the very jewels (Schedule 1) that Mr. Fletcher had given up to me at my first interview with him, as I have previously described. I also learnt from newspaper

reports that Mrs. Fletcher was returning to England to prosecute Mrs. Hart-Davies and myself. I introduced Mrs. Hart-Davies to a solicitor in London, Mr. Ahrahams, whom she instructed without my consent or advice. The rest of the story is familiar to you."

I trust that a careful consideration of these facts will be sufficient to prove that Dr. Mack's motives from beginning to end of the affair have been disinterested and straightforward; and that it has not been his fault that the whole matter has not been arranged amicably, and with due regard to the rights of property. Dr. Mack concluded:—

"Mr. Fletcher's attacks on myself and friends are utterly harmless; as my memory of the conversation with him, when he gave up the property enumerated in Schedule 1 is decisive of the whole matter, and shews that at one time, at least, he was willing to give up the property."—Your obedient servant,

A FRIEND.

MR. IRVING BISHOP.

To the Editor of "LIGHT."

SIR,—I have received a letter from Mr. Irving Bishop, wherein he tells me that he thinks I wrote my letter to "LIGHT" a week ago whilst labouring under a wrong impression regarding his visit to Glasgow, in 1879. He encloses me several eulogistic testimonials from various people, extracted from the Glasgow papers at the time. I should be sorry to do Mr. Bishop any injustice, but I had seen these all before, and naturally my impressions were not taken from these conventional testimonials, as much alike as the notes of so many cuckoos, and absolutely valueless, so far as the investigation of Spiritualism is concerned; but rather from some articles given in the *Glasgow Herald* paper, and of which a sort of *résumé* was published in the *Spiritualist* for March 16th, 1879, to which Mr. Bishop can refer if he likes to do so.

It is not very likely you can find space in your valuable columns to publish these extracts; but I would refer such of your readers as are at all interested in these so called *exposés* of Spiritualism, to Mr. Algernon Joy's pamphlet containing his correspondence with Messrs. Maskelyne and Cooke, on the occasion of their being obliged to acknowledge their inability to accept his offer of £1,000 to give their *exposés* in any private house and under the same conditions as any spiritualistic medium, instead of on their own premises, and surrounded by the tons weight of machinery necessary for their use whilst giving their conjuring exhibitions.

It seems to me that Mr. Irving Bishop and Messrs. Maskelyne and Cooke are co-partners in the same *métier*, and that Spiritualism is part of their joint stock-in-trade. Mr. Joy's pamphlet can be had at the B. N. A. S., 38, Great Russell-street, Bloomsbury. Price 2d.—Yours, &c.

F. J. THEOBALD.

KABBALISTIC TEACHINGS.

To the Editor of "LIGHT."

SIR,—Having read "An Explanation by a Kabbalist" in your last issue, will you permit me to point out a statement made by "F.K." which is not, I believe, in accordance with the Kabbalistic teachings.

He says: "Souls in the commencement of their volitional career are not cast out, but by self-will tear themselves away from the Divine Being."

Assuming that he means by the Divine Being the En Soph and not the first Sephira, I would remark that, according to the Kabbala, the En Soph, in order to become manifest, sent forth the Sephiroth. All was done in the greatest harmony and peace.

The souls existent in the Sephiroth, and one with the En Soph, had no self-will by which they could tear themselves away and enter on their career in matter.

They are entirely obedient to Him as being part of Him, and by His will alone existent individually.—Yours faithfully,

Ashfield, Bridgwater, Somerset.

KETHER.

The judgment in the Fletcher case will take no one by surprise; and the probability is that it will do a great deal of good. Spiritualism may be perfectly true, and the time may come when it will be right to take the advice of "Spirits" about such delicate and dangerous matters as the relationship of individuals and the transfer of property; but the time has not yet come; and if Spiritualists learn to be more sober-minded, discreet, and self-reliant, Mrs. Fletcher will not suffer in vain.—*Truthseeker*.

Ordinary readers of the newspapers, even of such newspapers as the *Daily News*, know Spiritualism only through the poor basket of garbage which is allowed to appear. It is as though the world were informed about the Church only through the law courts, and by means of clerical libels, larceny, and divorce. "The offence is rank." A little while ago, everyone noted the little record of the death of Mrs. S. C. Hall; and delightful things were said of her. But what newspaper told the truth about her—that Spiritualism was the most cherished thing in her life?—*Truthseeker*.

OUR CONTEMPORARIES.

"The Spiritualist."

Our contemporary suggests that the religious aspects of Spiritualism pre-eminently deserve attention, and asks: "Why have we no organisation devoted to works of charity and self-sacrifice? How is it that more of the devotional aspect is not presented publicly in Spiritualism? Why are not more good feeling and personal self-sacrifice brought to bear in the softening down of internal dissensions?"

The second part of Mr. Podmore's paper, "A Sixth Sense," is given in the current number, and, as was suggested in a notice of the first part which we gave in "LIGHT" for April 16th, the "Sixth Sense" referred to is clairvoyance. Mr. Podmore's paper is largely a criticism on the late Serjeant Cox, who, it is stated, "Assumes the existence of a Sixth Sense," while the writer of this paper remarks that, "The only apparently analogous indications of an unrecognised sense which Serjeant Cox can find among the lower animals, appear in the light of recent discoveries to be susceptible of an interpretation which will do nothing towards advancing his theory." An attempt is suggested towards solving the nature of "soul perception," or clairvoyance, by assigning to "the semi-circular canals in the internal ear," which are filled with a fluid in which floats a membranous lining, the function of receiving and registering the whereabouts, the "where is it?" of sensations received by the body; but Mr. Podmore remarks: "It is obvious that no impressions derived from the semi-circular canals will explain the facts of clairvoyance. . . . But after all, the real difficulty is not to find organs for one new sense—the semi-circular canals were well-known to physiologists long before their functions were suspected—nor yet to find a medium for conveying impressions from external objects to our sense organ, when found. The real crux is to account for the fact that the perceptions of this hypothetically new and untried sense are, to all appearance, just as intuitive and as independent of any conscious process of inference and comparison, as are the perceptions of vision and touch. It is no doubt this seeming immediateness of the perception that has led Spiritualists to adopt the view that the perception is spiritual."

"The New Heaven and the New Earth" forms a topic for a pleasant and poetical article, from the pen of Catherine Woodforde.

"The Medium."

Clairvoyance forms the subject of an article described as by "Humnur Stafford," which, if the enigmatical utterance of the editor means anything, promises, in its continuation in future numbers, to prove of much interest. The editor says:—

"The paper on 'Clairvoyance,' by 'Humnur Stafford,' is full of instruction, and the gems are chiefly in the portions to be published in future issues. Many of our readers need not be told the source of these able papers, and their appearance in these columns may be regarded, by kind and solicitous friends, as an indication of good news respecting a most valuable instrument in the cause of Spiritualism."

In the first instalment we are only treated to an historical review, which, no doubt, will prove of interest to those who know but little of clairvoyance, either ancient or modern.

A correspondent, over the signature "A. Moore," describes the cure of a tumour, through the mediumship of Mrs. Olive; and "C. L. W." writes that a clairvoyant tells him:—

"That on her opening the door of a cupboard, where sundry comestibles are usually stored, she saw a black figure like an animal about the size of a large cat; it was on the shelf and appeared to be enveloped in some kind of drapery, all black. This creature has been seen in other parts of the house by the same person, on the stairs, in the dining room and the kitchen in broad daylight. It always seems about the same size and vanishes on approach."

An examination of some butter in the cupboard, after a subsequent visit "of this interesting visitor," shewed the presence of teeth marks upon it similar to those that might be produced by child's teeth, and "C. T. W." says: "I should like to know if the theory of 'elementary' Spirits can assist in the elucidation of this domestic mystery. The cupboard has been carefully examined, and no aperture apparent for the escape or ingress of any rat or other animal is visible."

"The Herald of Progress."

"The Cornish Exile" concludes his contributions from the letters of Pliny the Younger, quoting a letter of the Emperor Antoninus, A.D. 152, as apropos of a lately expressed opinion that Spiritualism is a vice needing to be suppressed by the strong arm of the law. Antoninus, writing upon complaints made to him against the early Christians, says:—

"Many persons have likewise consulted me, and I have returned the same answer to them all; namely, that if any one accuses a Christian, merely on account of his religion, the accused person shall be acquitted, and the accuser himself punished."

On this declaration the "Cornish Exile" thus enthusiastically comments:—

"Bravo! Antoninus. You are, dear sir, more worthy of

Earth and Heaven than ninety-nine out of every hundred Christian princes, who have lived since your day."

The question of "Christian," as applied to Spiritualism, is discussed in the leading article, in which it is said:—

"To the use of the word 'Christian' there can be no solid objection, since it is claimed by all our inspired teachers that the teachings of Jesus Christ and those of Spiritualism are identical."

The quarterly financial statement of the *Herald of Progress* is given, but we can make nothing out of it. It certainly needs explanation.

"The Banner of Light."

Mr. William Eglinton has been holding thoroughly successful séances in Rhode Island, and at various places in the State of Massachusetts, the phenomena consisting of writing upon a card enclosed in a box, materialisation, and the ordinary occurrences that transpire at this medium's séances.

Announcement is made that Mr. F. O. Matthews intends visiting America in July, which will be news to his London friends, and a cordial commendation of Mr. Wallis, who is also about to visit America, is given to American Spiritualists in Mr. J. J. Morse's regular London letter.

One of the features of the *Banner* is a department devoted to the recording of messages from Spirits, received at the Free Circle-room of the *Banner* publishing house, and the issue before us gives a number of corroboratory letters, which attest the correctness and truth of the messages by the identification of the communicating Spirits, as detailed in the correspondence printed.

A new journal, *The Spirit Telephone*, published in Baltimore and edited by Washington A. Danskin, is announced.

"Mrs. C. L. V. Richmond has a Bible class which meets every Sunday morning, when the lessons are given out by the guides," and it is said an entirely new light is shed upon the Book by the teaching of the "controls."

An interesting account of the progress of Materialism in San Francisco is contributed by Mary F. Snow, from which we learn that the "Children's Lyceum" is one of the main elements in the success of the cause. Its regular meetings, the weekly re-unions of its leaders (teachers), and the establishment of the *Lyceum Monthly* are all presented as features which commend themselves to Spiritualists everywhere.

"The Religio-Philosophical Journal."

The thirty-third anniversary of Spiritualism was duly celebrated at Chicago, the meetings being held in the West End Opera House, which was crowded to repletion. The usual exercises of speech, song, recitation, and music, were engaged in, and at the evening meeting the "Fire test" was given by the Spirits controlling Mrs. Suydam-Townsend, which is thus described:—

"A common kerosene lamp was on the stand before her, in full blaze. She handled the chimney with perfect impunity; rubbed it on her face and arms; held her hands and arms in the full blaze of the kerosene, which was poured upon the stand and ignited, and as a further test put burning tapers in her mouth, yet she was not burned in the least. The test was a success, and created a decided sensation among the large and intelligent audience who had assembled to witness the evening exercises."

Referring to an alleged exposure of Mr. Eglinton in Boston, it is stated that: "The exposer does not expose. He sees too much in the dark, bungles about the medium's way of support in the air, while pretending to float, and shews general ignorance and assurance. Let Mr. Eglinton keep on the even tenor of his way, acting in all honour and sincerity, sitting only under strict test conditions, and we hope his real merits as a medium will make him useful in this country."

Mr. George A. Fuller describes a successful séance held with Mr. Eglinton, closing with these words: "It seems to us that Mr. Eglinton is destined to do a great and good work while he remains in America. His organism is such that he is enabled to encounter the chilly atmosphere of skeptics, and submit to stringent test conditions. Many will, undoubtedly, through his medial powers be brought to a knowledge of spirit communion."

QUEBEC HALL.—The subject of Mr. MacDonnell's lecture on Sunday evening—"Lord Beaconsfield"—drew an intellectual audience, in which the political element was strong, though not much expressed. Some capital speeches were made in reply, one being completely opposed to the lecturer.—J. M. D.

MR. J. J. MORSE'S APPOINTMENTS.—London, Sunday, May 8; Goswell Hall (see advertisement on last page); Liverpool, Sunday, May 15; Ladbroke Hall, Sunday, May 22; Northampton, Sunday, May 29; Keighley, Sunday, June 19; Stamford, Sunday, July 24.

HEALTH IN RELATION TO MEDIUMSHIP.—Mr. J. J. Morse is preparing a paper to be read at the B.N.A.S. Discussion Meeting, on May 16th, and he would be obliged if all who are mediums would correspond with him as to their experiences of mediumship in relation to health, both of body and mind. For convenience Mr. Morse has prepared a tabulated form, which will be sent post free on application. Address him at "LIGHT" office.

DALSTON.

On Thursday evening, the 28th ult., the Dalston Association of Enquirers into Spiritualism held its regular special monthly séance, the medium retained for the occasion being Mr. W. Haxby. The members and their friends assembled in fair numbers, and shortly after 8.30 p.m. the circle was formed. Various phenomena occurred, and the sitters, at the close of the meeting, expressed a strong desire to have another séance with the medium, which will, in accordance with that desire, be held on the last Thursday in the present month.

GOSWELL HALL.

On Sunday evening last Mr. W. Wallace occupied the platform, and spoke for a short time on the following passage: "In the beginning was the Word, and the Word was with God, and the Word was God;" after which he proceeded to review the philosophy and teachings of modern Spiritualism in comparison with those of orthodoxy. At the close questions were invited and several propounded by a few secular friends who were present. Probably they did not receive answers entirely to their satisfaction, but they intimated their intention of coming again to learn what they could of Spiritualism. The admission of questions has added quite a new and interesting attraction to the Goswell Hall meetings, and it is to be hoped that both lecturers and committee will give it their cordial support.—J. N. G.

BELPER.

The Spiritualists and inquirers in this pleasantly situated Derbyshire town received a visit from Mr. J. J. Morse, of London, on Sunday last, when he delivered two inspirational lectures in a large room kindly placed at the service of the friends by that earnest and indefatigable Spiritualist, Mr. W. P. Adshead, who himself presided at each meeting. The afternoon service was fully attended, a numerous contingent from Milford being present, and the lecture, having for its subject "The Day after Death," chosen by the audience, afforded great pleasure to the listeners, "the controls" treating it in such manner as to shew that, according to Spiritualism, the love and providence of God provided a safe and happy issue for man in the world of immortal life. Another full audience assembled in the evening, when the subject, again chosen by the audience, was the "Parable of the Rich Man and Lazarus," which was exhaustively treated in a discourse abounding in well directed criticisms and keen analysis. Both lectures elicited frequent applause and the friends expressed a strong desire to hear Mr. Morse again at as early a date as practicable. The cause in Belper is on the increase, and ere long it is expected that the friends will possess a room devoted exclusively to their own use.

CARDIFF.

On the 28th ult., the Rev. G. Kennedy, Wealeyan preacher, in accordance with a previously announced intention, delivered a lecture against Spiritualism to some of the employés of the Taff Vale Railway Company, during the dinner hour. The usual superficial objections were given, but the lecturer confessed that there was some truth in mesmerism, clairvoyance, and even in Spiritualism, explaining them by saying that the phenomena were caused by mind acting upon mind! While admitting that there were some honest Spiritualists, he vigorously abused all mediums without exception. He read some very good extracts from current Spiritual literature, which, most probably, will produce a very different effect from that intended by the lecturer. He said he objected to Spiritualism, for one thing, because it gave him nothing new. He found in the Sacred Scriptures all the truths taught by it, and he quite believed that the air was full of Spirits and that we were surrounded by a cloud of witnesses. It was, in fact, an agreeable surprise to the few Spiritualists present, to hear such views propounded so unexpectedly; the only persons attacked being the unfortunate mediums, who must have done something very irritating to the speaker to have so roused his ire against them. Mr. Kennedy alleged that Spiritualism taught Communism, the abolition of governments, and the doctrine that the outer world should be ruled from a Spirit centre. This, he said, was as abominable as the objects of the Irish Land League. Among the most amusing phases of the address were, first, the admission that Spiritualistic truths are found in the Bible, and as, of course, Mr. Kennedy implicitly believes the whole of the Bible, it naturally follows that he admits the truth of that part of Spiritualism, at all events, thus digging a pit and falling into it himself. Secondly, without giving statistics, he attributed the increase of lunacy in England and Wales to the spread of Spiritualism, forgetting to say anything about the increase of the population, which in this neighbourhood has more than doubled itself since the census of 1871. A large number of periodicals of the movement were distributed among the audience by members of the Cardiff Society. A few such incidents will strengthen the cause, as the weakness of our antagonist's case was apparent.

The usual weekly meeting of the Society was held on Sunday evening, when Mr. E. Adams read extracts from Epes Sargent's "Scientific Basis of Spiritualism." The hon. sec. afterwards read a letter from Mr. Smart, who, together with Mr. Spriggs, worthily represent Cardiff at the Antipodes.—HON. SEC.

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 Shoe Island, U.S.A.; Darius Lyman, of Washington.

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Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," &c., whose recent researches in this subject have attained a world-wide fame; Gustave T. Fechner, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; Immanuel H. Fichte, Professor of Philosophy at Leipzig; Professors Wagner and Butleroff, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Berne; Dr. Franz Hoffman, Professor of Philosophy, Wurzburg; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, science, and art, and in the ranks of social life, whose names we are not at liberty to mention.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwaried. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

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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