

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

### "THE THEOSOPHIST" ON THINGS IN GENERAL AND "M.A. (OXON.)" IN PARTICULAR.

The December number of the *Indian Journal of Occultism* touches so many points of interest to me that I venture to say something on a few of its many topics. It deals with the Church Congress, with Mr. Oxley's "Philosophy of Spirit," with Gerald Massey's inquiry after Elementals, with the possibility of a creative power in man, and with "LIGHT," in respect of a courteous protest which this journal put forward against any flinging of mud against abusive missionaries. It is no part of my business to take up the editorial glove, but I frankly say that I am very glad to see the intention abandoned, if it ever seriously existed. There is so much that is better worth the doing, and the average missionary is quite beneath the reach of argument, and deals, besides, in such wholesale vituperation of "the heathen," as it pleases him to call Buddhists and others, that he would fail to see that he had done any harm. Nor am I disposed to split hairs as to what is a fact. There is in the article so headed much that, speaking for myself only, I agree with: the little that I should contest sinks into insignificance before my cordial acquiescence in such sentiments as I find in various parts of this number.

Nothing, for instance, could approach nearer to the spirit of catholic tolerance for divergence of opinion in matters non-essential than these words:—

"Time alone will shew who of us is right, and who wrong, in the matter of Spiritualism; or, perchance, the great problem might be doomed for ever to remain unsolved for the majority, while the minority will go on explaining it, each according to its lights and understanding. Still, instead of abusing and endeavouring to annihilate each other, as Protestants and Roman Catholics do on account of their faiths, we ought to confine ourselves to a correct presentation of our facts and of the theories we found on them, allowing every one to accept or reject what he pleases and quarrel with no one on that account. This is the position we, of the Theosophical Society, composed of so many different creeds and beliefs, have always desired to take. In our turn—firmly convinced of 'the honesty and sincerity of purpose' of the Spiritualists, if the *THEOSOPHIST* has occasionally derided some of their too tricky mediums, it has ever, on the other hand, defended those it knew to be genuine; and the journal has never insulted or tabooed their whole body, as the Spiritualists have our Society. Some of our best and most devoted members are Spiritualists, and very prominent ones, who have ever been the best friends and supporters of the movement. . . . From its beginning the *THEOSOPHIST*, if it has not always advocated, has, at least, warmly defended Spiritualism, as a careful perusal of its back numbers will show. It has defended it from the attacks of Science, of Journalism, and against the denunciations of private individuals, while the *Spiritualist* has never lost an opportunity of caricaturing us. With Spiritualists as a body, we have never quarrelled, nor do we ever mean to quarrel. Let our esteemed contemporary *Light* give credit for so much at least to those who profess themselves the enemies but of BIGOTS, HYPOCRITES, AND PHARISEES."

I trust I shall not be included in the category of those whom the Theosophists stigmatise; and I reiterate my admiration of the spirit that dictates the passages I have quoted. If I seem to remember some not very far off and hardly faint echoes of a

vigorous denunciation which I thought too sweeping, and hardly discriminating in its vehemence, I will turn my ear to catch the more soothing notes of the evangel of the new era, and try to be in harmony with its strain. We are both in quest of truth, and we may possibly have got hold of different notions which can be harmonised. We shall not mend matters by insisting on the already sharply defined points of difference. We can afford to follow the advice to live at peace, or, to choose a better metaphor, to stand shoulder to shoulder in defence of our common cause.

"Divided as we may be in our conflicting beliefs as to the agency of the phenomena, we are at one as regards the reality of the manifestations, mediumship in all its various aspects, and the highest phases of Spiritualism, such as personal inspiration, clairvoyance, &c., and even the subjective intercourse between the living and the disembodied souls and spirits under conditions fully defined in Part I. of 'Fragments of Occult Truth.' (See *October Theosophist*.) At all events, there is a far lesser abyss between the Spiritualists and the Theosophists than there is between the Protestants and the Roman Catholic clergy, their common Christianity notwithstanding. Their house is one and, divided against itself, it must finally fall: while our houses are two. And if we are wise and, instead of quarrelling, support each other, both will be found built on a rock, the foundation being the same though the architecture be different."

But it is important, before we form this column of mutual defence and support, that we know exactly where we are, and on what lines of agreement we can meet. There is, no doubt, much in common between us—this not least, that the exoteric world would regard us both as equally crazy. There is more; and I am glad to find that Part I. of "Fragments of Occult Truth," which, it seems, I have wrongly called a manifesto, is not to be held as the fully inspired theosophical word to which none may add and from which none may deviate, under pain of anathema. It is to be supplemented: but I presume it is good as far as it goes. If so, it presents points of difficulty which are to me, as at present advised, insuperable. They will, however, I hope, be elucidated in subsequent "Fragments," for which it is only fair that we should wait. In those future documents (may I call them?) I trust an attempt will be made to discriminate between a Spiritualism which is pure, ennobling, and elevating, and that vulgar, foolish, or fraudulent imitation of the truth which our friends seem to take as their one type. With all their denunciations of the latter I go along. No efforts that can avail to make Spiritualism of good repute can be otherwise than welcome to me. But surely we are not all to be included in one common condemnation. Some discrimination is necessary. And the courteous treatment which "LIGHT" receives at the hands of the *Theosophist* emboldens me to hope that we are not all wholly bad in its estimation.

I am concerned to find myself occupying a very disproportionate amount of space in the January number of the *Theosophist*. I am very sorry that what I say should call for such extended notice. I can but fear that the attempt to prove that the theosophical position is *not* (as I say it is in the way in which it was presented in "Fragments of Occult Truth") "one of complete antagonism to Spiritualism," requires some considerable effort and some extended space. If we Spiritualists communicate only with some "shells" on their way to a more or less rapid extinction; if all communications from the world of Spirit deserve the opinion which has been freely expressed of them; if our circles are the haunts of devils, as is alleged; if we ourselves are misguided and obsessed when we are not consciously knavish, what is to be said? "Let the righteous," said the Psalmist of old, "smite me friendly and reprove me." "But," he added, with a reservation, "let not their precious balms break my head." I feel a little as if, in a perfectly friendly way, brick-bats were flying about.



There are one or two points in respect to which I should like to put my friends right. "Says 'LIGHT' in its 'Notes by the Way,' edited by M.A., Oxon." I do not edit "LIGHT," nor do I edit *Notes*. I contribute over my signature certain paragraphs to "LIGHT," and can claim no merit for any other contributions to that excellent paper, any more than I can take credit for what I have no hand in, its direction. "M.A., Oxon., takes the opportunity for another quiet little fling at his well-wishers, the Theosophists." I protest I "fling" not at all! I enunciate what to me are profound convictions, which I regret to find are not shared, as I could wish, by my "well-wishers the Theosophists." They enunciate certain ideas, of which they are no doubt equally profoundly convinced, and I do my best to comprehend, test, and try them. I did the same through many years before I arrived at my present standpoint of conviction in Spiritualism. It is my method. I am a faithless mortal, and if I accept anything, must accept it on evidence that thoroughly satisfies my reason. It is a source of regret to me that I am not able to arrive at that standpoint with reference to Theosophy. This I say with complete respect for the wiser heads that enunciate its doctrines, and with a full acknowledgment of much that I have learned from them.

In one other point I think I may say that scant justice is done me by my friends. I have never ignored that most interesting domain of psychology, the powers of the human spirit while still incarnate. "We Hindûs," I read, "and European disciples of Eastern philosophy are trying to spiritualise our grosser material selves, while the American and European Spiritualists are endeavouring in their séance rooms to materialise Spirits." The antithesis is perfect, but its perfection is gained, as is too frequently the case, at some sacrifice of truth. I wonder how often in writing and speaking on this subject during the last decade I have used words such as these: "Phenomenalism is hollow and unsatisfying. *It is truer wisdom to raise ourselves to the plane of spirit than to attempt to drag spirit down to the plane of matter.*" The phrase may not be so neat; but is the sense very different? I am a little more exact, perhaps; for in this matter there is no necessary antagonism between East and West. I assure our Eastern friends that we are many of us full of desire to do what we can to purify ourselves, and make ourselves less gross and earthly, if it be only to do that forbidden thing—"to hold an hour's communion with the dead."

"No one ever thought of calling 'Imperator+' (the very name is wrong!) a 'shell,' but then the latter, whether a living or a disembodied Spirit, neither materialises himself objectively, nor is it yet proved to the satisfaction of any one except 'M.A. (Oxon.)' himself that he *descends* to the medium instead of the spirit of the latter *ascending* to meet his instructor." It is extremely difficult to deal with such an extraordinary remark as this within the limits of courtesy. Its assumption of a knowledge (which is perfectly apocryphal) of that which is known to myself alone, a secret of my own inmost spiritual life, is one that I find it hard to treat in any such way as I should wish to treat the remarks of a friend who professes so to regard me. There must be some reasonable acceptance of facts on my word, such facts being in their very nature ascertainable only in that way, if there is to be any friendly discussion. Now "whether a living or a disembodied Spirit" is in communication with me is known to him and to me, and is *not* known to the *Theosophist* writer, all pretence to the contrary notwithstanding. I have never sought "to prove to the satisfaction of anyone" whether this Spirit be "living" or not, *i.e.*, the Spirit of one living on this earth, simply because it never occurred to me that anyone would spend time on evolving out of nothing such an utterly erroneous notion, merely to square with preconceived theory. Such an idea, I must now say, is totally false. And how can anyone, except one gifted with omniscience, presume to say in this airy way that it has never been proved to the satisfaction of anyone except "M.A. (Oxon.);" that so and so is the case? Before the writer can say so much, he must know the inmost mind of all mankind. For the rest, I *ascend* nowhere. I am an ordinary mundane person with opportunities of which I have made such use as in me lies; and my converse with my Instructor is held in a perfectly normal state, and not with him only, as my critic obviously supposes, but with many others of his peers. What end can be served by such criticism, so plainly guess-work, so totally wide of the mark, so easily disproved by the careful records of ten years which have never been intermitted, I am quite unable to divine.

I have said all that seems necessary; if I have said it plainly it is because it is a duty to guard against misconception. I have been most scrupulously careful as to my facts; they remain in the careful records, dated and kept from week to week, of nearly ten years. They can be attested by those who have been cognisant of them from the first: who know him whom it is sought indirectly to claim as a "Brother"—that I presume is the underlying idea—as well as such an one can be known. The whole matter is susceptible of the directest proof. If I am to be told that I am mistaken, I must reply that the mistake is elsewhere, and that to make a mistake at all about the matter is inexcusable. If anything is calculated to make me "give up the Theosophists in despair," it is their resort to such methods of bolstering up their theory. It is fair neither to the cause of truth, which we both have at heart, nor to me, of whom the writer speaks as a friend, that such misleading suggestions should be made. Imperator, who may at least be presumed to know who and what he is, has repeatedly disclaimed, and that from the very first, any connection with the mysterious Brotherhood with which it is so oddly sought to associate him, or any specific knowledge of its members. Of this there must be no misapprehension.

The *Theosophist* deals rather hardly with Mr. Oxley's "Philosophy of Spirit." There again it would seem to be what is distinctive of Spiritualist as differentiated from Theosophist belief that is the stumbling-block. Gerald Massey gets a long answer to his question about Elementals, which, I fancy, will draw him out. "There may be some small details of Modern Science that Occult Philosophy has not anticipated centuries ago"! "The Eastern Occult Philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time." Ah! as the dear old Count would say, "Madame Fosco is sublime, magnificent!"

There is, it would seem, at Calcutta, a Moulvi, or Mahomedan priest, who takes up his stand on the banks of the Hoogly and heals all and sundry who flock to him. And there is also a Hindû, with a very long name, who petitions the Commissioner of Police to stop this heretic, who is converting Hindûs "by means which to your petitioner appear extremely foul"! He suggests that he "be made to fly, or drink a quantity of molten lead," by way of proving his pretensions! And there is Mr. Eglinton, who is an Oethrobat, and *does* fly, or, at least, is levitated. If these three could, perchance, meet, there might be a very pretty exhibition of psychic power. M.A. (Oxon.)

#### THE PHYSICAL POWER OF THE "DOUBLE."

To the Editor of "LIGHT."

SIR,—With reference to my letter in "LIGHT," 21st inst., on the power of the double, "M.A. (Oxon.);" says in "LIGHT," 28th inst.:—

"A good deal of the applicability of Dr. Wyld's narrative to the special matter under debate lies in one little point. Did the door-handle positively turn, and was the door absolutely opened? If so, the apparition was able to act upon a material object."

Now, there are many loose records made of Spiritual facts, but I have always endeavoured to be as exact as possible in such cases; and in the case alluded to, knowing the necessity for strict adherence to fact, I made very careful inquiry, and Miss J. and her mother repeatedly assured me that two servants being in the kitchen, one only saw the *handle* turn, but *both* saw the *door* opened.

I know a lady who assures me that by will she has rung a bell at a distance from her body, and I know a gentleman who assures me that by will he has, although miles away from his home, knocked at his own door in the middle of the night. A servant responded to the ring of the bell, and the solitary wife heard her husband's knock.

But these two cases might admit, as an explanation, of the intervention of assisting Spirits, although the parties assure me that their beliefs are that no foreign assistance was given them.

12, Great Cumberland-place,

January 31st, 1882.

GEORGE WYLD, M.D.

"M.A. Oxon's" admirable work, "Psychography," is, we hear, out of print, and the author proposes shortly to issue a new and enlarged edition, brought down to date.



## EXPERIMENTS IN MESMERISM,

To the Editor of "LIGHT."

SIR,—In your two last impressions of "LIGHT" are reports of interesting "Mesmeric Séances" conducted by Mr. D. Younger, of 23, Ledbury-road, Bayswater. Now as I have been an attendant at these séances, I feel it would be a great injustice, not only to Mr. Younger but to any sincere investigator of this science (whose knowledge is of necessity confined to what he reads, and such readings are often mystified beyond comprehension to a beginner) if I were not to endeavour to report something of these meetings. I should be glad if space would allow me to give a detailed account of these most interesting séances, but I fear to trespass on your kindness. I will therefore content myself by saying that Mr. Younger commenced at the "bottom rung of the ladder" and step by step conveyed his subject and audience up and on, until he reached (explaining from time to time) if not the highest point of development, certainly the highest to which his sensitives were then capable of being carried. Judging from last week's meeting we have strong hopes that he will at length be able to carry them so far as to shew that the destiny of man will be to us no longer a problem unsolved.

We had a glimpse of his power to open the spiritual vision of his sensitives, and in the closing scene he brought them to the front and asked them to describe what they saw. Two described two little children, one wearing a peculiar cross tied round its neck with blue ribbon. They also spelt out their names. These children were at once recognised by a lady present as her own. They also gave the name in full of another Spirit, which was also recognised by one of the audience, thus demonstrating beyond doubt that mesmerism is the handmaid of Spiritualism. Allow me to say that these young men in their normal state have not the slightest knowledge of either mesmerism or Spiritualism. Other phenomena of equally striking interest cropped up, which must be seen to be realised.

Mr. Younger announced that the next séance (which will take place on Thursday next at 7.30 p.m., precisely) will be partly devoted to healing, and invites a few more investigators to be present, and states that his object is to give the investigators an opportunity of witnessing the practical teaching of mesmerism, without being brought into contact with the rough element so often prominent at public exhibitions. He hopes that no one will let a single experiment pass without thoroughly mastering its import.

As the members of the audience must of necessity be limited application should be made by letter. Terms voluntary and only expected to defray expenses.—Your obedient servant,

Selhurst-road, South Northwood, S.E.

January 30th, 1882.

C. T. DIXON.

## INSTANTANEOUS COMMUNICATION BETWEEN LONDON AND CALCUTTA.

To the Editor of "LIGHT."

SIR,—I cannot help thinking that Miss Theobald's explanation of this remarkable circumstance is needlessly complicated, besides involving the unsatisfactory imputation that one Spirit simulated the handwriting of another. A better supposition is open to us which enjoys the advantage of being strictly in accordance with known experience. If the medium in London who is supposed to have written the letter was entranced at the time, his Spirit might have left his body, gone to Calcutta, there written the letter through the mediumship of Mr. Eglinton, and returned in the course of a few minutes or even seconds; the London medium being all the time utterly unconscious of the whole proceeding. The question is, was the paper conveyed to the medium in London and back again; or did his Spirit go to the paper in Calcutta? It matters not, as both methods are equally possible and feasible. I entertain not the shadow of a doubt that the fact occurred as Mr. Meugens described it. The reader has now a choice of hypotheses to account for the production of the phenomenon.—Yours, &c.,

TRIDENT.

The world is close to our body; God close to the soul, not only without but within; for the all-pervading current flows into each. The clear sky bends over each man, little or great. Let him uncover his head, there is nothing between him and infinite space. So the ocean of God encircles all men. Uncover the soul of its sensuality, selfishness, and sin, there is nothing between it and God, who flows into men as light into the air. Certain as the open air drinks in the light, do the pure in heart see God.

COMMUNICATING SPIRITS:  
THEIR CLAIMS TO RECOGNITION.

By Mrs. A. J. Penny.

(Continued from page 40.)

So ready are our contemporary thinkers to look upon all conditions of time and space as the result of spiritual obscurity that they are apt to insist on the almost certainty of these being at an end for purified Spirits. They produce strong reasons for this, but it is not yet evident to me why all that we call phenomenal impressions should end with our elevation to a state of real being. I cannot understand why the transiency of time and evanescent illusions of space should not remain in a purer state, still surrounding spiritual senses; fully known to be phenomenal, yet leaving to these *seemings* that cannot deceive: just as our knowledge of the laws of perspective underlies enjoyment of beautiful landscape. We do not think the near shrub larger than the distant tree, but in our present fallen state we do feel our little arena of action more important than the fate of the next county, and a few years of time more momentous than eternity.

It is quite clear from all Swedenborg's reportings that the circumstances of Spirits are self-evolved, are the outcome of their own internal state; and I feel almost over-bold to admit that I cannot believe this to be the normal condition of *perfected* Spirits. To me it seems just what would necessarily characterise an intermediate state, when one stage of existence in an ultimatum body was ended, and the Spirit had to await the general resurrection till the body of the human race, being made ready for its glorification, each least member of that body will enter upon its individual as well as its universal perfectness. I was, therefore, very much pleased when I met with this declaration by Mr. T. L. Harris:—

"There is a region positive and primitive to the sun; architecture in superiors and antecedents, which serves as the sun of the sun. The solar elements thence derive vitality and potency. Our solar globe forms into an inconceivably magnificent world, of which the visible orb is the centre, co-extensive with the system. The inhabitants of this luminous expanse, in one degree, are the ripened and translated men and women of the peopled planets. Objectively they are in times and spaces, but subjectively out of space and time. In this latter they were visible, by their interiors, to the wise and virtuous Swedenborg, who saw them by the opening of his interiors, and was with them by the *rappports* of interiors with interiors. Still, having no arch-natural basis in his earthly constitution, he was unable to divine or cognise the luminous world; unable in a phrase, *to realise Heaven by its objectivity.*" (The italics are my own.)

Of this objectivity Böhm spoke with equal emphasis more than two centuries ago:—

"The true Heaven is everywhere, even in that very place where thou standest and goest." . . . "But that there is assuredly a pure glorious Heaven in all the three births or genitures aloft above the deep of this world, in which God's Being together with that of the holy angels riseth or springeth up, very purely, brightly, beautifully and joyfully, is undeniable, and he is not born of God that denyeth it."—"Aurora," chap. 19, pars. 26, 27.

And it is to be observed also when he writes of the unhappy Spirits "who have lost their first image," that he refers to a place as an advantage:—

"Though, indeed, the place of this world was given to Lucifer for a kingdom, for he was created therein, yet he is now thrust out of place and space, and dwelleth in the abyss where eternally he can reach no place of the angelical dominion."—Point 6, chap. 9, par. 58.

I can myself hardly doubt there being distinct localities for different orders of Spirits when Divine harmony is re-established in the vast universe; but, as yet, until the final separation, I suppose the place of human Spirits, good and bad, to be continuous with our earth and its surrounding atmosphere. That we can only see human beings in flesh and blood proves nothing more than that our organs of vision are adapted for the world we live in, and no other. The prism shews us what colours are in space where we only see diffused light; and science, by spectrum analysis, has detected pencils of darkness, which, in the midst of brilliant colour, the common prism could not reveal. As near and as imperceptible are the inhabitants of light and of darkness to the world of mixed good and evil through which we fight our way.

Böhm's works are comparatively rare, so that references to them would not answer my purpose; I must therefore be excused for quoting largely from them. To my readers his dicta will not seem so conclusive as they do to my own



mind, but they will probably interest; and being carefully sifted from much confusing context, are for the general reader better read in selection than in the blinding obscurity of a first approach to his books.

"The whole deep between the stars and earth is inhabited, and not void and empty. Each dominion hath its own principle, which seems somewhat ridiculous to us men, because we see them not with our eyes, not considering that our eyes are not of their essence or property; so that we are neither able to see nor to perceive them; for we live not in their principle."—*"Mysterium Magnum," chap. 8, par. 11.*

"The whole deep between the constellations, so far as the Word gave itself unto the creation, is nothing but a life and stirring of Spirits."—*"Threefold Life," chap. 10, par. 20.*

"The Paradise which the souls of the holy children of God go into (when the body deceaseth), is in the very place where the body deceaseth; it is also in the earth, it is in all the four elements; not divided but entirely everywhere."—*Ibid., chap. 5, par. 125.*

"Paradise hath another principle, for it is the Divine and angelical joy, yet not without the place of this world. Indeed it is without the virtue and source of it, neither can the spirit of this world comprehend it, much less a creature."—*"Three Principles," chap. 9, par. 4.*

"Reason, which is gone forth with Adam out of Paradise, asketh where is Paradise to be had or found? Is it far off or near? or, when the souls go into Paradise, whither do they go? Is it in this world, or without the place of this world above the stars? Where is it that God dwelleth with the angels? And where is that desirable country where there is no more death? Being there is no sun nor stars in it, therefore it cannot be in this world, or else it would have been found long ago. Beloved Reason: one cannot lend the key to another to unlock this withal: and if any have a key, he cannot open it to another."

"There is nothing that is nearer you than Heaven, Paradise, and Hell; unto which of them you are inclined, and to which of them you tend, to that in this lifetime you are most neere: you are between both: and there is a birth between each of them; you stand in this world between both the gates, and you have both the births in you."—*"Three Principles," chap. 9, pars. 26, 27.*

"As little as God is alterable, so little also is Paradise alterable; for it is a part of the Deity: when the outward dominion shall pass away, then will the place where this world now standeth be near Paradise, for there will be an earth of heavenly substantiality, which we may be able to dwell in through and through."—*"Forty Questions," quest. 40, par. 1.*

"We shall be in Paradise again and eternally rejoice therein and enjoy the fair bright springing of all manner of flowers and variety of forms, as also of trees and herbs and all sorts of fruits; but not so earthly, thick, or gross and palpable."—*Ibid., quest. 32, par. 2.*

"As we have all sorts of fruits in this world which we feed on in an earthly manner, so also there are all manner of fruits in Paradise."—*Ibid., quest. 21, pars. 7 and 8.*

All this will sound very "unspiritual" to many, but Böhme speaks of the state when man, the image of the Triune God, is perfected in all three principles. Now the third is the world of substance, or ultimates. Of Spirits not yet regenerated he reports a very different and varying state.

"Now seeing the departure of souls is various, so also is their condition after their departure various, so that many of the souls departed are indeed for a long time in purgatory, if the soul had been defiled with gross sins, and have not rightly stepped into the true earnest regeneration, and yet do hang a little to it."—*"Three Principles," chap. 19, par. 28.*

"It is with the soul which thus hangeth by a thread, and yet at the last end entereth into sorrow, and so layeth hold on the Kingdom of Heaven by a thread, where doubting and believing is mixed; it is with such a soul in this manner that a hearty prayer and wish cometh to them, which, with total earnestness, presseth to the poor captive soul into its source quality or pain. For that soul is not in hell, also not in Heaven, but in the gate in the midst, in the source or the quality of the principle, where fire and light part, and is detained by its *Turba*, which continually seeketh the fire, and then that comprehended little twig or branch, viz., the weak faith, sinketh down in itself, and presseth after God's mercifulness, and giveth itself patiently into the death of the sinking down, out of the anguish, and that sinketh down out of the source quality or pain into the meekness of Heaven. And though many a soul be detained a competent [tedious] time yet can the anger not devour that little faith but must at last let it go."—*"Forty Questions," quest. 24, pars. 7, 8, 9.*

"There is little remedy unless the will-spirit have in the time of the outward life turned itself about into God's love, and reached or attained that as a sparkle in the inward centre, and then somewhat may be done. But in what source, quality, or pain and irksome tediousness that is done, the sparkle of love experimenteth well enough, which there is to break the dark, fierce, wrathful death; it is purgatory, or purging fire enough to it; in what kind of enmity the life standeth in terror and anguish, till it can in the sparkle sink down to rest in the liberty

of God, he experimenteth very well who so *nakedly* with small light departeth from this world; which the present too wise world holdeth for a jesting matter."—*Third of the "Six Great Points," chap. 4, pars. 29, 30.*

And not without some excuse, because of the mistaken notions that generally attach to the idea of purgatory,—as of a state in which God afflicts from without, and not, as it is in truth, the state in which the soul *discovers* and undergoes the torments its own unharmonised nature contains. Let Böhme try and explain some of these:—

"The soul's Spirit hath no woe done to it when the body departeth, but woe is done to the fire life; for the matter of the fire which hath generated the fire, that breaketh away, but only in the substance. The figure remaineth standing in the will, for the will cannot break, and the soul must continue in the will and taketh the figure for matter, and burneth in the will."—*"Forty Questions," quest. 18, pars. 9, 10.*

"For what the soul doth here, in this life-time, into which it involveth itself, and taketh it into its will, that it taketh with it in its will, and after the ending of the body cannot be freed from it; for afterwards it hath nothing else but *that*, and when it goeth into that and kindleth it and seeketh with diligence, that is but an unfolding of the same thing; and the poor soul must content itself with that: only in the time of the body it can break off that thing which it hath wrapped up in its will."—*"Threefold Life of Man," chap. 12, par. 27.*

How many of what we call ghost stories afford instances of precisely this state of arrested ideas, of an anxiety that might have been transient lasting through centuries! And if such a state is but faintly imagined, we shall be ready enough, I think, to accept another saying of Böhme's: "Every one hath his own hell; there is nothing else that layeth hold of it [the soul], but its own venom, or poison."—*"Forty Questions," chap. 18, par. 25.*

Even a few days of solitary helplessness in undistracted pain would give ample exposition of that text.

And, again, what is the terrible fire which is to be the purging element in every soul of man? Fully to explain Böhme's teaching on this point would be impossible here; but a few more lines of his will indicate its drift. "At the end God will awaken the fire in the centre, which is the eternal fire, and will purge this floor; understand it is the soul's fire."—(*"Threefold Life," chap. 11, par. 28.*)—that fire which, immediately and originally derived from Deity, and is the immortal part of man; which arrested in its due development of light, and the heavenly body with which light clothes itself, for ever,—with unappeasable want of light and love and Divine substance,—consumes every attempted substitute, and is in itself unquenchable. (Be it remembered, while using this word, that even in the souls of the blessed it is not and never can be *extinguished*, but in them the light swallows up the dark and fiery root of immortal being, and is itself everlasting.)

Now as to the state of those who on separating from the fleshly body have not even a "thread of faith," or "sparkle of love" of God, one could cite from the same seer many a statement, but these are so positive in detail that they may be justly suspected of taking colour from the usual mental furniture of the seventeenth century, largely borrowed from mediæval legends. The following passage appears free from that objection, and shall conclude my quotations from him on this theme:—

"Outward reason supposeth that hell is farre off from us; but it is near us, everyone carrieth it in himself, unless he kill the hellish poysen with God's power, and sprout out from thence as a new twig or branch, which the hellish source or quality cannot comprehend or touch." . . . "Every man carrieth in this world Heaven and Hell in himself, which property soever he awakeneth, that burneth in him, and of that fire the soul is capable: and so when the body dieth and departeth, the soul need not goe any whither, but it will be cast home to the hellish dominion; whatsoever property it is of, those very devils which are of those properties wait upon it, and take it into their dominion even till the judgment of God. Though indeed they are bound to no place, yet they belong to the same dominion, and that very source or quality they have everywhere."—*"Six Great Points," chap. 9, pars. 52, 55, 56.*

In fact the law of like to like acts in the world of Spirits without exception, and by an awful necessity evil tendencies, as well as good, intensify and strengthen themselves by consequent sympathy.

The whole of the twenty-sixth of Böhme's "Forty Questions" in which he tries to answer his friend as to "whether the souls of the deceased take care about men, their children, friends and goods, and know, see, like, or dislike their purposes and undertakings," is peculiarly pertinent to the subject before us, but being much too long to quote, will be referred to, I hope, by anyone who has access to the book.

(To be continued.)



## 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. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests. M.A. (Oxon.)

## No. XVI.

*I want to ask about what was said with regard to——. The Chief seems to have endorsed them, at any rate as far as to say that they did more good than harm. I confess my own opinion was the reverse.*

It was hasty. And you do not appear to have gathered rightly what we said. We did but point out that divers agencies are at work in spiritualising your world, and that among them some are rude and undeveloped. We have said the same thing before when you made a sweeping charge that Spiritualism, as you call the Ministry of Spirits, was bad in the outcome of it. We told you then that different agencies were used to reach different minds, and that what seemed to a cultivated and developed mind to be rude and bad, might be the means best adapted to reach those on a lower plane. In the same way the Spiritual agencies at work are rude in the case of the men of whom you speak, but they are effectual, and their preaching is not intended for you. We prefer any amount of spiritual disturbance to stagnation. They are doing their work in the direction that is required, and are but the agents in the hands of Spirits who are not progressed, but who are used by higher intelligences for a wise end.

*Are these men mediums?*

Yes, but not in the sense in which you speak.

*But they teach erroneous doctrine and degrade religion by their vulgar and grotesque comments. They are wrong all round.*

No, they are mistaken in many points. We do not mind. But they are right in stirring the masses to revived spiritual existence.

*So, then, it is right to preach any folly so that you awaken people. Do you say that?*

No; but it is well that people who are slumbering to death should be stirred up to life; and we are not very careful as to the means used. Once life is quickened it can be cherished and guided. It is not possible for us to reach men until they are awakened: and the best means to awaken them is that which succeeds best. Travellers over your mountain tops overpowered with sleep are like to die, and will die if they be not roused. You would not scrupulously criticise the means used to rouse such. Do not be over-scrupulous about the spiritual means used to stir the dead masses of your city. It is not for you. Leave it to work among those who need it.

*That seems to me doing evil that good may come. I do not say that in some extreme cases this may not be well; but surely this is not one of them.*

Surely it is. And you lay too much stress on the erroneous and offensive doctrine and style of teaching. We view the work in the mass, and from a higher standpoint.

*And I view it from a practical standpoint with regard to this world. I was disgusted with them. They preached vulgar rant, which was tenth-rate even as rant. They talked what you call error or heresy. And I have seen enough of revivals to view their results with fear. Fanaticism, excitement, and worse come of it, and I never knew any permanent good come.*

That is because the good is hidden from your gaze, while the evil lies on the surface. You cannot see the good; and what seems to you evil may be a less evil than that decorous deadly slumber which seems to you so desirable. We say again, any life is better than death: any enthusiasm is better than apathy.

*The Spiritual atmosphere in the place seemed to me very bad.*

It would be impossible that so vast a throng should be gathered without bringing together Spiritual influence which would be disagreeable to you. Such meetings are not good for you.

*Is it part of the same movement which you have in charge?*

It is part of the great wave of Spiritual influence which is

now passing over your world in many ways. You know of it in many of its phases. There is excess in all, but a use too. Cultivated taste may be shocked, but souls are stirred and saved from ruin: and we rejoice, though you be shocked. We know more of the spiritual effect.

*What was the cause of failure last night? [At our usual séance.]*

We were occupied in driving away the strange influences, and could not use the power.

*Then —— was right in supposing that he brought influences with him?*

Yes, they were bad, and had vexed him too. Moreover, our friends must learn that it is very bad to introduce to your mind subjects of discussion before we meet. For some time before sitting your mind is under a partial control, and we desire earnestly that it may be left to our guidance. We must have perfect harmony, or we can do little. Controversy stirs up your feelings, and in place of a transparent medium gives us one that is turbid. It is easy to talk of subjects which will not produce excitement in the mind, or stir up argument. On two occasions lately all that we have done in preparation has been undone by this means. We require a passive mind, and cannot act without it.

*I know; and under partial control I am particularly sensitive to argument. But it is hard to avoid all subjects on which difference of opinion can be entertained.*

No, it is not. There are many such on which you might converse. At any cost they must be avoided if we are to act upon you. And if need be, you must isolate yourself before our meeting, so as to preserve a passive mind. It is worse than useless to speak with you during our influence before or after a sitting; for your mind is not clear, and you are not fit for conversation then. If your mind resumes its normal action so as to express its opinions, our work is undone. If not, it cannot act so as to record its sentiments. So that you will see that no good end is served by such discussions. Moreover we are hindered by them.

*Mrs. S. tried your remedy, and seems to have thought that she was relieved. [The "remedy" was a material object which was said to be imbued with remedial power.]*

Assuredly. We have said that the objects were brought for such intent. They have healing power which those who use them in the proper frame of mind do benefit by.

*Would they cure everybody?*

They are but the agencies in our hands, and we could not reach all. They would not be of service to all. And certain people might need a different influence. It is only they who use the means we offer in a faithful spirit who can be benefited by them. We have explained to you the law before. It is universally binding.

[After a sitting at which a stranger had been present, I remained for a long time in a state of extreme depression, as if I had sustained some severe loss or affliction. This was not mental only, for I felt physically depressed and ill.]

*What was the influence I got last night?*

It was the atmosphere of sorrow and depression which surrounded the stranger who came. She was full of care and anxiety, and her influence extended to you. You were the more liable from the other medium power in the room. It is frequently so that you become possessed with the feelings of those near you. Your spheres interblend, and so you enter the atmosphere which surrounds them.

+ IMPERATOR.

## WHAT BOOKS TO READ.

To the Editor of "LIGHT."

SIR,—Under the above heading your correspondent "Fritz" asks, "What are the best books on Spiritualism to offer to friends who hold the orthodox faith?" In reply, I think that Dr. Crowell's work is one of the most valuable for those in the position named by "Fritz." Miss Theobald's pamphlet on "Spiritualism in the Bible compared with Modern Spiritualism," follows nearly in the footsteps of Crowell's work. To aid in meeting the want enumerated by "Fritz," and at the same time to answer some of the objections of orthodox friends, there has lately been published by E. W. Allen, 4, Ave Maria-lane, E.C., a pamphlet entitled "Is Spiritualism Lawful and Right?" It consists of an excellent reply from the pen of Dr. S. B. Britten to Rev. Dr. Hawley's "Oscillations of Human Opinion." This pamphlet has been favourably noticed by "M.A. (Oxon.)" in a recent number of "LIGHT."—Yours, &c., HEROLFSTON.



OFFICE OF "LIGHT,"  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

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

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

## SUBSCRIPTION RATES.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Our Correspondents will greatly oblige us if they will take care, in every case, to write on ONLY ONE SIDE of the paper.

Subscriptions for 1882 are now due, and should be forwarded to our Office without delay.

## A NIGHT IN A HAUNTED HOUSE.

The following account of his experience of a night in a haunted house was given me by a clergyman in the South of England. The house is completely isolated, standing in its own grounds in a considerable town. It has been for the last eight or nine years the scene of apparitions of different kinds, and of unaccountable noises, as of heavy rumbling or racking sounds, and more especially a continued sound as of halting steps tramping up and down stairs, and to and fro along the passages and in some of the bedrooms. In the winter of 1874 the writer was called upon to investigate the cause of these latter disturbances. He saw every person in the house in bed and asleep, and then stretched cottons across all the doors of the occupied rooms, and across the staircase in four, and the passages in three, places. The footsteps were heard as before, and during the execution of these details frequently going up and down the staircase. And in the morning when the cottons were examined, they were all found intact.

On the night of June 14th, 1879, my informant slept in the house for the purpose of recording his experience, which I will give in his own words, shewing, as it does, on the face of it, the careful and intelligent way in which his observations were made.

"I had often slept there before," he says, "and had never been disturbed but twice, and then by a tramping sound, lasting on each occasion for half an hour or so.

"The gaslight, opposite the foot of the bed, was lighted and turned fully on; the blinds drawn up, both doors shut and fastened, but not locked. The paper of the room was quite light in colour, and the furniture white. I retired to bed at 11.25, and soon slept. At 12.35 I was roused by the sound of a heavy blow on the floor by my bedside. A tramping about began immediately, aimless but heavy. The footsteps were confined to the space between the foot of the bed and the dressing-table opposite. On a former occasion I had heard them in the same place, and thinking that the sound would continue as on that occasion for half an hour or so, I covered my head and turned to sleep again, after listening to it for a few minutes.

"At 1.35 or thereabouts, I was awake by two distinct pressures on my body, on the right side of my bed. I at once raised myself up in bed, and as I did so the tramping sound began again close to my bedside on the right. It was accompanied by a sound like that of a sheep bell greatly muffled, continuous but not rhythmical. The two sounds moved together rather quickly to the foot of the bed, midway between that and the dressing-table. Here they halted, but still continued sounding. At about 1.45 another sound was added, like an inarticulate attempt at speech. It proceeded, not only from the same point with the other sounds, but from the whole space in mid-air between the side of my bed and the foot of it. As this inarticulate sound increased in intensity, which it did very rapidly, the tramping and bell-like noises passed away. The speech-like sound seemed to approach much more closely to me, all around, but I could detect nothing like intelligible utterance. It was now about 1.50. Suddenly while this inarticulate sound was going on the light or the

gas became obscured. The flame remained white and unaltered in size (one corner of the light had been visible above the ground glass globe, and still continued visible, shewing that the shape and size of the flame was unchanged), but the room was much less illuminated by it, so much so that I could see outside objects before invisible, the church tower, trees, &c. Just as the light of the gas became obscured I observed a swaying motion of the rather stiff-starched dimity curtains of the bed. The curtain on the right swayed much as trailing weed in a flowing stream, the one on the left at about double the speed. I grasped the right hand curtain at about the level of my shoulder, sitting up in bed, and the motion then developed itself nearer the top of the curtain. I tried next morning to sway the curtains in the same manner with my hands, and found it impossible to produce anything like the effect. I felt no wind whatever while the curtains were in motion. Within a few seconds of the obscuration of the light there appeared two indistinct and seemingly veiled forms at the foot of the bed. They were so turned that I could see no face or even profile outline of face. I can only say that they were short and quite close, side by side. These forms remained without moving for a minute or two; the same inarticulate sound going on all the time. They then disappeared as suddenly as they came. So distressing was the sound that still went on that I at length lay down and endeavoured to shut it out from my ears by covering my head with the clothes. In order further to concentrate my thoughts I began to repeat the Te Deum, mentally, not aloud. I had got only as far as the fourth verse when I was startled by a loud and sharp grating sound in the direction of the chest of drawers, like a wooden rake drawn violently over a rough surface. I confess that I was very much terrified by this noise, and lay almost breathless, expecting some even worse manifestation. However, an almost immediate sense of relief came over me. I uncovered myself and sat up in bed, finding the gaslight quite bright again, and all the sounds gone. For the rest of the night the room was perfectly quiet.

"I never again slept in the house. Later in the week the nurse, a middle-aged woman, who has been in the family many years, saw the two white figures near the door of the bedroom which I occupied. She knew nothing whatever of my experience. I made notes of the forgoing occurrences at the time. Since then the two white figures were seen early in 1881 in altogether a different part of the house by a child of seven years old; and more recently by a boy of ten, and this for three or four nights in succession. He was much frightened in consequence."

I would only point out what seems to me the most remarkable circumstance in this narrative; viz., the power of the unseen agent to modify the quantity of light given by the gaslight without altering the size of the flame itself. That it was no subjective affection of the observer himself is shewn by his now being able to see outside objects which were invisible in the full light of the gas.

HENSLEIGH WEDGWOOD.

31, Queen Anne-street.

## APPENDANT SPIRITS.

To the Editor of "LIGHT."

SIR,—In her interesting and highly instructive article on "Communicating Spirits," Mrs. Penny says ("LIGHT," January 21st)—"I have myself a quite unsupported idea that in losing the mortal body we lose not only the restraining enclosure which gives reactive force, but the continual co-operation of a multitude of subordinate Spirits necessarily disbanded at dissolution." It may interest Mrs. Penny, as well as her readers, to know that her idea, so far, at least, as it concerns the attachment of subordinate Spirits to sub-conscious organism (thus making us the synthesis of lower forms of life), is not "quite unsupported." Without speculating whether these Spirits are not the very agents spoken of at p. 131 of Mr. Sinnett's "Occult World"—"the elementals, or semi-intelligent forces of the kingdoms,"—the doctrine of *προσάρτηματα*, or "appendages" (Spirits) was one of the tenets of Basilides, the Gnostic. Some account of this (by no means singular) opinion may be found in Mansel's "Gnostic Heresies."—Yours obediently,

C. C. M.

MR. W. G. HAXBY, whose serious illness was mentioned in these columns a fortnight since, has left the hospital and returned home to 8, Sandall-road, Camden-road, N.W., where he will be glad to see any of his friends on Thursdays and Sundays, between two and five o'clock in the afternoon.



## VIOLATIONISM: OR, SORCERY IN SCIENCE.

By Mrs. Algernon Kingsford, M.D.

The following address was delivered on Monday evening, January 23rd, by Mrs. Algernon Kingsford, M.D., before the members of the British National Association of Spiritualists, 38, Great Russell-street, W.C.

Believers in scientific men and in their dicta are apt to bring against Spiritualists the charge of reviving the old tricks and evil doings of sorcery. Some persons who make this allegation believe that sorcery, whether ancient or modern, never had, nor can have, any other basis than mere imposture and ignorant credulity; others believe or suspect that it represents a real art of an unlawful and abominable character. I propose to shew that sorcery has indeed been revived in modern times to a considerable extent, but that its revival has taken place, not in the domain of Spiritualism, but in that of "Science" itself.

A further object of my address is to suggest to those who, like myself, hold as a fundamental doctrine of all Spiritual knowledge, the Unity of Substance, and who think it incumbent on them to give the knowledge of that doctrine practical expression in universal sympathy with all forms of sentient being, that it is high time for them to enter the lists actively against the worst manifestation of Materialism and Atheism the world has yet seen, and to declare, as Spiritualists, their recognition of the simple and obvious moral issue of faith in a good God, namely—the duty of Love for all incarnations of the Divine Substance, and horror and reprehension of cruelty as such, whatever plea may be advanced for its practice.

It would be difficult to find stronger evidence of the banefulness of the influence exerted by the materialistic spirit of the day, than that which is furnished by the apathy and uncertainty of the public generally in regard to the practice known as vivisection. To the vitalised minority of persons, the spectacle thus afforded is as amazing as it is deplorable. That any human being, claiming to be civilised, should, through indifference or doubt, hesitate to condemn an organised system of torture, on whatever plea instituted, is in itself sufficiently surprising. But when all the aggravating circumstances are taken into the account—especially the innocence and helplessness of the victims—the prevalent attitude of the public mind becomes explicable only as the result of some moral epidemic.

From the ordinary point of view, the utilitarian and the moral, this question has already been amply discussed, and with these it is not now my purpose to deal. There is a third aspect of it, especially interesting to the student of psychological and occult science, and one which, for want of a more precise definition, may be described as the Spiritualistic. Persons to whom the chronicles of the modern vivisectionist's laboratory and the records of ancient and mediæval sorcery are alike familiar, must doubtless have noted the family resemblance between the two, and will need only to be reminded that the practice whose ethics are now so prominently canvassed in medical conclaves, and on popular platforms, represents no new feature in the world's history, but is in every detail a resurrection of the old and hideous cultus of the Black Art, whose ghost was deemed to be for ever laid.

The science of medicine, placed originally under the direct patronage of the Gods, whether Egyptian, Oriental, Grecian, or Teutonic, and subsequently under that of the Christian Church, was among all nations in the days of faith associated with the priestly office. The relation between soundness of soul and soundness of body was then held to be of the closest, and the health-giving man, the therapist, was one who cured the body by means of knowledge, Divine alike in its source and in its method. In Egypt, where the order of the Therapeutæ seems to have had its origin, healing was from the earliest times connected with religion, and there is good reason to believe that the practice of medicine was the exclusive and regularly exercised profession of the priesthood, the first hospital of which we have any record being within the consecrated precincts of the temple, and the sick being placed under the immediate care of its ministrants.

More than one deity was associated with medical and therapeutic science. According to Diodorus (lib. i.) the Egyptians held themselves indebted for their proficiency in these respects to Isis. Strabo speaks of the methodical treatment of disease in the Temple of Serapis, and Galen makes similar observations with regard to a temple at Memphis, called Hephæstium. As is

well known, the name *Præan*, the Healer, was one of the most ancient designations of Apollo, in his capacity of Sun-god. This title, and the function it implies, are ascribed to him in the Orphic hymns, in the Odes of Pindar, and in the writings of Hippocrates, Plato, and all the later poets and historians, both Greek and Latin. Ovid attributes to Apollo the declaration:—"Medicine is my invention; throughout the world I am honoured as the Healer, and the power of the herbs is subject to me."

*Æsculapius*, reputed the son of Apollo, gave his name to medical science; and his temples, the principal of which were at Titana in Sicily, at Epidaurus in Peloponnesus, and at Pergamus in Asia Minor, were recognised schools of medicine, to whose hierophants belonged the double function of priest and physician. These medical temples were always built in localities noted for healthiness, and usually in the vicinity of mineral springs, that at Epidaurus, the most celebrated of them all, being situated on an eminence near the sea, its site having been determined doubtless rather by the beauty of the scenery and the purity of the air, than by the tradition that Epidaurus was the birthplace of *Æsculapius* himself.

The course of treatment adopted comprised hydropathy, shampooing, dieting, magnetism, fumigations, gymnastics, and herbal remedies, internally and externally administered, these remedies being in all cases accompanied with prayers, music, and songs called *νόμοι*. In the hospitals of Pergamus and Epidaurus the use of wine was forbidden, and fasting was frequently enjoined. It was also held indispensable that the professors of so divine an art as that of medicine should be persons of profound piety and learning, of sound moral and spiritual integrity, and therefore of blameless lives. It was, as Ennemoser observes in his "History of Magic," deemed necessary that the aspirant after medical honours should be "a priest-physician. Through his own health, especially of the soul, he is truly capable, as soon as he himself is pure and learned, to help the sick. But first he must make whole the inner man, the soul, for without inward health no bodily cure can be radical. It is therefore absolutely necessary for a true physician to be a priest."

This was also the idea of the early Hebrew and Christian Churches, whose physicians always belonged to the sacred order. Many of the early Christian religious communities were schools of medicine; and the visitation of the sick, not only in the priestly, but in the medical capacity, was held to be a special function of the clergy. The custom still survives under a modified form in Catholic countries, where "religious" of both sexes are employed in hospitals as nurses and dressers, the higher duties of the calling having been wrested from them by the laity—often too justly designated the "profane."

Such, universally, was the early character of medical science, and such the position of its professors. "Priest" and "Healer" were religious titles, belonging of right only to initiates in Divinity. For the initiate only could practise the true magic, which, originally, was neither more nor less than the science of religion or the Mysteries, that Divine knowledge, won by reverent and loving study of Nature, which made the Magian free of her secrets and gave him his distinctive power.

Side by side with this true magic, sanctioned by the Gods, taught by the Church, hallowed by prayer, there grew up, like the poisonous weed in the cornfield, the unholy art of the black magician or sorcerer, whose endeavour was to rival, by the aid of sub-human or "infernal" means, the results obtained legitimately by the adept in white or celestial magic.

And, as on the one hand, in order to attain the grace and power necessary to perform Divine works or "miracles," the true Magian cultivated purity in act and thought, denying the appetites, and abounding in love and prayer; so, on the other hand, in order to achieve success in witchcraft, it was necessary to adopt all the opposite practices. The sorcerer was distinguished by obscene actions, malevolence, and renunciation of all human sentiments and hopes of Heaven. His only virtues—if virtues they can be called—were hardihood and perseverance. No deed was foul enough, no cruelty atrocious enough, to deter him. As the supremacy of the Magian was obtained at the price of self-sacrifice and unwearying love and labour for others, so the sorcerer, reversing the means to suit the opposite end, sacrificed others to himself, and cultivated a spirit of indiscriminate malignity. For the patient and reverent study by means of which the Magian sought to win the secrets of Nature, the sorcerer substituted violence, and endeavoured to wrest from her by force the treasures she gives only to love. In order to attract and bind to his service the power he invoked, he



offered in secluded places living oblations of victims the most innocent he could procure, putting them to deaths of hideous torture in the belief that the results obtained would be favourable to his wishes in proportion to the inhumanity and monstrosity of the means employed. Thus, as Ennemoser observes, "the sorcerers inverted nature itself, abused the innocent animal world with horrible ingenuity, and trod every human feeling under foot. Endeavouring by force to obtain benefits from hell, they had recourse to the most terrible of infernal devices. For, where men know not God, or having known, have turned away from Him to wickedness, they are wont to address themselves in worship to the kingdom of hell, and to the powers of darkness."

Such, precisely, is the part enacted by the vivisector of to-day. He is, in fact, a practitioner of black magic, the characteristic cultus of which has been described by a well-known writer on occult subjects as that of vicarious death. "To sacrifice others to oneself, to kill others in order to get life,—this was the great principle of sorcery." (Eliphas Levi.) The witches of Thessaly practised horrible cruelties; some, like Canidia, of whom Horace speaks, buried infants alive, leaving their heads above ground, so that they died of hunger; others cut them in pieces and mixed their flesh and blood with the juice of belladonna, black poppies, and herbs, in order to compose ointments deemed to have special properties. The well-known history of Gilles de Laval, Seigneur of Retz and Marshal of Brittany in the fifteenth century, may serve as an illustration of the atrocities perpetrated in secret by professors of sorcery. This man, distinguished for the military services he rendered to Charles VII., and occupying an honoured and brilliant position in the society of the day (as also do most of our modern sorcerers), was yet, like the latter, guilty of the most infamous practices conceivable. More than 200 children of tender years died in torture at the hands of the Marshal and his accomplices, who, on the faith of the doctrines of sorcery, believed that the universal agent of life could, by certain processes conducted under approved conditions, be instantaneously fixed and coagulated in the pellicule of healthy blood. This pellicule, immediately after transfusion, was collected and subjected to the action of diverse fermentations, and mingled with salt, sulphur, mercury, and other elements.\* (Eliphas Levi.)

An almost exact parallel to the modern vivisector in motive, in method, and in character is presented by the portrait thus preserved to us of the mediæval devil-conjurer. In it we recognise the delusion, whose enunciation in medical language is so unhappily familiar to us, that by means of vicarious sacrifices, divinations in living bodies, and rites consisting of torture scientifically inflicted and prolonged, the secrets of life and of power over nature are obtainable. But the spiritual malady which rages in the soul of the man who can be guilty of the deeds of the vivisector, is in itself sufficient to render him incapable of acquiring the highest and best knowledge. Like the sorcerer, he finds it easier to propagate and multiply disease than to discover the secret of health. Seeking for the germs of life he invents only new methods of death, and pays with his soul the price of these poor gains. Like the sorcerer, he misunderstands alike the terms and the method of knowledge, and voluntarily sacrifices his humanity in order to acquire the eminence of a fiend. But perhaps the most significant of all points of resemblance between the sorcerer and the vivisector, as contrasted with the Magian, is in the distinctive and exclusive solicitude for the mere body manifested by the two former. To secure advantages of a physical and material nature merely, to discover some effectual method of self-preservation in the flesh, to increase its pleasures, to assuage its self-induced diseases, to minister to its sensual comforts, no matter at what cost of vicarious pain and misery to innocent men and animals, these are the objects, *exclusively*, of the mere sorcerer,—of the mere vivisector. His aims are bounded by the earthly and the sensual; he neither cares nor seeks for any knowledge unconnected with these. But the aspiration of the Magian, the adept in true magic, is entirely towards the region of the Divine. He seeks primarily health for the soul, knowing that health for the body will follow; therefore he works through and by means of the soul, and his art is truly sympathetic, magnetic, and radical. He holds that the soul is the true person, that her interests are paramount, and that no knowledge of value to man can be bought

by the vicarious tears and pain of any creature soever. He remembers above all things, that man is the son of God, and if for a moment the interests of Knowledge and of Love should seem to be at variance, he will say with equal courage and wisdom: "I would rather that I and my beloved should suffer and die in the body than that to buy relief or life for it our souls should be smitten with disease and death." For the Magian is priest and king as well as physician, but the sorcerer, whose miserable craft, divorced from religion, deals only with the lower nature, that is, with the powers of darkness, clings with passionate despair to the flesh, and, by the very character of his pursuits, makes himself incapable of real science. For, to be an adept in this, it is indispensable to be pure of heart, clear of conscience, and just in action. It is not enough that the aim be noble, it is necessary that the means should be noble likewise. A Divine intention presupposes a Divine method. As it is forbidden to man to enrich himself by theft, or to free himself by murder, so also is it forbidden him to acquire knowledge by unlawful means, to fight even the battles of humanity with the weapons of hell. It is impossible to serve humanity by the sacrifice of that which alone constitutes humanity—justice and its eternal principles. Whenever the world has followed the axioms of the vivisector, whenever it has put sword and flame and rack to work in the interests of truth or of progress, it has but reaped a harvest of lies, and started an epidemic of madness and delusion. All the triumphs of civilisation have been gained by civilised methods: it is the Divine law that so it should be, and whoever affirms the contrary is either an imbecile or a hypocrite. The vivisector's plea that he sins in the interests of humanity is, therefore, the product of a mind incapable of reason, or wilfully concealing its true object with a lie. That, in the majority of cases, the latter explanation is the correct one is proved beyond doubt by the nature of the operations performed, and by not a few incautious admissions on the part of some of the school itself. To multiply pamphlets, "observations," and "scientific" discussions; to gain notoriety among followers of the cultus, to be distinguished as the inventor of such a "method" or the chronicler of such a series of experiments, and thereby to earn wealth and position, these constitute the ambitions of the average vivisector. And, if he go beyond these, if some vague hope of a "great discovery" delude and blind his moral nature as it did that of the miserable Seigneur de Retz, we must, in such case, relegate him to the category of madmen, who, for the poor gains of the body, are willing to assassinate the soul. Madness such as this was rife in those mediæval times which we are wont to speak of as the "dark ages," and the following examples, selected for the striking resemblance they present to the "scientific" crimes of the nineteenth century, may, with the instances already given, suffice as specimens of the abominations which the delusions of sorcery are able to suggest.

"The Taigheirm was an infernal magical sacrifice of cats, prevalent until the close of the sixteenth century, and of which the origin lies in the remotest times. The rites of the Taigheirm were indispensable to the worship or incantation of the subterranean or diabolic gods. The midnight hour, between Friday and Saturday, was the authentic time for these horrible practices; and the sacrifice was continued four whole days and nights. After the cats had been put into magico-sympathetic (sur-excited) condition by a variety of tortures, one of them was put alive upon a spit, and, amid terrific howlings, roasted before a slow fire. The moment that the howls of one agonized creature ceased in death, another was put on the spit—for a minute of interval must not take place if the operators would control hell—and this sacrifice was continued for four entire days and nights. When the Taigheirm was complete, the operators demanded of the demons the reward of their offering, which reward consisted of various things, such as riches, knowledge, fame, the gift of second sight, &c."—*Horst's "Deuteroscopy," and Ennemoser's "History of Magic."*

Let the following extracts from publications circulated among the vivisectors of to-day be compared with the foregoing, and the reader will himself be enabled to judge of the exactness of the parallel between the black art of the past and of the present.

"Dr. Legg's experiments on cats at St. Bartholomew's Hospital included a great variety of tortures. Among others,

\* NOTE.—These formulae, prescribed by the ancient science of alchemy, have reference, of course, to truths of which the terms used are symbols only. But the sorcerer, not being an initiate, understood these terms in their ordinary sense, and acted accordingly.

\* Among the practices of Japanese sorcerers in the present century, the following is cited in Mr. Pfoules' book "Fu-so Mini Bakuro":—"A dog is buried alive, the head only being left above ground, and food is then put almost within its reach, thus exposing it to the cruel fate of Tantalus. When in the greatest agony and near death, its head is chopped off and put in a box."



their stomachs were opened, while the cats were pinned alive on a table, their livers were pricked with needles, the stomachs were then sewn up, and the cats left in that condition until death ensued from prolapse of the bowels; some of the animals surviving the torture as long as twenty-six days."—*St. Bartholomew Hospital Reports*.

"Burns were produced by sponging the chests and bellies of dogs with turpentine five or ten times in quick succession, setting fire to it each time; and scalds, by pouring over the dogs eight ounces of boiling water nine times in quick succession. All the dogs died, either in a few hours, or at the latest, after five days."—*Edinburgh Medical Journal*, 1869.

"Delaroche and Berger baked hundreds of animals to death in ovens, the heat being gradually increased until death ensued. Claude Bernard invented a furnace for roasting or baking animals to death, the details and diagram of which apparatus are given in his 'Lessons on Animal Heat.' Magendie has also shewn by numerous experiments that dogs perish at the end of about eighteen minutes in a furnace heated to 120° (centigrade), and at the end of twenty-four minutes in one heated to 90°; or in one at 80° at the end of thirty minutes."—*Béclard's "Treatise on Physiology,"* and *Gavarret's "Animal Heat."*

"Professor Mantegazza has recently investigated the effects of pain on the respiratory organs. The best methods for the production of pain he finds to consist in planting nails, sharp and numerous, through the feet of an animal in such a manner as to render the creature almost motionless, because in every movement it would feel its torment more acutely. To produce still more intense pain, it was found useful to employ injuries followed by inflammation. An ingenious machine, constructed expressly for the purpose, enabled the professor to grip any part of an animal with pincers with iron teeth, and to crush or tear or lacerate the victim so as to produce pain in every possible way. One little guinea-pig, far advanced in pregnancy, endured such frightful tortures that it fell into convulsions, and no observations could be made on it. In a second series of experiments, twenty-eight animals were sacrificed, some of them taken from nursing their young, exposed to torture for an hour or two, then allowed to rest an hour, and then replaced on the machine to be crushed or torn for periods varying from two to six hours. Tables are appended by the Professor, in which the cases of 'great pain' are distinguished from those of 'excessive pain,' the victims of the last being 'larded with nails in every part of the body.' All these experiments were performed with much patience and delight."—*"Of the Action of Pain," &c., by Prof. Mantegazza, of Milan, 1880.*

The two following experiments are cited from Baron Ernst de Weber's "Torture-chamber of Science," and also from the *Courrier de Lyon*, June 8th, 1880:—

"Cut open the body of a pregnant bitch at the point of delivery, and observe whether in her dying and mutilated condition she will not attempt to caress and lick her little ones."

"Pierce the forehead of a dog in two places with a large gimlet, and introduce through the wounds a red-hot iron. Then throw him into a river, and observe whether in that state he will be able to swim."

Professor Goltz, of Strasburg, writes:—

"A very lively young dog which had learnt to shake hands with both fore-paws had the left side of the brain extracted through two holes on the 1st December, 1875. This operation caused lameness in the right paw. On being asked for the left paw the dog immediately laid it in my hand. I now demand the right, but the creature only looks at me sorrowfully, for he cannot move it. On my continuing to press for it, the dog crosses the left paw over, and offers it to me on the right side, as if to make amends for not being able to give the right. On the 13th January, 1876, a second portion of the brain was destroyed; on February 15th, a third; and on March 6th, a fourth, this last operation causing death."

M. Brachet writes:—

"I inspired a dog with a great aversion for me, by tormenting him and inflicting on him some pain or other as often as I saw him. When this feeling was carried to its height, so that the animal became furious every time he saw and heard me, I put out his eyes. I could then appear before him without his manifesting any aversion; but if I spoke, his barkings and furious movements proved the indignation which animated him. I then destroyed the drums of his ears, and disorganised the internal ear as much as I could. When an intense inflammation had rendered him completely deaf, I filled up his ears with wax. He could now no longer either hear or see.

This series of operations was afterwards performed on another dog."

The prize for physiology was by the French Institute awarded to the perpetrator of the above "experiments."

In "Cyon's Methodik," a "Handbook for Vivisectors," we read the following:—

"The true vivisector should approach a difficult experiment with joyous eagerness and delight. He who shrinking from the dissection of a living creature approaches experimentation as a disagreeable necessity may, indeed, repeat various vivisections, but can never become an *artist* in vivisection. The chief delight of the vivisector is that experienced when from an ugly-looking incision, filled with bloody humours and injured tissues, he draws out the delicate nerve-fibre, and by means of irritants revives its apparently extinct sensation."

Have we in this nineteenth century indeed expunged from among us the foul and hideous practices of sorcery, or rather, if comparison be fairly made between the witchcraft of the "dark ages" and the "science" of the present, does it not appear that the latter, alike for number of professors, ingenuity of cruelty, effrontery and folly, bears away the palm? No need in this "year of grace" to seek in the depths of remote forests, or in the recesses of mountain caves and ruined castles, the midnight haunts of the sorcerer. All day he and his assistants are at their work unmolested in the underground laboratories of all the medical schools throughout the length and breadth of Europe. Underground, indeed, they needs must work, for the nature of their labour is such that, were they carried on elsewhere, the peace of the surrounding neighbourhood would be endangered. For, when from time to time a door swings open below the gloomy stone staircase leading down into the darkness, there may be heard a burst of shrieks and moans, such as those which arose from the subterranean vaults of the mediæval sorcerer. There still, as of old, the wizard is at his work, the votary of "Satan" is pursuing his researches at the price of the torture of the innocent, and of the loss of his own humanity.

But between the positions of sorcery in the past and in the present is one notable and all-important difference. In the past it was held a damnable offence to practise the devil's craft, and, once proved guilty, the sorcerer, no matter what his worldly rank or public services, could not hope to escape from death by fire. But now the professors of the Black Art hold their Sabbat in public, and their enunciations and the recitals of their hideous "experiments" are reported in the journals of the day. They are decorated by princes, fêted by great ladies, and honoured with the special protection of State legislation. It is held superstition to believe that in former ages wizards were enabled by the practice of secret abominations and cruelties to wrest knowledge from nature, but now the self-same crimes are openly and universally perpetrated, and men everywhere trust their efficacy.

And in the last invention of this horrible cultus of Death and Suffering, the modern sorcerer shews us his "devils casting out devils," and urges us to look to the parasites of contagion—foul germs of disease—as regenerators of the future. Thus, if the sorcerer be permitted to have his way, the malignant spirits of fever, sickness, and corruption will be let loose and multiplied upon earth, and, as in Egypt of old, every living creature, from the cattle in the field to the firstborn son of the king, will be smitten with plague and death. By his evil art he will keep alive from generation to generation the multitudinous brood of foul living, of vice, and uncleanness, none of them being suffered to fail for need of culture, ingrafting them afresh day by day and year by year in the bodies of new victims; paralysing the efforts of the hygienist, and rendering vain the work of the true Magian, the Healer, and the teacher of the pure life.

An interesting discussion followed Dr. Kingsford's address. The question of the suffering in the animal creation, both that inflicted by animals upon each other, apparently in part by way of amusement and torture, and also that caused by the "blind, unreasoning forces of nature," was referred to by more than one of the speakers, and it was suggested that an argument might be based thereon by vivisectors in partial defence of their position.

In her replies to the various remarks, Dr. Kingsford took the ground that there must be, somewhere or somewhen, compensation or justification for all that we call evil, and for all suffering. In thinking this out, she was brought face to face with a succession of problems which had led her to the belief that evil and suffering are the result of a degradation, of a



departure from the Divine; that, in fact, the ferocity and the cunning of a man-eating tiger, for instance, were the ferocity and cunning of a human spirit, who in a previous incarnation had indulged in those passions. The lecturer also ably and eloquently defended her comparison between the "sorcerer" and the mere "scientist," pointing out that the aim and ambition of both was the acquisition of knowledge for the benefit of the external, the material, the sensuous man only. Whereas the knowledge sought for by the true priest, the Magian, the real healer, is that which is for the good of the inner, the Divine man, and such knowledge need not to be obtained through the infliction of pain and suffering on others.

There was obviously no scope to go into many of these problems within the limits of a discussion, and the lecturer was asked to give another evening to the Association later on in the season.

We shall be glad to receive the thoughts of any of our readers, not on the vivisection controversy, pure and simple, but in reference to any bearing it may have in relation to man as a spiritual being.

#### MR. C. STUART CUMBERLAND AGAIN.

Mr. Cumberland has been in Leicester, and has probably been glad to get away again. As usual, he contrived to get the "moral support" of some good names, but he was considerably discounted before his arrival in consequence of a newspaper correspondence, which threw a little light upon this conjurer and his doings. The following letter was one of those which appeared. It will explain itself.

CONJURING *versus* SPIRITUALISM.

To the Editor of the Leicester Post.

SIR,—I find it is desirable to do what I wished to avoid,—viz. : to give just one specimen of Mr. "Stuart C. Cumberland's" peculiar way of manipulating and economising the truth. In one of his letters he said, "Mr. Hopps' remarks on Spiritualism were much advertised at the recent Church Congress, and it was my special task, as the speaker first called upon by the Lord Bishop of Durham (the President of the Congress), to refute their stupidity." I ask your readers to look at that statement of his carefully, and then to consider the following fact—that the only reference to me to be found in the full report of the proceedings, is one by Dr. Thornton, who said, "No doubt, in approaching the subject, we find (to use the words of Mr. Page Hopps, a friend of Spiritualists but not one of them) that 'the way has been defiled by fraud, and blocked up by folly.'" That is all! a word of sorrowful warning of mine is quoted: no more; and yet this sleight-of-hand man wanted your readers to believe that I had been used at the Congress as a defender of Spiritualism, and that he had been called upon by a Bishop to refute me and my stupidities; all of which is simply an audacious and impudent invention of his.

In his letter to you, this performer invites me to his platform, and says, "If his mediums can do what he says they can, he will bring them with him too." All this is another illustration of his insolence and of his peculiar manipulation of suggestion. I have said absolutely nothing of the kind suggested, and I have no "mediums;" but if I had I should be sorry to expose them to his indignities. When I want to conduct an experiment, I shall go to a laboratory, not to a circus; when I wish to see the beautiful moons of Jupiter or the lovely rings of Saturn I shall look through a telescope in an observatory, not through a showman's trumpet at a fair.—Respectfully yours,

J. PAGE HOPPS.

Lea Hurst, January 23rd, 1882.

On Monday evening next, the 6th inst., a paper entitled "The Religion of Humanity: Is it Positivism or Spiritualism?" will be read by Miss Arundale at the Fortnightly Discussion Meeting of the British National Association of Spiritualists, 38, Great Russell-street, Bloomsbury. These meetings are exceedingly attractive to a large number of Metropolitan Spiritualists, and the interest in the proceedings is such as to induce many also to come from a distance. For this reason the hour for commencing the proceedings has been altered this session from eight to seven o'clock, so as to admit of closing in time to allow friends to catch their trains for home.—THOMAS BLYTON, Secretary.

AN APPEAL.—The President of the Leicester Society of Spiritualists, feeling the need of a more suitable room for lectures and séance rooms for the investigation of Spiritual phenomena and the advancement of Spiritual knowledge, appeals to the public for funds to enable him to build the same. The names of all subscribers to the amount of five shillings and upwards will be published, unless objected to. All sums received will be published weekly. Cheques or P.O.O. to be made payable to Edward Larrad, 10, Edwyn-street, Leicester, President.—[Advt.]

#### OUR CONTEMPORARIES.

##### "The Spiritualist."

In pursuance of an intimation in the preceding number of the *Spiritualist*, the following announcement was made in last week's issue:—

"The publication of *The Spiritualist* will now be suspended for a month, and if something efficient is done in that period for its support in consideration of its thirteen years' services and usefulness to the movement, it will reappear on the 1st of March in a new form, better calculated to spread the cost of its production over all its readers, than upon myself and among a few self-sacrificing contributors of donations. That is to say, it will be greatly improved, and contain a few good illustrations, whilst at the same time its price will be raised to sixpence. The idea is to produce a better Spiritual journal than has yet been seen in this country, and to charge a price for it likely to be sufficient to clear its expenses."

Mr. Harrison thus expresses himself in his closing sentences, and it is to be hoped, for his sake, that the desired response may be obtained:—

"After thirteen years' work in Spiritualism, to perform which I voluntarily gave up literary duties on the daily and weekly press, and came down from a rising position of more affluence than I have ever approached since, my present request is that the Spiritualist movement will help me to clear off the remainder of the moderate expenses incurred in giving it the benefit of book and newspaper literature it would not have otherwise possessed, and at a time when the general and particular commercial depression of the last year or two could not have been foreseen. Few probably have the desire to see me weighted for a long time to come, single-handed, with such a legacy, as the only material result of the public work of the best part of a life in support of an unpopular truth."

##### "The Medium and Daybreak."

In a letter signed "Hester Michell" is the following interesting narrative:—

"Last evening, Sunday, 22nd inst., myself, my son, and a friend were sitting in a séance with a gentleman (a private medium) well-known to all of us. After some controls had come and gone, a very troubled and excited female Spirit came, saying in a very hurried manner, 'I'm not dead, I'm not dead, I left my body asleep; pray for me; I am in great trouble; my youngest brother has committed a crime.' We asked her what he had done. She said he had stolen some money, and if it was not returned by next morning, he would be taken to prison, and his mother would be driven mad if she knew what he had done. The Spirit seemed in great distress of mind and immediately left. Now sir, if any of the numerous readers of your valuable paper can from their experience throw any light on the above statement of the Spirit, that her body was reposing in natural sleep, while she was absent and able to control another lady,—I write this letter hoping to elicit some information on an incident which seems to me very curious and unusual."

##### "The Banner of Light."

The following comments upon the duty of Spiritualists in assisting the progress of the movement were made to the New York representative of our contemporary by a "prominent business man, Mr. Tallmage," of the above city:—

"It is astounding what indifference many wealthy Spiritualists manifest relative to the progress of the cause. They have been converted, and that seems to be the end of the matter; they do not appear to feel that any responsibility rests upon them. Now, this condition of things is not right! But I do not think it will be permanent. We shall be united again in all parts of the country. During the present period of indifference we are confronted with evidences that Spiritualism is growing as never before! I declare, I cannot understand it! Leading scientists and church dignitaries are coming to our standard. This is eminently gratifying; but we, as Spiritualists, have a work to do, and our speakers and mediums should be well supported. And, sir, I do not forget the Spiritualist journals."

##### "The Herald of Progress."

The editor contends in the last issue of the *Herald* for union among Spiritualists, and states the policy of his journal in the following terms:—

"To cement that union, we must have a clear declaration of essential principles. All society is held together by laws—that is, creeds—binding on all who desire to partake of its privileges. Our special mission is to assail and defeat Materialism, Annihilationism, Extinctionism."

We anticipate, therefore, an increase of vigour in the columns of the *Herald* as a result of the announcement of the above form of aggressive action. One sentence in the following extract, from the same pen, will seem, to many Spiritualists, a little strange:—

"We hold that the world of antiquity has much to impart in connection with soul and spirit. We hold that the world of inorganic substances has also much to tell us. We hold that the world of organic substances has much to tell us. We hold that



the world of ethereal substances has much to tell us. We hold that the world of spirit has—under limitation—much to tell us.”

What is the nature of the “limitation” thus referred to?

#### “The Two Worlds.”

The English friends of Mr. E. W. Wallis will, no doubt, be pleased to read the following extract from the pen of S. B. Nichols, president of “The Brooklyn Fraternity Meetings,” at which Mr. Wallis has lately been delivering trance orations:—

“Mr. Wallis’s very able lectures on our platform on Sundays are attracting thoughtful and intelligent audiences, and are creating a very marked impression for good in our city. We predict for him a great work in the near future, and trust, if his Spirit-guides desire his return to America, that we may be able to secure his services permanently. Friends, everywhere, keep this modest, unassuming brother at work every hour before his return to England. If you do not do this, it will be your loss.”

### SPIRITUALISM IN LONDON & THE PROVINCES.

#### GOSWELL HALL.

On Sunday last Mr. J. J. Morse occupied the platform for the fourth time, the subject of the lecture being “Deeds versus Dogmas.” It was shewn that dogmas have indelibly marked all faiths down to the present; and the fruits they have produced are the rack, the stake, imprisonment, and other tortures, whose names are legion. These are happily relegated to the times of long ago, practically; but the same spirit still pervades and actuates the would-be messengers of a loving Father, and likewise the individuals who are His obedient children “in church on Sundays.” Instead of the foregoing torments for him who dares to repudiate their sacred dogmas, such people curse him socially, morally, and eternally, and lift up their hands in holy horror and say the atheist shall not sit with and be one of the law-makers of this our Christian nation. But what an honour to bear this and be an honest man, rather than be a cringing, time-serving hypocrite. Have dogmas and creeds made the world as it is? No, their work has been the destruction of many peaceful and happy homes, the turning of many a child into the streets, careless as to what its future life may be; and often also they have given a false idea of God and the future life. The reason that the world is as good as it is to-day is because of the mind of the people working in a progressive groove, instead of dragging along the old rut of ages long past. In short, it is to the deeds of the world (in spite of the dogmas) that we owe our present position. In conclusion, the guides said that whether in this life or the next, deeds are the only things worthy of consideration. Creeds and dogmas change, and eventually pass away altogether.—With the present beautiful oration, one-half of the series is completed. Mr. Wortly contributed another of his very interesting communications. I learn that the committee of the C.L.S.E.S. have decided to engage our friend, Mr. Morse, for the last Sunday in every month during the present year, for which he has met them generously as to terms. I also heard of a rather peculiar offer which has been made to the committee by a provincial contemporary (which I give for what it may be worth), viz., to supply them with not less than 50 copies for a halfpenny per copy, carriage paid, to nearest railway station. The trade ought to take advantage of this, but it evidently did not recommend itself to the majority of the committee, for a motion to accept the offer was defeated by a direct negative. The Society here seems to be making fair progress. Mr. Robson, of Peckham, has kindly offered his services to play the harmonium, which will be a great acquisition.—RES FACTA.

#### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday morning last, Mr. Walter Howell, of Manchester, delivered an address in the hall of the N.S.E.S., upon the “Higher Aspects of Spiritualism,” to a fair audience; and in the evening he again lectured to a good company upon “The Transfiguration of Christ.” The guides of Mr. Howell dealt with the subjects—both of which were chosen by the audience—in a manner somewhat different from what we are generally used to at Weir’s Court, a considerable amount of spiritual feeling and sympathy pervading his remarks, which were of a sort to call forth the appreciation of many who listened to his exposition of the subjects chosen. It is to be hoped that the future will see Mr. Howell more frequently among us, and that his services may meet the appreciation they deserve. Mr. J. Hoare occupied the chair.

GATESHEAD.—Last Sunday evening the platform of the G.S.I.S. was occupied by Mr. Gibson, of Newcastle, who addressed the audience upon the subject of “Self-help.” The lecturer illustrated his subject by references to such men as Stephenson as types of the qualities he would enforce upon the attention of those who desired to succeed in the battle of life. Mr. Henry Burton occupied the chair.

FELLING.—Mr. Gray, of Newcastle, lectured at the Spiritual Temple on Sunday evening last, to a fairly good company, upon “Spiritualism and Christianity.” The subject was chosen by the audience, and the address was highly appreciated by them.

SUNDERLAND.—At the Free Associate Church of this town, Mr. Dawson, of the Gateshead Society, discoursed most ably upon “Immortality a Faith and a Fact.” The lecturer was well received by a large and intelligent audience. At the conclusion, Mr. Nicholas Morgan, a well-known professor of phrenology and mesmerism, spoke in high terms of Spiritualism, and recommended the careful perusal of the literature on the subject by all those present, as he knew from facts which had come under his own notice that there was a deal more in the subject than was generally believed.—NORTHUMBRIA.

#### WALSALL.

##### ANTI-SPIRITUALISTIC EXCITEMENT.

Walsall is an ancient municipal and Parliamentary borough in Staffordshire, eight miles north-west of Birmingham. It has an industrious population of about 50,000, who work in iron, leather, and brass, and make more saddles, bridles, and harness—cavalry accoutrements—than any other town probably in the world. It is generally a quiet place. In two days I saw only one cab and one policeman, and no omnibus. The last Sessions was a white-gloved one; there were no criminals. It is a cheap town. Walking about I saw a written notice in a window—“Good beds for couples, sixpence; single beds, thrupence.” A respectable, middle-aged man, at the head of a prosperous business, told me he had learned to read after he was 30 years old, and worked when a lad for 30s. a year. Talking with him and another prosperous citizen, I found that each had had his leg broken in a colliery. This just to give an idea of Walsall and its people.

Walsall has a vigorous society of Spiritualists. They have crowded meetings on Sundays, and some good local mediums of the trance and clairvoyant type, and have lately had discourses from the well-known trance speaker, Mr. J. C. Wright, of Liverpool. His controls do not seem to be quite “orthodox” in religious matters, and the more zealous of the clergy have been excited to a rather violent opposition, not merely to Mr. Wright, but to Spiritualism. They preached against it; they wrote letters to the local papers; and, finally, the Rev. Mr. Barfield gave a public lecture in the large and handsome temperance hall, denouncing Spiritualism and Spiritualists in a fashion I need not characterise, but of which I may give a little specimen which I copy from a report in a Walsall paper:—

“Spiritualists affirm that they are at perfect liberty, at the direction of a medium, to perjure themselves in courts of justice, to defy the judge upon his bench, to laugh at the jury, and to violate the most solemn compacts.”

The drift of the Rev. Mr. Barfield’s lecture may be judged from this extract.

A youthful Boanerges, the Rev. Mr. Macdonald (I think his name is), I believe a Methodist, wrote and declaimed against Spiritualism as a portentous apostacy, and took the chair at a lecture given last Tuesday night by the Rev. Mr. Scammell, a Presbyterian minister of Stafford. It seems that the Rev. Mr. Macdonald and others were not satisfied with the mild denunciations of Mr. Barfield; and Mr. Scammell thought they hardly did justice to the churches of Walsall. So he agreed to come and lecture, and at the invitation of some of my Walsall friends I went to hear him, and to reply to him on the following evening.

The Rev. Mr. Scammell had a large and very zealous and demonstrative audience. For an hour and a-half he denounced Spiritualism as a false system taking the name of religion, full of mischievous errors, the silliest of fables, in numerous cases causing lunacy, and opposed to Christianity. But he declared that all the phenomena of Spiritualism could be explained by mesmerism, clairvoyance, unconscious cerebration, imposture, fraud, and delusion. It was all trickery, imagination, or tomfoolery. There was no such thing as holding communion with the Spirits of the dead.

Then the good man opened his Bible, the standard of truth, and shewed that God had forbidden necromancy—communion with the dead—and inflicted heavy punishments on those who dared to do what he had been proving absurd and impossible, which remarkable logic was vigorously applauded.

I made a few remarks at the end of the lecture, reading Mr. S. C. Hall’s challenge to the conjurers as lately published in “LIGHT,” but reserving my defence until the following evening. The local Spiritualists continued the debate; and declared that Mr. Scammell had not been too accurate as to his facts, and had been quite wild in his denunciations. There was much noise and some confusion until the meeting broke up, near midnight.

On Wednesday night the audience was larger than the night before, and pretty evenly divided between Spiritualists and anti-Spiritualists. Many of the latter came late from an adjacent prayer meeting, held by Mr. Macdonald, and were rather noisy and disorderly. I pointed out the inconsistency of Mr. Scammell in maintaining that the Bible condemned, and that God had forbidden under tremendous penalties, what he had endeavoured to prove had no existence, was impossible, and all appearances of which were easily accounted for as frauds, impostures, delusions, or the effects of animal magnetism and impressions produced by one mind upon the minds of others. Then I gave as clear an account as I could of my own observations of the various phenomena of Spiritual manifestations for nearly 30 years, in both hemispheres, from a séance with one of the “Fox girls” to



the materialisations, &c., with Mr. Eglinton and other mediums, of which I have written in "LIGHT" and elsewhere. These facts I thought a better answer to Mr. Scammell than any arguments. Any person of common-sense could judge whether he had accounted for them; besides, he had upset his whole argument and given a perfect quietus to all his theories by proving the fact of necromancy from the Bible.

I hope my lecture may do some good. The state of feeling stirred up by these ministers of religion was described to me as violent and vindictive. The more ardent Salvationists held that all Spiritualists deserved to be lynched, and in an excited community it is a short step from violent words to violent deeds. We have seen this feeling in our Courts of Justice, where a Spiritualist has as little chance of fair play as an accused witch had two centuries ago, or a heretic of any sort a little earlier.

A certain amount of opposition is good. Excitement leads to discussion, and discussion ought to lead to a knowledge of the truth. Spiritualism is not a theory or a faith, primarily. It is, first of all and in its foundation, a science resting upon the observation of facts. Pardon me if I have trespassed upon your space. I thought the Walsall manifestations of opposing forces would interest many readers.

T. L. NICHOLS.

32, Fopstone-road, S.W., January 26th, 1882.

### WHO ARE THESE SPIRITUALISTS?

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena of Spiritualism, and have testified accordingly.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson, F.R.S.; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. Robert Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakoff, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

### TO CORRESPONDENTS.

We must ask our friends who have sent us communications for LIGHT to exercise a little patience. We have a large mass of matter in hand, and such of it as we consider useful shall have attention in due time.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON, Goswell Hall Sundays during February; BRIGHTON, February 15; GLASGOW, March 8; STAMFORD, March 12; NOTTINGHAM, March 19; CARDIFF, March 26; BELPER, April 2; FALMOUTH, April 9. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Advt.]

MRS. HARDINGE BRITTEN has promised to lecture as follows:—Sunday, Feb. 5, Blackburn; 12, 13, and 14, Newcastle; 19, Liverpool; 26, Sowerby Bridge. Sundays of March and April, Manchester.—Apply, The Limes, Humphrey-street, Cheetham Hill, Manchester.

### ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one, to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means: if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.