

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 "CHURCH QUARTERLY" ON SPIRITUALISM.

It was to be expected that the recent action of the Church Congress in respect to Spiritualism would greatly exercise some "sound," or Conservative Churchmen. That decided step in advance, of which those who took it hardly, perhaps, recognised the full significance, was sure to be thought by the Churchman of the "High" school a confession of weakness, and a paltering with heresy *in esse*, if not with diabolism and sorcery *in posse*. There could be no doubt that they who regard the Bible as the final word of God to His creatures (whether Christians or not), and the Church as "the witness and keeper of Holy Writ," its licensed interpreter, from whose exposition there is no appeal—such men plainly must regard themselves as unpleasantly committed by the recent action of their brethren in the Church Congress, as well as grievously vexed by the portentous growth of Spiritualism. Their wail has found vent in the very orthodox pages of the *Church Quarterly Review*.

The Reviewer flounders through one and twenty pages, now admitting, what it matters little whether he denies, the spread and significance of Spiritualism: now denying, what it is of no moment that he admit (except for his own credit's sake), the weight of the testimony of trained scientific experts like Zöllner and Crookes. He quotes Dr. Lyttleton Winslow's discredited statement of nearly 10,000 persons having gone mad on the subject in the United States; and this he does with Dr. Crowell's refutation before him, for he admits that "more recent investigations have not borne out this extreme statement," and refers to Dr. Crowell in a footnote. I will not characterise this method of controversy; even a cursory glance at Dr. Crowell's statistics must have shewn the Reviewer that he was giving modified currency to an absolutely misleading and discredited statement; but we are too much accustomed to this line of argument, if so it may be called. It may give temporary life to error, but can, in the end, hurt those only who condescend to employ it. In the mouth of a professed teacher of religious truth, it must be visited with the gravest reprobation by all honourable men.

A tenth part of the review is taken up with an elaborate examination of extreme weakness and stupidity—which is intended to be "perfectly serious," we are informed, or I should have thought it feebly ironical—into the reasons for using a table at séances; and for its special position *within* the circle, instead of outside. Imagine a number of persons sitting down in the middle of a room, having previously put the table out of its place into a corner as a noxious instrument of fraud! "No doubt," says the critic, "the facilities afforded for fraud by this use of the table are very great; and surely that ought to induce honourable believers in Spiritualism" (such, it seems, there are!) "to decline its use. But we cannot find that this is the case." He is greatly exercised by this, and mourns that he has not found any "discussion of the point we have mentioned; which is at all events curious." Perhaps it would have been still more curious if any writer had devoted time and space to the discussion of such puerile nonsense. If the Reviewer's

knowledge had been sufficient to warrant him in dealing at all with the question, he would have been saved from this exhibition of his critical powers.

It is important to note that in an elaborate paper such as this,—a manifesto of orthodoxy, in fact,—no allusion whatever is made to the action of the Church Congress. Evidently that is a sore subject. Much is made of the religious claims of Spiritualism, which frighten the Reviewer greatly. Throughout the essay he is disposed, "without pretending to assign the reason precisely" (a very wise precaution, I may say), to deny the reality of all phenomena called Spiritual, except when, now and again, he forgets himself, and admits "that we cannot be blind to the evidence that it" (Spiritualism) "is being actively pursued in certain circles." He quotes Zöllner and Crookes, only to pronounce their records "incredible *in limine*," though "if they can be thought credible, very astonishing." He is obliged to say that "it is not probable that all the witnesses are combining to mislead others, and it may therefore be considered that a *substratum* of solid fact is at the bottom of these astonishing statements." Of materialisation and the "still more astonishing set of stories" respecting it, he gets rid with an audible sigh of relief. "On the whole, there is less difficulty in referring this claim at least wholly to imposture"! But at last, his fear of its religious pretensions fairly overpowers all other considerations, and he will concede much if only this pestilent claim be abandoned. "We could, perhaps, look with considerable equanimity upon this movement while it represented itself merely as a branch of physical research and experiment about the more recondite endowments of the human organism." "It may be called a method of physical enquiry, a department of philosophical research, if the reader pleases (!); a revelation, or a religion it is not, and never can be." So the science and philosophy may be conceded, after all the Reviewer's incredulity and offensive imputations of mingled knavery and folly, if only we will admit that to claim for it that it is a religion too "is due to the superstitious fancy which has for ages referred every occurrence of an unusual or inexplicable nature to the agency of the devil"! No; we cannot accept that compromise. We Spiritualists do not share the "superstitious fancy" which has driven our Reviewer to this course. The occurrences to us are not "unusual," though they are to him: to us they are less "inexplicable;" and we do not attribute them to the devil, as he does. Let him be content to speak for himself. The orthodox bogie is strictly private property; and we are wiser than to attribute "unusual phenomena" to his agency.

The review opens with the significant admission that the nineteenth century is characterised by "the decay of faith;" by "loosened convictions of religion, and waning earnestness in its cause;" and that "religious faith has lost much of its power" over the popular mind. Yes! "The craft is in danger." Cannot the Reviewer see that in making these admissions he is writing the condemnation of the Church which he vaunts as God's Divine healer of all human ills? Whose fault is it that men increasingly reject those pretensions which are intrinsically of the Church, rather than of the pure and simple religion of the Christ, and, in measure as they think for themselves, decline to regard any section of what should be the Church Catholic as the sole depository of truth? When Jesus Christ came He found the teaching of old Judaism effete, perverted from original simplicity and sincerity, just as rigid Church doctrine, exemplified in the *Church Quarterly Review*, now is. The parallel is too close to be pleasant, and it is not surprising that the Reviewer declines or fears to see its full significance. But it is true, nevertheless.

Such articles as this—mere shrieks of terror and alarm—cannot fail to be beneficial to the object of their attack. It would be well for us that they should be multiplied indefinitely. The

reasoning is so loose ; the method of examination of evidence so illogical ; the treatment of distinguished antagonists so little that of a fair controversialist who is assured of the truth of his own cause ; the admissions so damaging, and the fear so obvious, that the article is a mere boomerang recoiling on the head of the man who launched it. Greatly daring, he has rushed in ignorantly and not over modestly to deal with a profound subject, and has raised a monument to his own bigotry.

In criticising such an article, I cannot avoid blaming strongly the method according to which perfectly ignorant persons, who are, moreover, ignorant of their ignorance, are selected by editors to deal with a profound subject. The *Church Quarterly* is no exception, though in permitting the writer of this article to display his ignorance of, and hostility to, a subject that he does not even pretend to have studied, it has given a conspicuous instance of the vicious system of selection of which Spiritualists have so much reason to complain. I know writers who have a superficial acquaintance with various subjects, and a ready power of getting up information sufficient for a shallow article, but who have an intimate acquaintance with psychical subjects, and who have spent long years in studying them. On these they would write with authority ; ably, instructively, and well. On the hundred other things that newspapers affect to discuss—electricity, Gambetta, Ireland, the last murder, the newest craze—they can get up some superficial ideas that may serve, thinly spread and liberally padded, to fill a column. On these the editor will let them write as they will ; but let them offer to elucidate a problem, or explain a mystery, in Spiritualism, and they are warned that, unless to discredit and throw contempt on the subject, they must not write. “Come, curse me this thing,” is the invitation, and it is the ignorant and prejudiced alone who respond, and they, like Balaam of old, sometimes “bless it altogether” in their feeble attempts at a curse. But this does not exonerate from grave blame the publicist who uses these unworthy means to misrepresent what he or a section of his readers hate and fear. In ordinary subjects a man is valued as a writer in public journals for his special knowledge : in these occult subjects he is preferred for his openly vaunted ignorance and prejudice !

“M.A. (Oxon.)”

RE-INCARNATION PROBLEMS.

To the Editor of “LIGHT.”

SIR,—In your issue of January 21st, C. E. Oyston, in a column headed “Re-Incarnation Problems,” asks this very pertinent question: “If it be really indispensable for every emanation from Deity to measure its strength with matter, what provision can be made for those infants who only inhale the breath of life for a few hours of earthly existence?” By a curious chance, an answer is given to this question on the same page, immediately opposite, in the next column, under the heading “Evenings with Mr. Morse.” It is this: “In such cases the life in the next world has to be at first the development up to the point which would have been gained had the life been extended on earth.”

Now if that be the true solution of the difficulty, does not the correspondent I quote well ask, “Where is the necessity for us to come into contact with matter at all?” for if it be indeed a fact that the necessary experience for spiritual development can be obtained without subjection to the pains and troubles of a life on earth, would they be imposed upon us by the benevolent wisdom of the Supreme Ruler? One of the attributes of God, the All-loving Father, is impartial justice, and yet according to Mr. Morse’s guide, some of us are allowed to undergo the superior training of life on the material plane, while others, having to forego that necessary probation, suffer from the want of it. The poet’s lines,

“Ere sin could blight or sorrow fade,
Death came with timely care,”

according to the opponents of the Re-Incarnation theory, are not happily inspired, for they all allow that it is a misfortune to die young. Being once favoured with an interview with one of “M.A. (Oxon.’s)” guides, I asked whether it was better to die before one could do wrong or live a long life, misspent to the greatest extent, and full of all manner of crimes. The answer was, “It is better to live the life ; the result consequent upon the misuse of it is arranged for.” This Spirit maintains that one is only born once on earth and at the same time allows that it is a misfortune when the life is not lived out. So we must conclude that we are not all equally impartially treated.

J. H. G.

USE OF THE DIVINING ROD.

To the Editor of “LIGHT.”

SIR,—As the above question has been of late brought before your readers, and as the subject may prove interesting to those who are ignorant of the power given to man by an All-wise Providence, I beg to request that you will kindly insert the following facts which have come under my personal notice, as well as others of which, though not witnessed by me, I am still in a position to assert the undoubted occurrence.

About twenty-five years ago I needed a well sunk in my stable-yard, but I wished it in a spot where I could utilise it for my dwelling-house as well. This being in what had been a stone quarry, some 25 feet under the level of the highest slope, I imagined water would be found a few feet only further into the rock. Therefore I had operations begun on the spot which I had chosen for convenience, but after a depth of 16 feet had been reached, and no water obtained, I decided to have the divining rod tried. I therefore had recourse to the services of a most respected man who was celebrated (and very justly so as it proved), who came to examine the place and use his bewitching birch rod. He first tried the place where the well was partly sunk, and told me that a feeble spring would be found, but only at 25 or 30 feet depth. He then walked about the yard and came on a spot where he said a very strong spring existed at a depth of only a few feet. However, as he asserted that water would be found at 25 or 30 feet at my chosen spot, I continued, having a desire not to lose the labour already so advanced, and it turned out that his prediction was perfectly correct. The well was finished and has a depth of some 30 feet.

Some two years later I decided to have a liquid manure tank sunk in the same yard, some 80 or 100 feet from the above well, and began to excavate for the purpose, having no regard whatever for my friend’s divination. The spot chosen was only a few feet from where I had been told that a strong spring would be found, and sure enough, as soon as eight feet were reached, the spring ran so strong in the excavation that the work had to cease, and a wall to be built across, and the place puddled to stop the running of the spring. I had to make the tank several feet shorter, and even then it was with trouble and extra expense that the job could be satisfactorily finished.

About five years ago I decided to sink another well, large enough to supply water in sufficient quantity to use a double-barrel pump worked by horse-power. I decided to have it established in another quarry 50 feet below the surface, in which a small well already existed, and though only eight feet deep was never known to be dry. I therefore began operations to sink my large well, only some 20 feet distance from the above small well, thinking that at such a depth from the surface there could be no doubt that plenty of water would be found at the same level, and that going a few feet deeper and the excavation in the rock being made larger was all I required. But here again I had deceived myself ; the miners continued to work until a depth of 16 feet had been reached (eight feet below the bottom of the old well, which remained full and has been so ever since), and yet there was no appearance of water. I then sent for an honest country cobbler (my first operator being removed to the better land), who came with his divining rod. He immediately found that we were not on a spring though only a few feet from it, and advised us to quarry more north, which was done, and an excellent supply of water was the result, so much so that the water rose to the level of the quarry and runs away over the top ; and I believe that if means were employed to keep it from running away it would rise very considerably higher, shewing clearly that the spring has its bed at a much higher level.

Not wishing to monopolise too large a space in your columns at one time, I will, if you will kindly allow me space, give the other facts I have alluded to (which are yet more conclusive) in my next.—Yours, &c.,

A JERSEY SPIRITUALIST.

Jersey, February 1st, 1882.

How true it is that till God speaks to the heart of man, man cannot understand the language of God that is uttered around him, and over him, and beneath him ! As there are times when we stand in the midst of nature as if we were within a church, when a joyful song of praise is springing from each breast, and we cannot help but sing also, being drawn into the stream of devotion, and carried along with it—so at other times how mute all creation seems to us, as though all pursued its way alone without a hand in Heaven to guide it ! All depends upon whether God speaks in us.—THOLUCK.

EVENINGS WITH MR. MORSE

At 38, Great Russell-street, W.C.

The first question asked at the meeting on the 30th ult. was as follows:—Are we all of us really placed in, and surrounded by, the circumstances which are best for us, even when they are brought about by our own fault?

In reply, the "controlling Spirit" questioned the correctness of saying that any circumstances are really created by the individual himself. Man seems to originate circumstances, but there are always attendant causes which do not attract attention. It would sometimes appear hard to say that the harsh circumstances in which people are placed are the best for them. But whenever unhappiness, misery, and suffering are brought upon an individual by himself, it may be concluded that the unhappiness and misery are the best circumstances which that individual can place himself in. Suffering is of a purgative character. However much a man may rebel, he will live to experience the assurance that the suffering was the best condition which he could be placed in. Broadly, it may be stated that whatever circumstances exist are the legitimate outcome of the previous state of things, and as such are the best. Whatever enables a man to rise above his surroundings is of benefit to him, and in this sense and from this broad point of view, existing circumstances must be looked upon as the most favourable for ultimate development.

Question:—At one of the previous meetings allusion was made to changes which take place from time to time in the progress of the Spirit, analogous to physical death. Can anything more be said on this subject?

It was explained in reply that the spiritual world is divided into states as well as into degrees. There is an analogy to physical death in the change which takes place when the translation is made from one state to another. It is a change similar to that which a man experiences in rising from the ranks. Then, when the soul is called to pass through to another degree or sphere, although there is no absolute death, there is a period of semi-consciousness which may last a longer or shorter time. A constant process of refinement goes on, and the higher the condition of the soul the easier are the transitions. The soul may often remain for a very long period in the same degree, which gives rise to the opinion among many that there are no changes of the kind referred to.

The remark was made that from this point of view the change involved in physical death, if only a passage to another state of the same degree, as was implied, must be a *less* change than some which take place afterwards. It was replied that this was so, and that from the other side the change of physical death appeared much less than it did from this side.

Question:—Please to define what are, in the opinion of the inspiring Spirit, the essentials which should be observed for successful investigation of the various phases of Spirit communion.

The reply was to the effect that the most important point is, that the one supreme object of eliciting truth should always be kept to the front; and, secondly, to decide what branch of the study shall be pursued.

In reply to a question as to whether the controlling Spirit could give any information as to the ultimate goal that would be reached, the answer was given that it was utterly beyond his power to do so.

Question:—To what extent, if any, does the spiritual body suffer from a sudden or violent separation from the earthly body, as compared with the gradual withdrawal at the close of the ordinary span of earthly life?

"Pain is a kind of reflex action produced upon the body by spiritual disturbance. In natural death there is but little pain. But violent shocks to the physical do also affect the spiritual body, and for a time injure it and retard the progress of the man."

Some interesting conversation took place on the subject of Re-Incarnation. The controlling Spirit said that he has no knowledge of it as a fact, and that in his opinion very strong arguments might be brought forward against it. He should be glad to enter more fully into its consideration at another time.

The "Strolling Player" devoted most of the time at his disposal to some remarks in reference to the best methods of pursuing Spiritualistic investigations. He most strongly deprecated doing so unless there was a determination to follow them to whatever conclusions they might lead, independent of all preconceived theories; and he recommended the study of mesmerism and allied branches of the subject as the best means of arousing the interest and exciting the inquiries of intelligent

non-believers. By developing mesmeric sensitives the investigator will find himself brought into contact with Spiritual phenomena of a high and varied character.

The next "Evening with Mr. Morse" will be on Monday next, the 13th, at 7.30 p.m.

COMMUNICATING SPIRITS:
THEIR CLAIMS TO RECOGNITION.

By Mrs. A. J. Penny.

(Continued from page 52.)

It is evident that the habit of regarding the crisis of dissolution as a terminus to probation—a habit which religious teachers naturally insist upon—accustoms us to think of any condition not blessed or not full of torment as simply purgatorial, as solely occupied by reformatory suffering: yet the simile of this life being the time of seed-sowing so often used by such teachers, might, I think, suggest a less immediate result of either good or bad conduct; for even in a plant like wheat the fulness of the ear is at some months' remove from the time of sowing, and analogy would justify us in letting these periods in the existence of short-lived plants represent centuries, at least, in that of an immortal being.

If such deferred expectation of final reaping acts as a soporific to any conscience, it is from a total misconception of what that delay involves. Let such an one consider for a moment the common facts of a germ, a sprout, a plant in leaf, flower, and fructification,—the properties of its life strengthening in each progression of growth. The germ may be soon trodden down, the tender blade easily eradicated, but the rooted plant must be removed by hard effort if it is to be done at all. And, meanwhile, supposing these properties to be productive of poison, as their evil similitudes in spiritual life are of anguish, that poison, that anguish must be intensifying with every stage of growth. The only hope is for those who do not believe "that eternal issues are irrevocably decided in a brief flash of existence,"* that after dissolution Divine love may prevail on the soul of man to have mercy on itself, and submit to the extermination of all the poison plants which have been sown on this side of death.

Believers in Re-incarnation cherish this hope of course, and have extremely powerful arguments for its support; but my quarrel with them is that they seem to think the human body, as we now wear it, the *only* possible vehicle that *ascendant* Spirits could exist in for repeated terms of probation. That many of them, little advanced by this life's experience, should so long for the old corporeal husk as to seek and gain re-admission to a former phase of being, appears quite possible, but with so many worlds crowded in sight does it not argue some poverty of imagination to conclude that in this alone our spiritual schooling can go on?

"Man," said J. Pierrepont Greaves, "has seven stages of existence here or elsewhere; and in the eighth he will be perfected."—"Theosophic Revelations," p. 170. Why suppose all these seven to be in one corner of the universe?

Again, St. Martin says: "Ce n'est qu'à la mort corporelle de l'homme que commencent les quarante deux campements des Israélites; sa vie terrestre se passe presque entière dans la terre d'Égypte."—"L'Homme de Désir," par. 208.

Now supposing this comparison of his to be true to future fact, the trials of the Israelites out of Egypt were of an entirely different kind from what they endured before they were set free from its bondage; and probationary as we are told those trials were, they came to them at intervals, and in the midst of much that we must believe to have been an interesting if not an agreeable life.

The anonymous writer of "La Mystère de la Croix" (published in second edition, 1786), while sparing us no severity of supposed truth as to crosses after death, takes a view of the state of the unregenerate dead far more rational to my thinking than those commonly entertained. After saying:—

"Il y a aussi d'autres temps après cette vie, d'autres siècles et éternités, dont les unes succèdent aux autres: car on n'a pas tout fait dans cette vie." "quoique après la mort l'âme n'aie point tant de liberté ni de pouvoir que dans cette vie, elle trouve néanmoins bien plus à combattre qu'ici." "elle fait la rencontre de tant et tant d'esprits, dont elle doit subir le jugement et goûter les essences et les propriétés bien

* "Links and Clues," by Vita, p. 153.

† Translation.—"Man only begins the forty-two encampments of the Israelites at his death of the body. His earthly life is passed almost entirely in the land of Egypt."

souvent contraires aux siennes, si elle n'y est point passée pendant la vie, de sorte qu'un esprit y combat contre l'autre l'un juge et goûte l'autre, l'un condamne et afflige l'autre, jusqu'à que l'âme en soit victorieuse"—he adds: "*Or elle y trouve aussi des alternatives de réveillement, d'acquiescence, de paix, de tranquillité pour reprendre haleine et se préparer à de nouveaux combats.*"*—*Mystère de la Croix*, p. 163, chap. 11.

I am loth to appear presumptuous, but in truth I cannot see why so long as the Spirit is able to fence itself with any suitable body after death its conditions need be intolerably severe. The doubt with me hangs upon just that point, what sort of body has the sensitive Spirit to make shift with when the new creature of spiritual regeneration is not formed? Böhme's idea of the astral body† outlasting the flesh and blood body by years or ages, according to the constellations dominating the time of birth, is shared by J. M. Hahn, whose opinions I quote, not as an authority but as those of one of the few writers known to me who venture to enlarge on the obscure topic of post-mortem prospects.

"There are souls," he quaintly says, "who are not so bad that they go into Gehenna or hell fire immediately after death, and, in my opinion, they never would go if they let themselves be reformed." . . . "Where do those souls go before the judgment day? and where are their judicial prisons and purgatories? They are partly in the earth, partly in the planets belonging to our solar system, partly in the upper region of the air. We read clearly that it is appointed to man once to die, and after that to undergo his own particular judgment. But not all, oh, no! the smallest number attain the appointed limits of life. For one shortens his temporal life in one fashion, one in another. Now those who have shortened their life have not yet released themselves from the ties of the starry region, and are therefore bound with their astral body and life to the astral band, and therefore are not judged immediately after death, because they have not reached the destined goal. They are therefore, as I suppose, in the atmosphere, or else become attracted by the properties and powers of nature in the planets, so that they there find their place for purification."‡—"Die Lehre des Württembergischen Theosophen." Johann Michael Hahn. Third part, p. 504.

Désbarrolles attributes a very different fate to those who resort to the planets under happier conditions of spirit. Speaking of a soul that has been all that is humane, just, and loving, he says:—

"Then on the day of death it leaves its earthly envelopment, and flies away following the attraction of its star, and goes to live again in another universe where it makes for itself a new vestment analogous to the progress of its beauty, leaving on one hand on the earth the material corpse seemingly inert, but which by its decomposition already conduces to new creations, and on the other the sidereal corpse, which rises like a luminous mantle to carry into the sidereal light, where all things diffuse themselves, the image, the reflection, the phantom of the body on the earth.§ If, on the contrary, the mind has allowed itself to be subjugated by the gross passions of the body, if it has permitted falsehood, impure pleasures, injustice, all that is low, all that is evil, then on the day of death, the astral corpse made strong by the condescensions of the spirit, retains it prisoner as it

* Translation.—"There are also other times after this life, other ages and eternities which succeed each other; for one has not done all in this life. Though after death the soul has not so much liberty or power as it has in this life, it nevertheless finds much more to combat than it does here. It encounters many Spirits, to whose judgment it is subjected, whose essences and properties it must test (often repugnant to its own) if it has not during life passed through them, so that one Spirit makes war upon another, one judges and tests another, one condemns and afflicts another until the soul gains the victory." . . . "Now it finds also alternations of refreshment, of acquiescence, of peace, of tranquillity in which to take breath and prepare for new combats." [Not very unlike our present life this!]

† I suspect even Böhme of confusing the astral Spirit and astral body in the following passage. He is speaking of unquiet Spirits: "Therefore many of them come again with the starry Spirit, and walk about in houses and other places, and appear in human shape and form, and desire this and that, and often take care about their wills and testaments" . . . "and if their earthly business and employment stick in them and cleave to them still, then, indeed, they take care about their children and friends, and this continueth so long, till they sink down into their rest, so that their starry Spirit be consumed; then all is gone as to all care and perplexity, and they have no more feeling knowledge thereof"—"Forty Questions," quest. 26, par. 13.

‡ "Es gibt Seele, die nicht so böse sind, dass sie gleich nach ihrem Tode in die Gehenna oder Feuerhölle fahren, und meines Erachtens auch nie darein fahren sollten, wenn sie sich bessern liessen." . . . "Wo kommen also diese Seelen vor dem Gerichtstag hin? und wo sind die Gerichtskerker und Reinigungs-örter? Sie sind theils auch in der Erde, theils in den zu unserem Sonnensystem gehörigen Planeten, theils in der oberen Luftregion. Dass dem menschen gesetzt ist, Einmal zu sterben, hernach aber sein Particulargericht, lesen wir ja deutlich. Aber nicht Alle, O nein! der wenigste Theil erreicht sein bestimmtes Lebensziel. Denn der Eine verkürzt sich sein zeitliches Leben auf diese, der Andere aber ebenfalls, auf andere Weise. Solche nun, die ihr Leben abkürzen, haben sich noch nicht losgerissen vom Bande der Sternregion, sind also mit ihrem astralischen Leibe und Leben an das astralische Band gebunden und werden also nicht gleich gerichtet werden nach dem Tode, weil sie das gesetzte Ziel nicht erreicht haben; sind also entweder, so vermurthe ich, in der Luftregion, oder werden von den Naturkräften und Eigenschaften der Planeten angezogen, dass sie allda ihre Reinigungsörter finden."

§ Readers of Mr. T. Lake Harris's unpublished writings will find here agreement with his account of the "Geist" of Man as distinguished from his spiritual individuality.

did during life, and surrenders it to the Sidereal System, which drags it into the whirlpools of astral light."*—*Désbarrolles*, "*Les Mystères de la Main*," p. 54.

Such a generality as that would fall powerless on my inner ear had not Hahn supplied me with some little hint of what this domination of astral influence may mean.

"A magnetic force penetrates the whole creation, by means of which each creative sphere, and every outbirth from it, attracts to itself what is homogeneous. Hence every soul after the death of the body must pass by gradual stages through different places and conditions, either for separation and cutting assunder, or for purifying and being matured."†—Hahn's "*Lehre des Württembergischen Theosophen*," p. 499.

Having now brought forward the best and clearest opinions I have been able to gather on this difficult subject—the state of those we call dead—it only remains for me to point out that, for the most part, the evidence of people on this side of death, such as it is, in no way contradicts the reiterated and emphatic assertions of those who speak or write from behind the veil. Even the Re-incarnationists, who believe that one life in this mortal body is followed by others in the same perishable investiture, admit that in the intervals Spirits are in the Spirit-world, and if so, free—if Swedenborg's information does not mislead—to be present where their thoughts and affections are. A. Kardec says: "The incarnation of the Spirit is neither constant nor perpetual; it is but transitory; in quitting one body it does not take up another immediately; during a lapse of time more or less considerable, it lives in the Spiritual life, which is its normal state; so that the amount of time passed in different incarnations is trifling, compared to that passed in the condition of a Spirit at liberty."‡

Merely to cite the strongest testimony of the proven presence of recognised friends and relations would be to take it from almost every book written on Spiritist themes during the last thirty years, as well as from a host of unimpeachable witnesses *vis à voce*. One would have thought, if one did not know otherwise, that such books as "Spirit Identity," and "Psychography," by "M. A. (Oxon.)," and the late Mr. Epes Sargent's "The Scientific Basis of Spiritualism," would have set all doubt at rest in any candid mind. Yet they fail to do so. Readers will allow that here and there cases occur which admit of no doubt, and yet they will say, "I cannot quite believe that our dead are still conscious of the trivialities of this world! It must be some deluding Spirits that simulate their presence!"

Now if the possibility of a Spirit having been identified beyond all chance of error is proved even in half-a-dozen cases, we have no longer to question what is possible but what is *probable*, and there of course our judgment is necessarily at fault for want of data.

"I have dreamed that we are not to be changed so much, nor the law of us changed."§ My dream proves nothing; nevertheless, a dream that has outlines is more effective than formless, in curious ignorance—cherished as the only position wisdom can warrant our taking with regard to a future certain for all of us, very near for some: and a hypothesis, however false, has at least this advantage, that it gives the mind a temporary footing in the world that must be entered, that encompasses us every moment, and suddenly from time to time engulphs in its blank silence our nearest and dearest companions.

* "Alors au jour de la mort elle quitte l'enveloppe terrestre, s'envole en suivant l'attraction de son étoile, et va revivre dans un autre univers, où elle se fait un nouveau vêtement analogue au progrès de sa beauté en laissant d'une part, sur terre, le cadavre matériel inerte en apparence, mais qui déjà travaille par sa décomposition même à concourir à des créations nouvelles, et de l'autre le cadavre sidéral qui s'élève comme un manteau lumineux, pour aller porter dans la lumière astrale, où tout s'imprègne, l'image, le reflet, le fantôme du corps sur la terre. Si, au contraire, le mens s'est laissé subjuguer par les passions grossières du corps, s'il a permis le mensonge, les voluptés crapuleuses, l'injustice, tout ce qui est bas, tout ce qui est mal, alors au jour de la mort le cadavre astral, rendu fort par les condescendances de l'esprit, le retient prisonnier comme pendant sa vie et livre au corps sidéral qui l'entraîne dans les tourbillons de la lumière astrale."

† "Durch die ganze Schöpfung hindurch geht die magnetische Kraft, vermöge der jeder Schöpfungskreis und jede Geburt das Gleichartige an sich zieht. Deshalb muss eine jede Seele nach dem Tode des Leibes entweder zur Scheidung und Auseinandersetzung, oder zur Reinigung und Anseufung durch die verschiedenen Orte und Stände stufenweise durch passieren."—N.B.—What ideas he attached to the words "*Scheidung*" and "*Auseinandersetzung*" applied to the soul I am at a loss to imagine, but Mr. Harris's speaking of the "*disintegration*" of lost souls for the ultimate rescue of the immortal germ, will perhaps a little elucidate the dark saying.

‡ Translation.—"L'incarnation de l'esprit n'est ni constante ni perpétuelle; elle n'est que transitoire; en quittant un corps, il n'en reprend pas un autre instantanément; pendant un laps de temps plus ou moins considérable, il vit de la vie spirituelle, qui est sa vie normale; de telle sorte que la somme du temps passé dans les différentes incarnations est peu de chose, comparée à celle du temps qu'il passe à l'état d'esprit libre."—A. Kardec's "*La Genèse Spirituelle*," chap. 11, p. 232.

§ Walt. Whitman's "Burial." W. Rossetti's selected edition.

The cry "Memento mori" uttered from age to age by all who have preserved spiritual sanity in this hallucinated state of being, testifies to the wonderful negligence with which we toil, dance, or drowse on the brink of life's precipitous boundary, ever veiled and ever ready to shatter without an hour's notice the all-important interests of our present state. There is no stronger mental opiate than a resolve not to think. I dread its effects both as regards myself and those I have lost.

As to those gone before, they seem to me to run some risk of cruelty who assure us that all perceived of their presence is but the effect of our own imagination, like the reflections seen in a darkened window, which for a moment may be taken for objects beyond. We might faintly guess what sort of cruelty it, when unable to do more, we have called and beckoned to friends seen out of reach, and yet failed to catch their eye; when we think, "Oh! why cannot they look round! how can they be so engrossed as not to turn this way!" I am the last person to wish that anyone should so turn that way as to seek for communications with the dead, believing as I do that the infinite love of the Father of Spirits would have made such intercourse natural and habitual had it been best for us; and that Perfect Wisdom must know, as we cannot, the danger attending it; but if such communications come, sought or unsought, free from any possibility of delusion on our side, I hold it to be unkind, as well as foolish, to treat them as untrustworthy.

(To be continued.)

AN EXTRAORDINARY APPLICATION.

To the Editor of "LIGHT."

SIR,—I enclose you a clipping from a newspaper giving a case which, I think, is worthy of investigation by any Spiritualist who has the time at command to have an interview with the person mentioned, Edward Terry. He will probably prove to be an undeveloped medium, obsessed by defunct jockeys and betting men at the time he is engaged in setting up type for race meetings.

The "thought-reading code" adopted by betting men is new to me, as regards the class of men who practise it. Perhaps your readers can throw some "Light" upon it.—Yours truly,

Fole Mills, near Uttoxeter,
February 3rd, 1882.

W. V.

Upon Mr. Vaughan taking his seat on the bench at Bow-street Police-court, London, yesterday morning, a man, who said his name was Edward Terry, stepped into the witness-box, and, addressing the magistrate, said that he had come to seek his assistance and advice as to the best means of putting a stop to an unheard of and remarkable system of annoyance to which he had been subjected for a long time past. He was a compositor by trade, and for the greater part of his life had been engaged in London, but recently he had been compelled to give up his occupation for reasons which it was difficult to make anyone believe. About two years ago he had noticed a peculiar offensive smell, which was apparent when he was walking, eating, or drinking, and at times nearly stupefied him. In addition to this he heard voices imitating the peculiarities of several members of his family, and when he went to bed there was a continual bumping.—Mr. Vaughan: What is the cause of all this?—Applicant: I attribute it to the "thought-reading code," which has been adopted by some betting men. He went on to say that occasionally certain portions of his body were affected by electric shocks. Sometimes he could not put his feet to the ground in consequence, and had to stand or walk on his heels.—Mr. Vaughan: Do you think this is caused by some person?—Applicant: The secret arises from being impregnated with gas. He added that the offensive odours alluded to above were varied sometimes, and he could hear the voices much plainer, more particularly when he had been engaged in setting up type connected with race meetings, when he heard the voices of jockeys annoying him, and assailing his olfactory senses by the very worst effluvia from the stables. This had had the effect of spoiling his meals, and he sought advice with the view of ridding himself of the nuisance he experienced.—Mr. Vaughan said it was a matter entirely beyond him, and he should recommend applicant to take a change of air and seek the advice of a medical man.—The applicant said he would do so, but before leaving the court he communicated his intention to one of the officials of petitioning Parliament on the subject, if the publicity given to his application did not have the effect of staying the annoyance.

The next Soirée in connection with the B.N.A.S. will be held at 38, Great Russell-street, on the evening of Monday week, February 20th, at seven o'clock. As there will in all probability be some interesting matters to be talked about, it is very desirable that there should be a good attendance. Several friends have promised their assistance in vocal and instrumental music.

ORIGIN OF THE FIRST MAN.

To the Editor of "LIGHT."

SIR,—Your correspondent "B.," p. 26, seems to think us restricted to either Milton's or Charles Darwin's view of the origin of the first man: that we must suppose him "materialised" out of the dust as immediately as when—

"The grassy clods then calv'd: then half appear'd
The tawny lion, pawing to get free
His hinder parts"

or else hold, with Darwin, that parents less than human, only "anthropoid," begat him. There is a third alternative, however, that I greatly prefer, which a book propounded some twenty-two years ago, nearly contemporaneously with the famous "Origin of Species," but of which I saw only a review, and unhappily lost the name. The author, a thorough Scripturist, dwelt on the fact that the epithet "Son of God," in the singular, is applied by Luke to two individuals, and nowhere in the Bible to other than these, Jesus and Adam. Now, if we accept, in view of various former oracles, the statement of this "beloved physician," that his friend, Mary's Child, differed from all others in having but her as his sole material parent; and that therefore (as an angel told her before his birth) he was to be called the "Son of God,"—why not infer when this same writer gives the same title to the historical Adam that he simply ascribes to him this same peculiarity? Why not read, "Which was the son of Seth, which was the son of Adam, which was the son of God," as meaning that while each of the long line of patriarchs had an earthly father, here named, Adam resembled Jesus in having none?

By this excellent theory, which seems to have died with its author out of memory in a mere score of years, the Incarnation is taken quite out of the category of things abnormal or preternatural, and regarded as strictly within general law. Instead of an unique marvel it becomes the most recent case (as Adam had been the last but one) of the regularly ordained way that we suppose every new species to have made its appearance. Neither the first "tawny lion," nor the first of any other race, are we driven to conceive to have had two parents or none. Each may have had only a mother, different and inferior indeed to her progeny, but not more so than the Jewish maid to Incarnate Deity.

We are neither driven to imagine, with Milton, times when "the grassy clods then calv'd," nor with the Darwinites, that creatures not quite ape nor quite human begat the prophet of Eden. Such "anthropoids" may doubtless have bred the race to which belonged *Ha-Nahash*, the subtle roguo who led his wife and him to transgress, and who earned his name "the crawler" by the doom imposed of grovelling on his belly all the remainder of his life; and they may have evolved the race that furnished a wife to Cain, and in later times to those other Edenite posterity, "Sons of God," or "angels which kept not their first estate, but left their own habitation"—"going after strange flesh." Such may have evolved the Nephitisim, and the "flint folk" of our diluvial relics; and finally, as their last survivors, those six inferior women, of three widely different short-lived types, who must, by becoming the mothers of Noah's sons and grandsons, have reduced the longevity of his descendants by the successive sudden steps that the figures in Genesis indicate. For none of us, black, yellow, or white, can be supposed more than eighth-blooded Adamites; Noah having been the last one "perfect in his generations," his three sons the last half-breeds, and Heber the last quarter-breed, apparently from their length of life.

In the next page, 27, Mrs. Penny points out a great corruption that all versions (from the LXX downward) have made in the history of Adam, by altering "breath of lives" into "breath of life," but she forgets that if the reference were merely to one natural and one spiritual life, the word would have required the dual form, whereas it is in the plural.—Yours faithfully,
E. G. L.

CLAREMONT HALL.—To the Editor of "LIGHT."—Dear Sir, —Can you allow us space in your valuable paper this week to express our cordial thanks to the many friends who so kindly helped us, either in the programme, or by disposing of tickets for the concert and ball held at Claremont Hall, on Thursday, January 26th, and also to the still greater number who by their presence or influence enhanced the evening's enjoyment and contributed to its pecuniary success. The meeting was numerously attended and graced with many old and familiar faces of those interested in the cause.—Yours, &c.,—ALEX. BROWN.—FRANK EVERITT.

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 séances.

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

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

"LIGHT" may be obtained 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."

Mr. Hensleigh Wedgwood's article in last week's "LIGHT," under the above heading, furnishes now my third source of information with respect to the ghost story which he recounts. I have had in my possession for some two or three months the copy of a manuscript account given by Mr. X. (the clergyman referred to by Mr. Wedgwood) to a friend of mine, and quite recently I had obtained, through another friend, an introduction to Mr. X. himself, and had gained from him information of the general features of the story, and amplification of some minor details. The accounts which I have thus obtained present one or two interesting variations—I do not mean discrepancies, for they do not appear to be that—from the version furnished by Mr. Wedgwood, which I will proceed to note.

On the first occasion when Mr. X. slept in the house he contrived a very ingenious experiment, for the purpose of testing the nature of the footsteps heard on the stairs. The gas was burning, and cottons were stretched across the stairs, as already described. Mr. X. then placed on the stairs an astatic needle (a magnetic needle which has been rendered neutral to the earth's magnetism by placing another magnet of a certain strength in a certain relation to it). A needle of this kind, being delicately poised on a pivot, and subject to no controlling force, is influenced readily by the slightest vibration. Mr. X.'s needle did, in fact, move violently when he struck the stair lightly with his slipper. But the passage of the unseen footstep caused no movement whatever. These footsteps were, apparently, unattended with any vibration of the wooden stairs.

It is at all times extremely difficult to describe a sound. To describe a sound heard only once, and under the circumstances narrated, must be the most difficult of all. I think, therefore, that the following extract, from the description given by Mr. X. at another time, and to another person, of the same sounds, will prove valuable, as affording a stereoscopic idea of the sound. In my account Mr. X. thus speaks of speechlike sound:—"Just as the light became dull, a hoarse heavy breathing began, resembling the sound of a pair of enormous bellows trying to speak—a mouthing, a glutinous sound." And in his letter to me, dated the 13th inst., he adds:—"The most fearful thing to me was the kind of attempt at inarticulate speech—it was truly horrible."

The last sound is described in the manuscript account as "a sound that seemed to stop my breathing; a sound as of a body being dragged down a plaster wall." In his letter to me Mr. X. speaks of it, as in Mr. Wedgwood's account, as "like a wooden rake drawn violently over a rough surface—duration, less than five seconds."

I do not think, as I said before, that these varying accounts are by any means discrepant. They are merely two different attempts to describe what can never be described accurately until our sense of hearing is capable of receiving, and has received, the same exact training as our sense of sight.

Lastly, Mr. X. writes to me, "I have not (and never will again) slept in the house; alone I could not do so."

London, February 6th, 1882.

FRANK PODMORE.

MR. CECIL HUSK'S VISIT TO PARIS.

Musical Phenomena.

The inquirer, "E. H.," in the number of "LIGHT" of January 28th, referring to Mr. Cecil Husk's séances in Paris, alludes to the notice about them which appeared in a previous number, where it is stated that "different airs were sung; they were accompanied by the piano . . . in the tone of the singers." And he asks some questions thereupon. The notice was, as he will see if he turns back to it, translated from the *Bulletin* of the Paris Psychological Society; and, although meagre, it bears the stamp of accuracy. The committee did not formally report the few séances it had, from absence of unanimity, but limited itself to a short notice of a phenomenon presenting itself while the medium sat under stated conditions. To me, I may remark, it seems that the committee nullified the investigation in limiting the number of the séances to so few. To make up for not seeing with their physical eyes how phenomena were produced, they contrived tests in order to be sure that they were not due to any active participation of the medium; thus, at the third séance, not content with medium and circle interlinking hands, the coat sleeves of all—they seem to have been in an atmosphere of suspicion—were interstitched all round. Nevertheless, and in spite of the negating influences in the circle, there was some accompaniment on the piano to singing. At the fourth and last séance, after all sleeves of investigators and medium had been sewn as before, the legs of the medium's *pantaloons* were stitched together! Again the piano gave clear notes in accompaniment to airs sung, evidently not played by the medium's feet! Other inquirers might have taken a phenomenon like this as a fresh point of departure, and have gone on investigating.

With respect to sounds of musical instruments not caused by ordinary agency, an instance comes to my mind, to which I should like to invite "E. H.'s" attention. Among the London Spiritualists of twenty or more years ago, Mr. Whitaker will be remembered. He gave much time to developing in Miss M. Marshall the different phases of mediumship for which she became so well-known. Mr. Whitaker invited me, on one occasion, to a circle at his house in Newman-street, to witness a new development, as he called it. We met about twelve in number. Miss Marshall and her aunt were there with an ordinary guitar. In the course of the séance, in gaslight, this guitar, resting on the floor and held between Mr. Whitaker's knees, its head visible above the table rim, his hands, as well as those of all of us, resting on the table, gave forth an accompaniment to our singing; one was played thus as I held it between my own knees, and so also with others, until the turn came for Mr. Whitaker's son to hold it; and then not a chord nor note was forthcoming from it, sing as invitingly as we could. Mr. Whitaker said that he thought this want of response might be due to his son's sceptical mind, and asked him to put the end of the long loop of ribbon attached to the guitar into Miss Marshall's hand; the music then came as with the others. Mr. Whitaker thought, and I also, that the ribbon, charged with the medium's magnetism, acted as a conductor for her medial aura to the guitar and its invisible player—a conductor through a negating sphere. The phenomenon had the effect of opening young Mr. Whitaker's "eyes of the mind."

If any one like our old friend Whitaker had been on the committee with Mr. Husk, he would certainly have recommended some means of communication between him and the piano—shall we say its legs?—with the probable and possible result of strengthening the music and clearing the committee's mental vision.

If our friend, "E. H." will inquire of Spiritualists of the investigating order, he may be told of many authenticated instances of music coming from pianos in proximity with some mediums,—Mr. Husk is very likely one of these,—music not in accompaniment to any voice. There can be no "sympathetic vibration" of strings with a singer's voice when no singing is going on.

Great Ormond-street.

J. DIXON.

P.S.—The current number of the *Revue Spirite* contains a letter from Dr. Vazeille, dated Issy, December 17th, who recognises reasoning upon facts appreciable by the mind through other organs than the eyes. Dr. Vazeille had a séance, at his own house, with Mr. Husk. The medium was placed in an arm-chair, his hands were included in the general interlinking as at the committee's séance, and similar manifestations took place, such

as voices, touchings, pressings, playing and floating of musical instruments provided by Dr. Vazeille. Everything that could produce musical sound was made to do so. A violin which Dr. Vazeille had suspended with a short cord from the ceiling was operated upon; its bow had been laid on the table; a curious dance was played as with vigorous fingers, on an eight-stringed harp, sounding as if flying about overhead. One of the circle, twelve in number, asked for some fact tangible to himself, and on the instant, two candlesticks, which had been standing one at each end of the table, were placed in contact with each of his hands. A prayer in Greek was recited by a voice which gave the name of Mentor; this brought up, amongst us, the name of Fénelon, when a tremulous voice, remote from the medium, addressed some grave sentences, as from Fénelon, to the circle—sentences in the purest French. The final manifestation was, the chain still unbroken, the raising of the medium in his chair. Dr. Vazeille felt that the medium was rising, and with his foot felt whether the medium's feet were on the floor; his feet had risen. Dr. Vazeille's movement was perceived by one of the Invisibles, who said that trying to touch the medium would interfere with the manifestation. On lighting up, the chair, all hands still being held, was on the table, the medium in it; the medium was in a great perspiration. During the séance he had frequently sighed deeply and had tremblings. A voice said these were due to force being drawn from him for effecting strong manifestations. Dr. Vazeille concludes: "We all concurred that the phenomena witnessed could not be explained by us; and we further concurred in expressing the desirability of knowing what the forces are which operate in the production of such phenomena."

J. D.

"COMMUNICATING SPIRITS."

At the conclusion of her article in "LIGHT" of February 4th, Mrs. Penny refers her readers for further elucidation to the 26th of Böhme's "Forty Questions." Owing to Mrs. Penny, besides much patient and luminous instruction in Christian Theosophy, the loan of many of the scarce and valuable works of her great authority, I was able at once to turn to the passages in which he deals with this momentous question, "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." Leaving Mrs. Penny (than whom no one is more competent) to pursue the exposition of Böhme in detail on the subject selected, I should like to call attention generally to the distinctions he takes in this place, and to compare them with those recognised in similar teachings from another source. Böhme, then, here divides souls into three classes, of which I gather from him the following abbreviated account.

(1) There are the souls which from their strong attachments to the earth retain for a long time "the astral Spirit," in which is conserved the memories of the past, and which also serves as a semi-material vehicle (more often called the "astral body," and in Sanskrit *Linga-sarira*), enabling them sometimes sensibly to manifest their presence. When this astral body dissolves, as in time it must, and should, the soul is at rest ("This condition of theirs continues so long, till they fall into their rest, so that their astral Spirit be consumed"), but whether by this "rest" is meant an oblivion preparatory to entering on a new life of experience, or the state of grace and heavenly substantiality, we are not clearly informed.

(2) Souls in a more advanced state of spiritual progression at the time of bodily decease (who, therefore, are at once freed from their "astral" principle, and thus as well of all desire for, or memory of, earthly concerns, as of all medium of sensible communications); but who are yet without the "heavenly" body (*áyvovēdes* of the Greeks), and are said to be "naked." ("But after the departure of the body the soul is naked, and especially if it be without a new body.") In this condition it is said, "When the honest souls that are alive send them their works, with their spirit and will, they rejoice in them, and are so friendly and ready that they appear to men magically in sleep, and show them good ways, and many times reveal arts which lie in secret, viz., in the abyss of the soul." "Then it" (such a soul) "beholds itself, and also its wonders; and it can very well shew one that is living somewhat in the sleeping *Magia*, if he be honest and has not stirred up the *Turba*; for dreams are wholly magical, and a soul without a body

is in the *Magia* of God." This *Magia*, therefore, and not Paradise, would appear to be the "rest" of the souls of both the first and second class, before they have attained the higher, or heavenly, body or substance. (Mrs. Penny's suggestive comments should here be well noted, viz.: that the memory in this condition "is *quiescent*, closed up in the interior life," but may be awakened by the importunity of human faith and will, as Böhme expressly says. This is in strict accordance with the Brahmanical and Buddhist teaching, as recently reported in the *Theosophist*, that communication is effected, not by the departed Spirits of this class with us, but by us with them.)

(3) The third class of souls, according to Böhme, are those which have attained the "heavenly essentiality," that is, the Divine embodiment. "None can stir them, except they will themselves, as when they bear a favour to a soul that is like themselves; they take no earthly thing upon them, unless it makes for the glory of God, and then they are restless to reveal something in a magical manner," &c. It will thus be seen (1) that only the first, or earth-bound class, and the third, the perfected Spirits, have power *voluntarily* to communicate with us and to interfere in human affairs, and this by reason of the *body* (though of very different sort) which serves as the medium of communication; and (2) that the "earth-bound" condition supposes the continuance of the "astral" body. This, according to occultist teaching, is in *process* of disintegration—the communications becoming more and more incoherent as that process advances. According to the recent teaching in the *Theosophist*, the *Linga-sarira* is dissolved with the *external body* at the death of the latter. This is quite opposed to what we are told by Eliphas Levi and many other authorities, and does not appear probable.

Böhme is unfortunately silent, or impenetrably obscure, on the intermediate conditions of the soul, or its individuality in successive states. But he does, I think, make it clear that we are not objects of concern to our departed friends unless *they* are objects of deep concern to us. Then it is possible. "A living man hath such power that he is able with his Spirit to go into Heaven to the separated souls, and stir them up about some question by a hearty desire; but it must be earnest, it must be faith that can break open a Principle."

I wished to pursue this subject by some further comparison of the above ideas with those set forth in the *Theosophist*, but my communication is already too long.

February 6th.

C. C. M.

LETTERS CARRIED BY SPIRIT AGENCY.

To the Editor of "LIGHT."

SIR,—It will be very desirable, if possible, that the following should appear in this week's number of your journal, for obvious reasons.

Some time in the week ending January 21st, I was sitting with a medium friend of Mr. Meugens, when he told me that on the previous Sunday he had been looking into a crystal that had been given him, and saw in it Mr. Meugens and Mr. Eglinton sitting in a verandah. He also said he saw the name of Gordon written up. I told him that Colonel and Mrs. Gordon were friends of Mr. Meugens in India. Shortly after the foregoing vision he sat down to write an account of the occurrence to Mr. Meugens, mentioning, I believe, the very thick fog that then prevailed, but something called him away before he had finished the letter and when he came back it was nowhere to be found and no one could give any account of it. He suspected himself that it had been carried away by his Controls, but he said nothing of this suspicion in a second letter which he wrote to Mr. Meugens, telling him merely of the singular loss of his former beginning, and giving an account of what he had seen.

To-day I had another sitting with him, when one of his Controls informed me that finding his unfinished letter on his desk on the 15th January she carried it off to India and placed it in Mr. Meugens' dining-room, while he and Mr. Eglinton were sitting at night in the verandah. Here she joined them and managed to rap out her name, telling them where they would find the letter, which they accordingly did. She further informed me that Mr. Meugens was now on his way home from India, in which case he will probably have left before receiving the letter that was sent by post. If this story should be confirmed by Mr. Meugens when he either comes or writes from India, it will be a singular corroboration of the evidence we have lately had of instantaneous communications between the most distant places.

HENSLEIGH WEDGWOOD.

31, Queen Anne-street.

A DAYLIGHT SEANCE WITH MR. EGLINTON.

Mrs. R. H. Cheetham furnishes to *Psychic Notes* (Calcutta) the following report of a remarkable séance with Mr. Eglinton:—

"My friends and I sat with Mr. Eglinton round a plain square table, in an unshaded room, at three o'clock, on Wednesday, January 4th. A small school slate, with the ordinary wooden frame, was carefully washed and a little piece of pencil placed upon it. We then all joined hands over the table, Mr. Eglinton laying his left hand upon mine, while with the other he placed the slate, with the bit of pencil on its upper surface, beneath the table. With his fingers below and his thumb above (full in our sight) he gripped the slate firmly against the under side of the table. Five questions were asked and short pertinent replies given. After each answer the slate was washed and replaced in the same manner beneath the table.

"Two slates were now carefully washed and a piece of pencil was laid between them. I was asked to grasp them at the corners of the wooden frame and press them tightly together with one hand, Mr. Eglinton holding the slates in the same way at the opposite cross corner. Thus held we stretched out our arms as far as we could, holding the slate in the full light away from the table, my right hand and Mr. Eglinton's left still touching the hand of our respective neighbours. At once within the slates the sound of rapid writing was heard, and in a very short time the usual three small raps were given as a signal for us to look at the result. On the slate were 22 lines containing 142 words, signed by the name of a near relative of mine who left this world some years ago. Before I glanced at the signature the strong resemblance of the small, close writing to that of my friend amazed me, and when I came to read the written lines my astonishment increased. I found in them a verbatim quotation from a letter written by me and posted to New Zealand the week before, and also a remark relating to my private affairs, which seemed to me to point conclusively to the identity of the writer whose signature was appended. I had spoken to no one of what I had said in the letter sent many days before, and I am not conscious that it was in my thoughts as I held the slates. Below the letter to me, in a large and quite different hand-writing, was a message to my husband, who was not present.

"Mr. Eglinton now wished to try an experiment. He took a soda water tumbler, reversed it on the slate over a crumb of pencil, and then pressed the glass up against the under-surface of the table. That is to say, he put the slate under the table, with the reversed glass upon it and forced the glass hard against the wood by pressing up the slate which he held in his hand, the wrist and arm still clearly seen by us. Writing was heard, and the three raps were given for us to look at the slate. Within the circle described by the rim of the glass we found the following words written in a small hand quite different from the handwriting of the letter addressed to me:—'This is an interesting experiment, and one that surprises even us in its result. We wish your husband had been here.'

"To those who have been present at one of these séances the foregoing account will, I think, be intelligible, but as so many have no opportunity of seeing these things, I should like to add a few explanatory words which I will make as short as possible.

"The slates were small school slates, and the pieces of pencil like the lead ordinarily enclosed in drawing or writing pencils, broken into bits of a quarter of an inch or so for convenient use.

"When the slate was placed under the table, or when the two slates were pressed together with the bit of pencil between, the sound of writing was distinctly heard by all sitting at the table, and when the communication was finished three little taps were given on the slate, as a signal that we might read what had been written.

"In my own case, and in others of which I have heard, the wonder is, not only that writing should be produced under such conditions at all, but the quantity that is written in so short a space of time. The theory that the slates were prepared before will not bear examination, as it was quite optional whether the medium's slate was used, and when used it was washed so repeatedly as to satisfy the most sceptical.

"I would inform those who have never seen slate writing to remember that all took place in full light, that the whole attention of the sitters was concentrated on the slate and the hands that held it, and that sitters and medium remained at the table with joined hands, in the centre of a large room,

seated in the same position from the beginning to the end of the séance.

"All who have seen this wonderful phenomenon must agree with me that no visible agency wrote the messages, and that no theory of clever conjuring can account for them.

"To those who have not seen, I can only say for myself and my friends that our eyes, ears, and minds were open and alert, and that we are convinced the communications were not written by the medium nor the sitters, but by some intelligent power not visibly present.

R. H. CHEETHAM.

January 11th, 1882.

WHY DO NOT SPIRITUALISTS PROSELYTISE?

To the Editor of "LIGHT."

SIR,—The question which I put may be answered by the assertion that Spiritualists *do* proselytise. Yet it is to be doubted whether, if the point be considered without prejudice, that reply would bear the light of facts; and I believe an investigation would tend to shew that in reality the bulk of Spiritualists do very little indeed, if anything at all, in this direction.

How is this? There are many outsiders willing, if not anxious, to hear the whole truth about the matter, and who do not know the means to attain their object. They have heard one side to the question fully—heard it with its bitterness, its misrepresentations, its revilings, until something like disgust has risen within them at the apparent injustice, and they are ready in fairness to hear the other. Many will cast behind prejudice and try to judge calmly, without bias. They wait for evidence, and it does not reach them, nor do they know in what quarter to seek for that which shall be reliable and without taint of suspicion.

Why do not Spiritualists do more in the attempt to reach this class, to say nothing of those who, through ignorance or prejudice, now only pooh-pooh or laugh them to scorn? Why have they so little zeal in the propagation of what they hold to be a good cause?

Spiritualists say: Our belief and our practice are of inestimable benefit to us—a blessing to be prized and held fast to. Our doubts are thrown behind. We know more of the Hereafter than has ever been known before, and learn more about it every day, and we have now no fear of death, but hold it as a friend who removes the one material obstacle to our spiritual development.

If in this they say truly, it seems to me they ought certainly to devote a considerable portion of their energies, and make every sacrifice needed, to bring the great truth that has enlightened and blessed them within the reach of the mass, not so fortunate as they.

I am well aware that there are many excuses put forward by those who admit that Spiritualists *do not* do much in the way of disseminating the knowledge they have gained and the means for obtaining that knowledge. One that I have heard—I do not know if it be general, but trust not—is that they fear persecution—fear persecution! A bolder or more cowardly defence there surely could not be. What! have not the advocates of all good movements suffered—suffered gladly too—from time immemorial for the sake of their cause; and are Spiritualists going to slink back because they are scoffed at, socially ostracised, or in danger, at the most—not of being burned to death or dragged through a horse-pond for witches or wizards, as they might have been some few years back—but of being put in gaol for a month or two?

It is urged further—and this is a far better reason—that Spiritualism is spreading so rapidly and so widely on its own account, that anything in the way of missionary enterprise on the part of its professors is quite unnecessary. Why unnecessary? Is it spreading *too* quickly? Why not help and encourage its progress? The world "can't have too much of a good thing," or have it too soon.—Very truly yours,

T. HEYWOOD.

At the B.N.A.S. Fortnightly Meeting on Monday evening last, Miss Arundale gave an admirable address on "The Religion of Humanity: Is it Positivism or Spiritualism?" We hope to find room for a considerable portion of Miss Arundale's remarks in our next issue.

EVENINGS WITH MR. J. J. MORSE AT THE B.N.A.S.—We would remind our readers that the next "Evening with Mr. Morse" will be on Monday evening next, the 13th inst., at 7.30 p.m. These meetings have been exceedingly successful, and are pronounced by many of the visitors as exceedingly pleasant and instructive. Mr. Morse's "controls" always have something interesting to say, and an evening with them is alike useful and agreeable.

SPIRIT PHOTOGRAPHY.

It is, we believe, just ten years, with the exception of some private attempts attended with imperfect results, since the first "Spirit photograph" was taken in England. The most numerous and, so far as we know, the most successful results were obtained in the studio of Mr. Hudson, and these were in great measure due to the perseverance and enthusiasm of Miss Houghton, who for several years devoted regularly one day a week to the development of the phenomena.

Miss Houghton has just brought out a volume of "Chronicles,"* in which she gives the full history of her experiences in this branch of her pursuits, from their commencement in March, 1872, to their termination in January, 1877, during which time she paid 250 visits to Mr. Hudson's studio. A special and unique feature in the volume consists in the illustrations, which comprise a selection of fifty-four albertype copies of photographs taken with a variety of sitters and mediums during that time. These are wonderfully successful, considering the numerous and varied difficulties which had to be encountered and conquered before they could be presented in this form.

Even among those who believe in some of the simpler phenomena called "Spiritual," there is much scepticism as to the reality of "Spiritual photography," while among the outside world the smile of utter incredulity is almost universal. It may, therefore, be worth while to quote briefly a few sentences from the voluminous and emphatic testimony which Miss Houghton brings forward.

George, Prince de Solms, says: "Some of the plates I had myself prepared the same morning on my way to Mr. Hudson's studio, and had marked them with a diamond. On such occasions I was afterwards present when the development took place in the dark room. . . . I am not aware of any possible explanation of photographs of this description of which the figure is displayed partly before and partly behind the person sitting."—*Preface.*

Mr. Slater says: "I made a new combination of lenses, and took also a new camera and several glass plates. I did in Mr. Hudson's room all the looking on, and I focussed the instrument to the sitter, and obtained . . . a fine Spirit picture. . . . Not a move nor a thing did he [Mr. Hudson] do to these, my own plates, unobserved by me. There was no room for any transparency to be placed in the frame of the camera, nor was there any other device used on these occasions." (pp. 17, 18.)

Mr. Joseph Ivimey asked at the last moment to have the plate reversed before the uncovering of the lens, and which request was immediately acceded to (p. 97). The result of this experiment is one of the illustrations.

Mr. Beattie, of Clifton, a most painstaking experimenter himself, says: "Mr. Hudson was exceedingly careless as to my doings. He left me in the dark room many minutes together, and there was nothing I left unexamined. . . . If the figures standing by me in the pictures were not produced as I have suggested (remembering their possibility has been otherwise proved), I do not know how they were there; but I must state a few ways by which they were not made. They were not made by double exposure, nor by figures being projected in space in any way; they were not the result of mirrors; they were not produced by any machinery in the background, behind it, above it, or below it, nor by any contrivance connected with the bath, the camera, or the camera slide." (p. 153.)

Mr. Alfred Russel Wallace writes (in a published article from which Miss Houghton quotes): "We are in a position to state not only that it has been frequently done [i.e., that visible, tangible Spiritual forms have been photographed], but that the evidence is of such a nature as to satisfy any one who will take the trouble carefully to examine it." (p. 205.) Mr. Wallace gives six tests of genuineness, and adds: "Everyone of these tests has been successfully applied" (p. 206), adding his own personal testimony in these words: "A few weeks back I went to Mr. Hudson's for the first time, and obtained a most unmistakable likeness of a deceased relative." (p. 206.) This photograph is included in the illustrations.

"M. A. (Oxon)" writes: "I took with me an intimate personal friend. . . . The result is a very good Spirit picture. . . . I asked a well-known photographer afterwards whether he was prepared to 'do me a ghost' under similar conditions, and he

declared it to be impossible. . . . The superhuman power of deception that is accredited to this simple man astounds me." (p. 223.)

As to the photographs themselves, they must be studied as a whole, as a series. They will well repay this—attention being given to the various attitudes of the figures, and their relative positions with regard to the camera and the sitters. In many of them the features of the "Spirits" are as clear and distinguishable as those of the mortals.

It is much to be regretted that "Spirit photography" seems to be so entirely in abeyance at the present time. Possibly the appearance of this volume may stimulate inquiry into this most beautiful and interesting branch of the subject, on the part of some who have the requisite means and qualifications. But it must be confessed that its investigation is surrounded with great and peculiar difficulties. Our only cause for regret in the present volume is, that what we may perhaps be allowed to call the "eccentricities of genius" of the author, occupy so large a space. We wish the "personal narrative" had been very greatly condensed. This ought not, however, to be allowed to detract from the sterling value of the book, which is a handsome and attractive volume in itself, and an important addition to the literature of Spiritualism. We consider the fifty-four photographs and the letterpress connected with each, together with the quoted testimony of known men, well worth the price of the whole volume, which we hope will obtain the circulation and excite the interest it deserves.

THE SORCERY OF SCIENCE.

To the Editor of "LIGHT."

SIR,—The thanks of the community are due to Mrs. Algernon Kingsford, M.D., for her able and valuable essay in your last week's impression. This contribution may be said to mark an epoch in the literature of Spiritualistic science. She has armed controversy with a new weapon; the phrase "Sorcery of Science" must not be allowed to die.

She has, however, I think, weakened her otherwise impregnable position by some supplementary remarks that a man-eating tiger is probably a re-incarnated evil man. Here, I believe, she wanders into a region of vague, idle, fanciful, untenable supposition; besides, to change a vivisector into a tiger is to allot to him a fate more exalted, sympathetic, congenial, not to say jolly, than he deserves. The most suitable punishment is to leave him to the pangs of his conscience, when that callous faculty is fully awakened hereafter. He will then be an object of pity even to his enemies.

It appears to me that the true position to take up with regard to vivisection is to consider it a vile thing, however much it may pretend to be practised for the benefit of humanity,—Yours, &c.,
London, February, 1882. TRIDENT.

ELECTRICAL SCIENCE FORECAST.—Enthusiastic devotees of electrical science have been making predictions of the changes which may take place before the end of the twentieth century: such as that fruits may be grown and matured irrespective of seasons; air and water freed from germs of disease; temperature regulated in any part of the globe; machines contrived for navigating the air; cities—constructed in the most suitable places—having glass-covered streets, with light and heat at command, with air wholesome to life and grateful to inhale. This is a specimen of what sanguine enthusiasts in electrical science predict for future generations. By that time the world, we may hope, will be spiritualised to the point of converting swords into ploughshares. The *New York Hour* in referring to these forecasts, says that, however wild they may seem, they are scarcely more wild than the prediction of gas, steam, telegraphs, and ocean cables would have sounded to English ears in the time of Queen Elizabeth.

A BRAIN WAVE? OR WHAT?—M. Charles Blanc, the art critic and elder brother of M. Louis Blanc, has just died in Paris from the effects of an operation for tumour. The *Times* correspondent, in recording the fact, adds:—"A strange event in the career of Charles Blanc is one that has often been alluded to, though not always correctly, as having given the idea of the plot of 'Les Frères Corses' to M. Dumas (père). The Blancs were a Corsican family, the mother being Mlle. Estelle Pozzo di Borgo, connected with the celebrated diplomatist of that name. In 1839 Charles Blanc went to visit a friend, a physician, M. Bouloumié, 150 leagues from Paris, who is now living at Vittel. There he was chatting and laughing with the party in the garden one evening when suddenly he started up in agony and cried out that he had been struck, and at the same moment said he was sure something had happened to his brother Louis. The next day a letter came telling him that his brother had been struck down in the street at nightfall by a blow across the forehead. The story was afterwards related by Louis Blanc to Alexandre Dumas, and was, as we know, adopted by him."

* "Chronicles of the Photographs of Spiritual Beings, and Phenomena Invisible to the Material Eye, Interblended with Personal Narrative." By Miss Houghton. London: E. W. Allen, 1882. Pp. 272.

OUR CONTEMPORARIES.

"The Medium and Daybreak."

The contents of the last issue of this journal are of the usual varied and interesting nature. Foremost among the articles is an abstract of a sermon upon "Christ an Avatar," by the Ven. Archdeacon Colley, preached at Pietermaritzburg, Natal. Lengthy extracts are given from Mr. Everitt's paper, which originally appeared in "LIGHT." "The Importance of Paid Mediumship," by W. Glanville, is treated affirmatively. Writing on "The Present Aspect of Spiritualism," "A Jersey Christian Spiritualist" thus speaks of trance speakers: "By all means let us encourage mediums for trance and other lecturing. To my mind there is nothing more noble and elevating to our spiritual faculties, than some of those discourses we read from time to time. It is a treat which tends more to the development of Spiritualism in the right direction than all public physical séances put together, and the result can never be disastrous and bring ridicule on the cause, as we have too often seen and blushed for."

"The Banner of Light."

The following brief extracts from a lecture by Mr. W. J. Colville on "The Best Methods and True Basis of Spiritual Organisation" will be read with interest, and are worthy of careful attention in some quarters at the present time:—

"In the establishment and organization of a spiritual society unity must rest on essential principles, not on disputed dogmas. Every careful and experienced Spirit fully knows how utterly impossible it is for all Spirits to agree in their utterances on matters relating to speculative philosophy and personal experience, as every individual has his own life to live; and one description of the Spirit-world can no more tally with all others, if all be equally truthful, than a portrait of your father need resemble that of your nephew, or a description of France agree with a description of Patagonia. All Spirits express positively that which they know; when they are wise, and lack positive information, they give their opinions cautiously. Only the ignorant and self-righteous ever undertake to support a negation by boldly telling you, once for all, that a truth, never having been revealed to them, cannot be a truth. Such doctrines as the re-embodiment of the human spirit in successive earthly forms, the location of the spheres, the occupations of Spirit-life, the existence of elemental spirits, the possible extent of communion with the unseen world, must ever awaken controversy so long as all do not possess equal light, and have not had the same experience."

"We must all strive to realize that a society must be formed of those who are drawn together by irrepressible attraction; those who are impressed to join a society are the only true members of it; to join it or support it is not your duty unless you feel called upon to take part with certain others in any work. If you are not prepared to agree and help each other, to join a society is to introduce a disintegrating, a destructive element. Material means must not be sought until spiritual results are attained; persons must give because they wish to contribute, not per force; and instead of gathering at all times around an individual who may be a centre of spiritual and intellectual light, you must become attached to truths, and to each other, and remember that however precious an instrument may be in the hands of the unseen, sometimes an instrument is taken away that you may rely more entirely upon direct communion with the Spirit-world through your own gifts and intuitions. Individualism is a failure at length if it does not lead to organization; individualism precedes organized effort, because there are prophetic souls calculated to take the initiative in some new work of great importance."

"The Herald of Progress."

The opening article is an inspirational production upon "The Mission of Spiritualism," which is followed by some Spirit communications from "The Victoria Circle," though where the said circle meets, or who is the medium, no information is recorded. The conductors of this journal apparently consider themselves the responsible guardians of the Spiritual cause in the Northern part of the kingdom if we may judge from the following quotation from our contemporary's leader of this week: "We want our union to be based on *self-devotion to the cause*, and if, happily we attain to this standard, we know full well that our country societies will only be too glad to come under the shadow of our wing, and give us in return their cheering sympathy, which shall ripen into a mutual recognition of interests, local and universal, and become the precursor of a brighter future for the grand truths committed to our keeping."

"The Two Worlds."

The editor inserts the following item concerning "Henry Ward Beecher's Spiritual Experience": "In one of his sermons, Henry Ward Beecher assured his congregation that there were moments when the presence of his departed loved ones was more real to him than that of those who had been left behind. He further said:—'I sleep Saturday nights for Sunday. My best services are always slept up—to relieve you of that necessity. I lie in the morning in that dreamy state (partial entrancement—*Editor*) when my body seems to be asleep, and my mind wide awake, and I fashion my sermons. If you could

hear one of them you would never want to hear them as here delivered; they are so much larger and symmetrical, and I often spring from my bed, saying, 'God help me; I will have a sermon to-day!' But the moment I want to imprison my thoughts in words, they are gone; and so I say I have an experience of the higher life, momentary, though it be, a faint and feeble analogue of the disclosures that are yet to come in the other life.' Thus, Mr. Beecher, from his own experience, corroborates one of the great truths of Spiritualism—that of Spirit-inspiration; and we possess proof of his having knowledge of the true nature of this influence, and of its being precisely what Spiritualists claim it to be. Henry Ward Beecher, we believe, will yet openly confess his belief in Spiritualism. He is one of the best inspirational mediums living, and of this he is not ignorant."

"The Psychological Review."

The most interesting article in the February number of this Review is the continuation and conclusion of "Personal Reminiscences of Epes Sargent: with an Estimate of his Works." The writer—"M.A. (Oxon)"—deals with Mr. Sargent's views on a variety of subjects—the question of marriage, for instance—which have been more or less associated with Spiritualism, especially in America. Some very good instances of "attested phenomena" are quoted from the correspondence of the writer.

A review of "The Philosophy of Spirit," by William Oxley, and an article by Hudson Tuttle on "Matter and Spirit" occupy the centre of the number, which is concluded by further chapters of "The Great Kingsbury Puzzle." Reading the last sentence of Hudson Tuttle's article, we cannot help asking ourselves whether it does not assume more than is warranted. He says, "We can never rest content that the cause caused itself." But is not the "satisfaction" spoken of a mental delusion, except in a very partial sense of the word? Have we any more power of conceiving of a causeless existence in the spiritual kingdom than in the material kingdom? This number of the Review also contains the usual "Notes and Comments" and "Monthly Summary."

"The Religio-Philosophical Journal."

The Spiritualists of Chicago have recently inaugurated a second meeting place, and the well-known author, Hudson Tuttle, has opened the services by delivering lectures on the first two Sundays, and concerning his labour the *Journal* thus remarks:—

"Mr. Hudson Tuttle finished his course of lectures before the West Side Association of Spiritualists last Sunday morning, speaking to an audience twice as large as on the previous Sunday morning. Mr. Tuttle grows upon his audience the longer they hear him and the better they become acquainted with his deep sincerity and great ability. He is not a showy platform orator, does nothing for effect, uses no stage tricks wherewith to ingratiate himself with his hearers, but depends upon the merits of what he has to say and the intelligence of his audiences, and is seldom or never disappointed."

"The Cornubian."

"I learn that at a recent meeting at Plymouth, presided over by the Rev. C. Ware, the Spirit of a defunct Cornishman present, called Thomas Heard, admitted that when the question of Mr. Ware's orthodoxy was being considered by the district committee, he tried all he could to influence one of that committee, so as to procure Mr. Ware's excommunication. Since passing over, about six weeks ago, he has discovered that his zeal was without knowledge. He strongly advised his co-religionists in the form not to close their eyes to the light, nor to oppose it; but to allow it to shine from whatever source, and however it might modify their preconceived opinions. He also expressed a hope that they would have the knowledge of the life beyond, before the time came for them to pass away, as they would thus be spared the agony of anxiety and suspense."

"THE CONFESSIONS OF A MEDIUM" is the title of a book which Messrs. Griffiths and Farran announce as about to be published immediately. It is stated that for obvious reasons the book will bear no writer's name, "as it reveals in an autobiographical form the tricks by which deceptions are practised by professional and other mediums." There is a general impression that Firmin is the author of these "Confessions." If so, Spiritualists will know what value to attach to them.

COMPENSATION.—We cannot part with our friends. We cannot let our angels go. We do not see that they go out that archangels may come in. We are idolaters of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or re-create that beautiful yesterday. We linger in the ruins of the old tent where once we had bread and shelter and organs, nor believe that the Spirit can feel, cover, and nerve us again. We cannot again find ought so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, "Up and onward evermore." We cannot stay amid the ruins. Neither can we rely on the new; and so we walk ever with reverted eyes, like those monsters who look backwards.—EMERSON.

SPIRITUALISM IN LONDON & THE PROVINCES

DALSTON.

On Thursday evening, February 2nd, the ordinary monthly meeting of the council of the D.A.E.S. was held, Mr. J. J. Morse, the president, in the chair. In consequence of the absence of the hon. sec. the minutes of the previous meeting could not be read. There were some resignations of members who were leaving the district, and two new ordinary members were elected. The Soirée Committee reported a balance of £1 13s. 10d. from the tea-meeting of January 17th. The presentation of a volume of "The Philosophy of Spirit" by the author, W. Oxley, Esq., was reported, and the council passed a unanimous vote of thanks. Mr. Alfred Rita was next elected an honorary member. Mr. Rita has kindly promised to attend for a physical séance on the last Thursday in this month, in aid of the Association's funds. The president then appointed Mr. J. N. Greenwell hon. sec., *pro tem.*, as Mr. J. Taft was from great pressure of business unable to attend to the duties of the office. The council resolved to hold another public tea on Tuesday, March 7th. The council then adjourned until the first Thursday in the ensuing month. The usual ordinary séance was then held, a pleasant and enjoyable hour and a-half being thus spent.

GOSWELL HALL.

On Sunday morning last the first séance was held in connection with the recently formed society. Mr. Towns was the medium, he having most kindly given his services to aid the funds. The phenomenon sat for was clairvoyance, but owing to there being such a large circle it was utterly impossible to give all present a description of their surroundings. A large number, however, were given, and several admitted having received convincing tests of identity. A hearty vote of thanks was accorded to Mr. Towns for his services, and in reply he expressed the pleasure it afforded him to contribute towards the welfare of the movement, and offered his services on a future occasion. To those who are interested in clairvoyance, I would say—Call on Mr. Towns at home; you will be well paid for your visit. In the evening our friend, Mr. J. J. Morse, occupied the platform for the fifth time, and according to the programme lectured on "Spiritualism: its Consolations," the hall being filled with an intelligent and appreciative audience. The discourse was again and again applauded during delivery, and at its close greeted with an enthusiastic outburst of applause, seldom, if ever, heard within these walls. Everyone seemed delighted and considered this the best lecture they had heard through Mr. Morse's mediumship. Miss F. C. Allan recited "Margery Miller," from Lizzie Doten's poems, with thrilling effect. Three more lectures by Mr. Morse will complete the series. The C.L.S.E.S. intend celebrating the thirty-fourth anniversary of Spiritualism on March 30th, by a soirée, for which Messrs. Swindin, Lishman, Cowderay, and Greenwell have been appointed the committee to carry out the same.—*RES-FACTA.*

LIVERPOOL.

On Sunday evening last, at the Concert-hall, Lord Nelson-street, Mr. J. C. Wright delivered an oration on conjurers, bishops, and clergy. In regard to the facts of Spiritualism he said that he highly esteemed the bishops and clergy for what they had done, but they seemed to be far from infallible in what they were doing in relation to Spiritualism, which claims to give proof palpable of immortality. Those who have formed an alliance with Mr. Cumberland evidently do not want immortality to be demonstrated. They prefer faith and an undisturbed credulity to the grand authoritative declarations of nature. It seemed to the speaker that the true interest of Christianity lies in the acceptance and not the rejection of this certain and extraordinary natural phenomenon. Trickery was no exposure of Spiritualism. The eight millions of Spiritualists in America could not be the dupes of a vile fraud. There must be a large substratum of truth upon which these people rely. The intelligent men who form the ranks of Spiritualism in this country, in the Church and out of it, are not the dupes of skilful tricksters. The spiritual manifestations occur in the private homes of the believers where professional mediums never enter. Mr. Cumberland's performances are not like those received by Spiritualists, and he is widely from the mark, and the Church itself is in a dire dilemma, when it lends its great influence to crush the valuable knowledge which lies close at hand, that would give to the Church new life and new vigour, to the utter destruction of those forces which are arrayed against the Church itself. A large audience repeatedly applauded the lecturer.—*Albion.*

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Last Sunday morning and evening, Mr. J. W. Mahoney, of Birmingham, discoursed to the friends at Weir's Court. In the evening his subject was "The Labours of the Human Spirit." The lecturer shewed an amount of thought and clearness of perception that imparted great interest to his address, and we can only wish that his discourse had been listened to by a large audience. During the past week Mr. Mahoney has been giving us some Shakespearian and other

readings. He possesses a wonderful memory, and is a very correct reader. For some time the columns of the *Herald* have associated the name of Mrs. Britten with "the consolidation of the *Herald of Progress*," at the convention about to take place; but this week, under the head of "Newcastle News," we read the following: "Mrs. Britten will attend the convention solely for the spread of Spiritualism." I, with others, fail to understand these contradictory statements. Is there a possible explanation to them? Information has reached me to the following effect, confirming the truth of Mr. Kersey's statement, mentioned in my report of the N.S.E.S. annual meeting, which appeared in "LIGHT" a few weeks ago. When Mr. Kersey said at that meeting that Mr. Hare had told him the committee had resolved to turn the bookstall over to the interest of the *Herald of Progress*, his statement was met by a chorus of voices from the committee denying its correctness, Mr. Mould and Mr. Hare especially protesting. Now in the face of this denial it is but just to Mr. Kersey that it should be known that at the first meeting of the re-elected committee it was arranged that Mr. Hare should control the bookstall for twelve months on behalf of the *Herald*. Another statement is due to Mr. J. J. Morse, apropos of the insinuation that the bookstall was carried on in the "interests of a man who was an enemy of the Society; that was Mr. Morse." Mr. Kersey, upon resigning his possession of the bookstall, finds that after taking stock the said stall will possess a stock of over £4 in value, the profits of which are at the disposal of the Society, while the stock of Mr. Blake, the local bookseller, which has been returned, amounted to over £5, half the profits upon which went to Mr. Blake, the other half to the Society. The remainder of the stock belonged to Mr. J. J. Morse, and has likewise been returned, amounting to the sum of about five shillings; from which Mr. Morse received the only profits he has ever procured therefrom. As Mr. Morse supplied the Society at the full trade discount, all of which went to benefit the funds of the Society, the insinuation against him has no foundation in truth. It is likewise desirable to mention that Mr. W. C. Robson, who was re-elected at the annual meeting as corresponding secretary of the N.S.E.S., and has been so long connected with its executive, has declined to accept the office, and positively refuses connection with the executive, primarily on account of the unfair expulsion of Mr. Burton, and of the intolerable abuse with which every person is followed who dissents from their views; and also because of the ill-feeling displayed in the unfair and would-be injurious paragraph repeated by them in the *Herald* from week to week, stating that the Newcastle Society have passed a resolution that Miss Wood is no longer the medium of the Society.

GATESHEAD.—Our Gateshead friends are struggling most energetically towards the consolidation of their Society, and in the providing of a meeting place suitable for the solid maintenance of their position. Independent of the scurvy treatment they have received from quarters that should have heralded their progress, they have, through the energy of a small body of resolute workers, succeeded in giving to themselves "a local habitation and a name." Their new hall is just about ready, and on the 19th inst. will be opened for regular service, upon which occasion Mr. T. P. Barkas, F.S.G.S., will give the opening address. Last Sunday evening Mr. J. G. Grey discoursed to the members upon "Man's Duty to God." The audience was a good one. Mr. Walton gave an excellent reading at the commencement of the service, from the writings of "M.A. (Oxon.)," which was well received. The president occupied the chair, and at the conclusion made a few thoughtful remarks upon the "God Idea."

WEST PELTON.—On Wednesday evening, February 1st, Mr. Walter Howell, of Manchester, delivered an excellent address to a large audience of friends and strangers, at the above place, the subject being, "God looked upon all He had made and said it was good—but who made the Devil?" The subject was well and ably handled, the lecturer carrying the audience with him most enthusiastically. Mr. Howell is making himself a solid reputation in the North. Mr. H. Burton, of the Gateshead Society, officiated as chairman.—*NORTHUMBRIA.*

PROGRESS underlies all things, and Spiritualism, ever majestic in its past windings, may be compared to the ocean waves that rise and fall. It has had its mornings and evenings of decline. Its careers fleck the nights and days of earth's varied revolutions with splendors unspeakable; its heaven-illuminated truths, voiced by angelic-inspired chieftains, have rolled in solemn grandeur all along the sunlit periods of half-buried ages, and its musical echoes add to the glories of the nineteenth century.—*J. M. Peebles.*

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:—Sundays, Feb. 12, 13, and 14, at Newcastle; 19, Liverpool; 26, Sowerby Bridge; 28, March 1 and 2, Nottingham. Sundays of March and April, Manchester.—Apply, The Limes, Humphrey-street, Cheetham Hill, Manchester.—*[Advt.]*

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

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. Zöllner, 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 Guldenstubbé, &c., &c.

SOCIAL POSITION.—H.L.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 Aksakof, 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.

Is it Conjuring?

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

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

PROFESSOR JACOBS, writing to the editor of *Licht*, *Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also the individuality of the spirit in Spiritual manifestation."

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

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.