

# 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.)"

Mr. J. D. Robbins, dating from Terre Haute (Ind.), on March 16th last, gives an account of a remarkable séance held at Pence's Hall, by Mrs. Stewart. The account itself is but one more added to the long tale of wonders which has far outgrown my capacity for assimilation. But its value is enhanced by some particulars, given in a very calm and precise manner, as to the conditions under which the phenomena were obtained. The writer has "attended the séances very frequently" during a period of four years. He has, therefore, had means of judging. He is not a novice, for he has seen similar phenomena "for many years at my [his] own house, my [his] wife being the medium." The séances are not held on the premises of the medium, but on the second floor of a public hall which "is never locked up day or night." Access from without by confederates is, therefore, unlikely; and materials for imposture cannot be concealed in the room, as any one can enter at any time and inspect the place. The cabinet stands on a movable stage, which "can be raised so that the solid floor beneath can be inspected." It is "within four inches of a solid plastered brick wall." This would seem to be a secure position in which to seclude the medium. "The openings to the adjacent rooms are on each side of the cabinet, about three feet off, in plain view of the spectators who sit in front." The cabinet has two doors: when these are open "the whole interior is exposed to plain view." In the floor of the cabinet is a ventilator. This is "made secure by iron rods, cross-barred and tightly riveted through the frame of the aperture." A pipe goes from this ventilator to the outer wall, so as to supply air. "This pipe is not of sufficient dimensions to secrete the form of a child." All this seems to me about the most minutely satisfactory account that I have seen respecting the conditions under which the Terre Haute séances, so lauded by some, so distrusted by others, are held. On one point only is there a deficiency of precise information. We are left to infer that the light was sufficient for exact observation. No mention whatever is made as to this.

This is the narrative of what occurred under these conditions:—A "number of forms appeared, and were claimed to be recognised by persons present, when the doors of the cabinet were opened wide [by which, it will be remembered, the whole interior of the cabinet was disclosed] and lo! the medium had vanished, and in her place, holding high the vacant chair, with an exulting countenance there stood the manly form of what we all recognised as Charley Smith, the superintendent of the Spirit-band" of the medium. It was amid intense excitement and emotion which was hushed into a deep stillness that "the doors of the cabinet were closed, and the Spirit made his exit." When next they opened, after the lapse of a few minutes, the wife of Dr. Allen Pence was seen and recognised by her husband and all present. She talked with him for "several minutes," during which "the cabinet doors were wide open, and the medium's chair was by all distinctly seen to be vacant." When Mrs. Pence retired, a few minutes again elapsed, during which the doors of the cabinet were closed. Then "they were again opened wide, and lo! the medium was there, quietly sitting alone on her chair, deeply entranced." The writer concludes by stating that during nine

years this remarkable phenomenon has occurred in the presence of a number of witnesses resident in Terre Haute, who, as well as the committee who manage the séances, are willing to testify to the reality of what they have seen.

Now I am aware that the genuineness of the phenomena which occur in the presence of Mrs. Stewart have been discredited by some investigators, as indeed has been the case at some time or other with every public medium. What one wishes to know from such persons is whether they allege that the phenomena are all trickery, or that some of them are fraudulent and some genuine. If the former, then I should like to hear how the fraud is perpetrated under such conditions as those which I have recited above. Is it alleged that confederates are introduced? If so, how? That Mrs. Stewart personated "the manly form" that "held high in air the vacant chair"? Or that these circumstantial narratives are lies throughout? I confess that these several propositions are to me equally incredible. I am prepared to hear it alleged, truly or not, that genuine phenomena are at times, when they do not spontaneously occur, supplemented by a fraudulent imitation; and I should assuredly judge each case on its merits: but I am not prepared to believe on anything short of irrefragable proof, that such phenomena have been fraudulently produced for nine years without more than a passing suspicion of the genuineness of some of them. As at present advised, I do not believe that any person or company of persons could successfully carry on such a scheme of imposture, under such conditions as I have described, for so long a period. It is needless for me to say that I am treating the evidence as matter for logical analysis, and that I cast no sort of reflection on any person. The honesty of the medium should not enter into the question at all. I deal only with recorded facts, and am concerned only with the integrity of the record.

It must be remembered, further, that this very phenomenon has been observed under still more perfect conditions. I am writing without the means of referring to his book, but the experienced Spiritualist will remember that Colonel Olcott took special pains to test this fact. In his "People from the Other World" he details how he removed Mrs. Compton's earrings and passed thread through the ears, which thread he secured to the back of the chair in which she sat. He nailed her dress to the floor, so that it was physically impossible that she could stir from her position. Yet all his precautions did but serve to emphasise the actual occurrence of this startling phenomenon. The hard-featured, coarse-handed medium, clad in black, disappeared, and in her place was a young and beautiful girl clothed in white, as unlike Mrs. Compton as can well be conceived; unless, indeed, I except the manly form which replaced her on the occasion to which I have referred. This case, which ought to be read carefully, and must not be taken on the faith of my memory (though I believe I am accurate in what I have written), is confirmatory of what is recorded by J. D. Robbins. I presume that Colonel Olcott's competence as an observer will be as little in dispute as his veracity as a recorder. We have then an accurate report of a competent witness confirming, under unimpeachable conditions of observation, what various other witnesses describe as occurring at intervals during nine years, under conditions which I have carefully analysed above. If I am not to accept that as valid testimony, even though it be evidence of an antecedently incredible occurrence, I must bid farewell to human testimony, and wrapping myself up in my own virtue, retire Diogenes-like to my own tub. I am thankful that I am not driven to this. I entirely accept the fact, the evidence for which I have submitted to analysis from a desire to shew its strength rather than its weakness. But what does this fact mean?

What is this process of transfiguration whereby a human body is etherealized, volatilized (what shall I say?) and made up again



in another form, now of a young girl, now of a stalwart man? Does it work in with that not less striking phenomenon which observers have recorded when the process of materialisation can be watched—the issuing from the side of the medium of a vapour which is slowly condensed into a separate form? In the one case, the medium remains visible, *plus* the newly-made “form.” In the other, the newly made form is there, but the medium is gone—“lost to sight.” I remember some thoughtful speculations of Mr. Harrison’s in the *Spiritualist* that seem to me to throw light on these phenomena. But what a series of problems crowd on the mind as one tries to imagine what processes have produced such results!

The *Harbinger of Light* also contains an extremely clear and precise account of some materialisation séances held at Melbourne, Australia, in the library of the Victorian Association of Spiritualists, during the month of February last, in the presence of the editor of that paper and five other witnesses whose names and addresses are appended to the report. The medium was Mr. G. Spriggs, and the conditions seem to have been so good as to warrant more attention to the results than less careful experiments can claim. The room used was on the ground floor, with no cellar or apartment below it: the only door was cut off from the corner—before which a curtain was suspended for the purpose of secluding the medium—by the chairs of the sitters: the part so arranged as a cabinet contained no windows nor aperture of any kind: and “throughout the experiments there was a steady light more than sufficient to enable the operation of weighing to be carried on with ease and accuracy.” In measuring the height of the various forms, which was done by a standard “with large figures and divisions painted white upon a black ground,” the amount of light was “sufficient to enable the sitters to see the figures and divisions on the standard with ease.”

Under these circumstances excellent results were obtained:—“On several occasions the medium was shown (at the same time, of course, as the materialised spirit-forms), so that considerably more than the lower half of his body, with the hand lying on the knee, was distinctly visible. On one evening Geordie, after showing himself, in accordance with his usual custom, in the full and unshaded light, and also showing the medium (walking behind the latter, so as to be seen leaning over him), came forward, and taking the hand of one of the sitters, raised it first to his forehead and then to his lips, kissing it audibly. A remark was made to the effect that this proved Geordie to possess the ‘flexible features’ (which at one time had been frequently mentioned by the Editor of the London *Spiritualist* as a desideratum in materialisation phenomena), upon which he again advanced, and gave further evidence of this, moving the whole of his features quite freely. At the invitation of his old friend Mr. C., he took the ‘vacant chair’ beside him, and rising together they walked arm-in-arm across the room and back again, and stopping opposite each of the sitters, Geordie—with his right arm still passed through Mr. C.’s left,—shook hands with them in turn. On another evening Geordie stepped to the writing-desk in the centre of the circle, and stood there in his picturesque white costume, writing a short message. Flowers were handed him, among them some rosemary, which he wrote ‘reminded him of earth-life.’ He afterwards again showed himself in a light which rendered every detail of form and feature visible. Stepping forward, he brought his face within an inch or two of the eyes of Mr. H., one of the sitters, who remarked particularly upon the jet-black of the eyebrows. At the sitting on the evening of February 10th, Geordie expressed a desire to walk right out of the séance-room into the front portion of the premises. Mr. Terry went out first to unlock the door of communication, and was immediately followed by Geordie, who first took down from the shelf a book, which he opened, and replaced, and then handled some packets of herbs, selected one, re-entered the circle-room (preceding Mr. Terry), and handed it to one of the sitters. He then took Mr. C.’s arm, and they both walked into the front, where he replaced the packet in its proper position, and returned.”

The experiment of rapid materialisation was tried on February 10th. “Geordie first shewed himself and retired, and in 25 seconds by the watch Mrs. Cobham presented herself: in 25 seconds after her retirement the markedly different figure of Zion was visible; and in 38 seconds after he came (the moment of leaving was not noted in this case) Peter presented himself.”

This in a room, access to which was impossible, is unmistakable evidence. The measuring of the forms took place on February 14th. “On this evening, eleven different forms materialised, ten of which were measured with the following results:—Peter, 5ft. 5½in.; Zion, 5ft. 7½in.; Geordie, 5ft. 5in.: Mrs. Cobham, 5ft. 2½in.; the Nun, 5ft. 3in.; Charity, 5ft. 4in. (barely); Lily, the child-form, 4ft.; Annie Dawson, 5ft. 3½in.; John Rogers, 5ft. 8½in.; John Williams, 4ft. 11in.; height of medium, 5ft. 6½in.” An analysis of these figures shews that there was a difference of 20½in. between the greatest and least heights; of 18½in. between the least height registered and that of the medium; and of 2½in. between the medium’s height and that of the highest registered.

The weighing of the “forms” took place on February 17th:—“The machine used was of the American platform kind, of Fairbank’s make, (a first-class manufacturer) and graduated to weigh to two ounces. The figures on the beam being small, a handlamp was found necessary, so that the beam might be illuminated sufficiently to allow of the figures and weights being seen by all. The forms while being weighed stood fairly on the platform of the machine in full view, entirely free from surrounding objects, and with the hands raised. In cases where they inadvertently allowed a hand to rest on the top of the pillar of the machine, the weight was not recorded till the hand had been removed. Peter was the first to step on the scale, which he turned at 139½lbs. On a second trial the weight registered was 72lbs. 14oz. A third weighing gave 68½lbs. From the first to the third weighing only five or six minutes elapsed, during which there was a diminution in weight equal to 71½lbs. Zion next stepped on the platform, but was compelled to retire before his exact weight was obtained. He had, however, turned the scale at 76lbs., but failed to do so at 79lbs., so that he would have been somewhat lighter than this. On a second trial he turned the scale at 80lbs., and then lost weight, pound by pound, with such rapidity that it was at last found impossible, in moving the indicator along the beam, to keep pace with the decreasing weight, so that it can only be said that Zion retired from the scale weighing less than 60lbs. Geordie began to lose weight immediately, until he got under 80lbs., when he had to leave. On a second trial he turned the scale at 80lbs., and then again got lighter, but a fixed weight of 74½lbs. was arrived at for a few seconds, and Geordie then retired. Although so light in weight, in appearance he was solid and muscular looking as usual. It was with great satisfaction that the weight of the child-form Lily was taken. She was unable to come out so well as the stronger controls; and it was necessary to move the machine nearer to her. On her first appearance the weight registered was 56½lbs. On a second trial she turned the scale at 45lbs., and then ran rapidly down to 34½lbs. A third weighing gave the result as 33lbs. 10oz. Medium’s weight, 148½lbs. The clothes of the medium (including watch and shoes), being also weighed separately, were found to be 8lbs. 2oz. There was thus a range of 105lbs. 14oz. between the greatest and least weights recorded during the evening, and a difference of 114lbs. 14oz. between the least weight recorded and that of the medium. All the weights obtained were *less* than the medium’s weight.”

It is noted that the weighing of these forms requires great care and patience, “for at times a form seems to possess no fixed weight, but will rapidly lose pound after pound, even while standing motionless upon the platform of the weighing-machine.” That same curious appearance that I have observed in the case of faces presented at the aperture of the cabinet, and which conveys the impression that they are in a state of constant flux and reflux, as though the material of which they are composed were held in position with difficulty by a sort of magnetic attraction, obtains apparently in the full form. It has no absolutely fixed weight, and cannot be maintained at a given standard, but melts away, in some cases so rapidly that it cannot be kept in position long enough to be weighed at all. Moreover, the larger forms do not always weigh the most. Probably the weight depends on the more or less imperfect materialisation that has been effected. Mr. Terry and his circle are to be congratulated on having successfully carried out a series of experiments which are of high scientific value.

M. A. (Oxon.)

The sciences of observation admit nothing *à priori*; but observed facts ought to be received into the domain—ever enlarging—of human knowledges, even although the present state of these knowledges renders us unable to give an explanation of them.—FLAMMARION.



## ON THE WORLD-SOUL.

The following communication from a highly esteemed contributor has been in our hands for some weeks, but we regret that we have been unable to find space for it until now:—

With regard to this subject I consider myself to be merely in the position of a carrier. Asked to try and explain that which I do but dimly apprehend, I go to my favourite warehouse for spiritual truths, and putting together a few of those which I deem most valuable, I bring them to "LIGHT" with a very clear address—"To those *only* who care for the toil of searching for obscure truth." My freight will be worse than rubbish to any other kind of reader—irritating, because when language fails to convey definite ideas, one of two facts is certain; either words have been misused, or the reader's mind is not able to grasp the thought or information offered; and it is not usual to accept this last conclusion. To those who, glancing at my pack of uncouth words, call them nonsense, I can only say that reproach may cut both ways; such people have *no sense* of their value. Those, again, who think it rash, presumptuous, or profane to dive into such an abyss of necessary ignorance in quest of some gleam of light, I would entreat to leave it unexamined: for to many minds such inquiry is hurtful rather than useless, because if no curiosity is awake, the attempt to gratify it must appear in a very high degree absurd. But it is not fair to sacrifice the interests of the few to the tastes or prejudices of the many; and there are those among us to whom the mystery of creation and all its tremendous problems of evil and pain are a source of deep unrest; who cannot accept the solution offered by theology, because in truth this is more of an evasion than a clearing up; and who say they cannot leave untouched the fretting knots of doubt, while they wait in faith and patience till "the veil that is spread over all nations"\* is lifted. How should *they* wait a Heavenly Father's good time for relieving doubt and perplexity who are so dismayed by the seeming mercilessness of fate in our present world that they question the existence of such a Father? This state of mind, and all its varying shades of despondency or "agnosticism," is too well-known to need explanation: it is for the wants of a mind in such states that I bring to the most likely market these burdens dug out with no small effort from Böhme's mine. But for him I might have been as unsettled and unhappy,—finding ordinary theological teaching, in Bible phraseology, a "bed shorter than that a man can stretch himself on it,"† and plagued at heart by the discords so frequently made by history and experience in the deep underlying consciousness of an ever-present God. In the following extracts I propose to give, as briefly as may be, Böhme's account of the origin of opposing wills in the life that derives from one God, and cannot exist *out* of that Infinitude of Being however much they conflict, and this will necessitate a glance at his interpretation of the *cause* of sin and evil in any shape. Then his frequent mention of the soul or spirit of the world (for he uses the words indiscriminately when speaking of the macrocosm) will fall into place. If these different aspects of the world-soul do not suggest some valuable germs of thought I shall be disappointed. My package does but contain samples; readers who appreciate these will find *much* more help in the context, and I shall be greatly surprised if those who will give a little persevering study to Böhme's books, passing over all that lacks *any* meaning at first, and absorbing passively all they can understand, do not very soon become aware that they have found access to the roots of many a mystery; that "the law behind the law" in nature and spirit is here to be discovered.

It has long been an accepted belief—resting on the first chapter of Genesis—that the stars were called into existence before the creation of man. My assumption, for it is nothing more reliable, is that our world-soul was one of the earlier emanations of the Most High God; but of a later date than the "throne angels," one of whom was the first rebel, the first dupe of pride—"Lucifer, Son of the Morning" (for I am old-fashioned enough to believe in a spiritual adversary of our God)—and that according to the law of Spirits‡ it produced as the *executive* of the creative Word this visible world, of which man afterwards became inhabitant. That this world-soul was corrupted by the evil magnetism of the soul of another orb, Mr. T. Lake Harris told us some years ago. At the end of my extracts from Böhme I shall add his report of this and the

other world-souls of which he became cognizant in a trance of many months' duration; and venturing to add that being quite beyond our ken or previous guess does not make the facts asserted impossible or ridiculous, though the king of a tropical country who was first told of snow and solid ice found them so,—I pass on to my business of portage.

"In God all beings are but one being, viz., an eternal One or unity, the eternal only good, which eternal One without severalty were not manifest to itself. Therefore the same hath breathed forth itself out of itself that a plurality and distinct variety might arise, which variety or severalty hath induced itself into a peculiar *will* and properties, the properties into desires, and the desires into beings."—*J. Böhme's Epistle* 6, pars. 8, 9.

"The visible world with its hosts and creatures is nothing but the *outflow* word which hath introduced itself into properties, where in the properties an own selfwill is existed. And with the receptibility of the willing is the creaturely life existed."—"Divine Vision," chap. 3, pars. 22, 23.

"And yet if there must exist a receptibility, then there must be an *own desire* to the perceptibility of itself; viz.: a self-will which is not, nor willetth like unto the one only will; for the one only will willetth nothing else but the one only good which itself is; it willetth no other than itself in the likeness. But the outflow will willetth the *unlikeness*, that it may be distinguished from the likeness, and be its own *somewhat*."—"Third Theosophic Question," pars. 9, 10.

Here we must turn to his exposition of "*How Sinne is Sinne*." "God dwelleth in ALL, and there is *nothing* that comprehendeth Him, unless it be one with Him; and if it departeth out of that One, then doth it depart out from God, into *itself*, and is *somewhat else besides* God; and that divideth or separateth itself. And hence the law doth exist, that it must goe again out of itself into that One, or else be separated from that One. Thus it may be known what *sinne* is, or *how* it is *sinne*, viz., the human will which separateth itself from God into its own selfness, and awakeneth its own self and burneth in its own source."—"Third of the Small Six Points," pars. 42, 43.

Now for the understanding of this passage one need only remember that discord can be made by sounding musical notes not in harmony and yet *within the octave*: the self cannot leave the *All* of God, but in contracting its self-ful "*somewhat*" it severs part of that all from the rest, and dissonance results. The comparison may suggest the thought that occasional discords increase musical harmony: even so; in the resolving of those discords a well trained ear finds most subtle delight. But if those discords were to ache on the sense of hearing for a long time together, the effect would be painfully different. The discords in the human soul last so long that we need vast stretches of eternity for their return to harmony, and for these souls' release from anguish and unrest. Nevertheless, I dare believe that ultimate extensions of good will be educed by the Master's hand from the seemingly eternal misery of sin, and one sentence in the page next to that I quote from last supplies a hint full of meaning for those who can follow it out:—

"Therefore there must a *new will* grow out of this opposite will, that so it may give up itself again into that one only union, and the contrary opposite will must be broken and slain. . . . and so the will that is thus departed" (from self) "dwelleth in God, . . . and is then known to be a new birth, for it *re-assumes* all again into itself, in that One, but not with its own self desire, but with its own love which is united with and in God, so that God is *all in all*, and his will is the will of all things, for one only will subsisteth in God."—"Third of the Small Six Points," pars. 50, 52.

And that, too, is St. Paul's account of the final issue of man's earthly tragedy. Now will not all that is *re-assumed* be of inestimable value? A simile may elucidate facts, but never satisfy in lieu of a reason, and it may be asked, how can any properties derived from perfect good cause evil? A question that cannot be evaded; and though to answer it fully, as Böhme can and does answer it, would be impossible here, I must give in fewest words the best idea I can of his solution of the enigma.

He tells us of the seven Spirits of God, of the seven forces ceaselessly interacting in eternal nature, which form the base of *every life*. To name these is not to explain but to puzzle; and in the slight variety of his account of two or three of them one finds additional perplexity; yet these, *astringency*, *mobility*, *anguish* (consequent on the effort of these two first to escape from each other), *fire*—struck up from the violence of the contest;—and then *love*,—equivalent in his system to light—*sound* and *substantiality* are the roughly indicative names he gives to the seven activities of the Eternal Spirit. (And we must remember that the uncouth and insufficient designation of a seer of such agents as these, proves nothing against their actual

\* Isaiah xxv. 7.

† Isaiah xxviii. 20.

‡ "The soul is the principle or beginning of life, that contains the plastic power whereby the body is formed according to a spiritual idea (or pattern) in the mind, and thus acquires a distinct appearance. The soul is therefore the workman or framer of the body."—*Van Helmont's "Thoughts on Genesis."*



existence.) Now on the due evolution of these, all good depends, the first three being the root of the perfect blissfulness arising from the last three; but if the fire caused by the struggle of the first three does not develope light and its consequences, then evil begins, for—

“The four first formes in *themselves* are the anger and the wrath of God in the eternal nature; and they are in themselves nothing else but such a source or property as standeth in the darkness, and is not material, but an originality of the Spirit, without which there would be nothing. For the four formes are the *cause* of all things, as you may perceive that every life hath poison, yea, the poison itself is the life.”—“*Threefold Life of Man*,” chap. 2., par. 44.\*

It will be easily understood what sort of anguish and of unsuccessful strength must result from a fierce hunger for getting and keeping—due to dominant astringency, or from a bitter, restless striving for advance—when the second form rules, or to intense susceptibility to the influence of such contending impulse, when love has not softened and enlightened, or the true “intellective understanding” which Bohme ascribes to the action of the sixth form—sound—been opened; nor the rest and perfected bliss of heavenly substantiality been attained. Necessarily such conflict would kindle heat in that awful abyss of fire which is the soul; and the *will* of man,—the immortal part which was anterior to time—roused more or less by every provocative from within or without—*must* make unharmonised natures what every day shows us they are; nay! proves in some degree within each of us. Here then we get the meaning of the saying—

“All whatsoever it is that liveth and moveth, is in God, and God himself is all, and all whatsoever is formed or framed, is formed out of Him, be it either out of love or out of wrath.”—“*Aurora*,” chap. 13, par. 145.†

With more clearness than is usual to him, Böhme states the paradox, and answers it in the same book (chap. 9, pars. 78, 79).

“Seeing God is *everywhere*, and is himself *all*, how cometh it then that there is in this world such cold and heat, such biting and striking among all creatures, and that there is nothing else almost but mere fierceness or wrath in this world? The cause is that the first four forms of nature are one at enmity against the other without the light, and yet they are the causes of life.”

There is hardly a single work of his in which this origin of evil is not harped upon, so that anyone who possesses either of his books can fill up this imperfect outline by reference to it; and I may proceed to the main topic of this paper.

“The living Word of God, which is God himself, . . . speaketh itself through nature forth into a Spirit of the world in *Spiritu Mundi*, as a Soul of the Creation. And in the speaking forth or expression is again the distinction or severation into the fiery astral root in *Spiritu Mundi*.” . . . “The Spirit of the World is now the Life of the outward World.”—J. Böhme’s “*Treatise on Election*,” chap. 5, pars. 47, 52.

“In *Spiritu Mundi*, many evil workings spring forth which appear *contrary* to God; also, that one creature hurts, worries, and slays another; also that wars, pestilence, thunder, and hail happen. All this lies in the Spirit of the World, and arises from the first three properties, wherein they break and frame themselves in their opposite will. For God can give or afford *nothing* but that which is good, for he is alone the only good, and never

\* “I am so little satisfied with my own attempt to give any just idea of this doctrine of Böhme’s, that I am fain to give Franz Bader’s, which seems to me to make it more intelligible, even in rough translation:—

“The number seven contains a double ternary and a centre number.” “Selfhood arises in dissonance; own will perceives and desires to establish itself, and hereby places itself in a contradiction. This is urged onward through the second and third form of nature to its climax. Hence the three first forms make up all that is negative—the perverted ternary. But when the contradiction, whilst pushing on to the furthest point, or climax, has exhausted itself, then subjection takes place in a flash (Böhme’s *schreck* or *skrock*), and now arises the other ternary in love, joy, and substantial being. One must begin the arrangement of seven forms of nature by fire, because it is the middle, where selfhood originates. J. Böhme began from the first, and therefore his representation and development of them is not quite successful. In fire the selfhood originates, and can go forwards or backwards to the first or second ternary. Whoever desires to manifest himself impedes the source of his right manifestation, and evokes pain in himself.” “In the fourth form the spirit has not yet *sound* or *seent* or *seeing*; it is the Father, the formative will, the yet unactuated magic spirit. From the fourth form it can go, imagining, into the fifth, from whence it can mould itself in the sixth, and in the seventh become perfected as *body*: or it can go backwards out of the fourth form into the third, when it will be formed into the second, and completed in the first. The first and seventh, the second and sixth, the third and fifth form, correspond to each other. The first form is merely excluding, denying; the seventh is also that, essentially, but softened and tempered. The first and seventh together are the includers of all conformable essences. The second is the dividing, pulverising, destroying principle; this in the sixth form develops itself as the rightly moulding principle. . . . In the third is a mere fullness of conflicting atoms, in the fifth form they are united, and the mutual dependency of fellow members and self-life comes into play. In the third form multiplicity was without unity, and unity without multiplicity; in the fifth all is in one and one in all. It is always radically the same principle which rules in the first and seventh, in the second and sixth, in the third and fifth form, but in one case the destructive principle is dominant, in the other light.” (I am not so sure of this elucidating, but at least it is the explanation of a powerful man’s brain, and so I hope it may serve.)

† Any one who can refer to Böhme’s “*First Apologie* to Balthazar Tytkon,” will find this mystery of good and evil most fully examined; in the first part he labours to throw light upon it, less systematically than in his “*Treatise on Election*,” but perhaps more effectually because of the many postures into which he throws the mind while confronting hostile criticism.

changes into any evil at all, neither can he, for he would then cease to be a God. But in the word of his revelation or manifestation, wherein the forms, qualities, or dispositions arise, viz., wherein nature and creature arises, there exists the working or framing into evil and good.”—*Ibid*, chap. 6, par. 63.

I must here parenthetically observe how great a strain upon faith is removed by this explanation of evil. Every thoughtful child sees the contradictions of external nature to what he is taught of an all-loving Creator. He hears of sudden destruction from storms and earthquakes, and is told that these are sent in mercy for the chastisement of sinful man, or for the exercise of submissive faith, and that idea he can assimilate in some measure, his mother even having inflicted corrective trials now and then; but he sees the cruelty of animals tormenting and devouring each other—cats with mice for example—and asks, “Why did the good God cause this?” “It was not so from the beginning; it is a consequence of the fall of Adam,” is generally the pious rejoinder; which as soon as he is able to think a little longer upon the point he must feel to be a *put off*: what connection can there be in mercy or in justice between the sin of mankind and the sufferings of irresponsible beasts? Now in all Böhme tells of the world-soul the connecting cause is found. To him also it was the key to those wonders of vindictive wrath in the historic books of our Old Testament, which scandalize so many of its benevolent sceptical critics in our day. See “*Three Principles*,” chap. 18, par. 29, and chap. 20, pars. 20, 24.

“The other life” (the temporal life contrasted with the eternal life in this passage) “is an inceptive beginning efflux of the separatour of all powers, and is called the soul of the outward world, which life in the outflown properties is become creaturely, and is a life of all creatures of the visible world wherewith the separatour or Creator of this visible world imageth itself and maketh a similitude according to the spiritual world.”—“*Divine Vision*,” chap. 3, par. 30.

“The stars and elements are a substance of the *Spiritus Mundi*.”—“*Treatise on Election*,” chap. 8, par. 4.

“The earth is a hunger as to the Spirit of the world, for it is sprung forth and divided from it.”—*Ibid*, chap. 5, par. 54.

“Moses says God made man of the dust of the earth, and breathed into him the living breath, and then man became a living soul. But we are here to understand that God did *not* in a personal and creaturely manner stand by like a man and take a lump or clod of earth and make a body of it; no, it was not so. But the Word of God was in all properties in *Spiritu Mundi* and in the *ens*, or being of the earth, stirring up from the spirit of the world, and spoke or breathed forth a life into every essence.”—“*Treatise on Election*,” chap. 5, pars. 87, 88.

“Our first parents, with their spirit, are gone out of the heavenly paradise into the Spirit of this world, where then the Spirit of this world instantly captivated their body and made it earthly.”—“*Three Principles*,” chap. 22, par. 16.

“The Spirit of the World had captivated Adam and introduced its substantiality into his imagination.”—“*First Apologie*,” Part II., par. 577.

“Adam with his mind was not in God, but in the Spirit of this world, and he became feeble as to the Kingdom of God, and so fell down and slept. And then God, by the Spirit of this world, through the Fiat, built or formed out of him the woman of this world.”—*Ibid*, chap. 17, par. 54.

“In his sleep the Spirit of this world clothed him with flesh and blood, and figured him into a beast, as we now see by very woeful experience.”—“*Three Principles*,” chap. 17, par. 55.

“Adam must carry the untoward gross body that the Spirit of the world hath put upon him.”—“*Three Principles*,” chap. 25, par. 31.

“God the Lord, through the Spirit of this world, made them coats of the skins of beasts, and put those on them, that they might see that according to this outward world they were beasts.”—*Ibid*, chap. 20, par. 6.

“As this world breaketh and passeth away, so also all flesh which is generated out of the Spirit of this world must break and pass away.”—*Ibid*, chap. 19, par. 7.

“As soon as Adam was overcome by the Spirit of this world, then he fell into sleep, viz., into the outward magia, which signifieth or resembleth death, for the outward kingdom hath beginning and end, and *must* break off from the inward; that is its death.”—“*First Apologie*,” par. 215.

“All whatsoever we think, do, and purpose in the outward man, that the Spirit of this world doth in us men, for the body is nothing else but the instrument thereof, wherewith it performeth its work.”—“*Three Principles*,” chap. 25, par. 1.

(To be continued.)

We have received calls from Mr. J. C. Wright, of Liverpool, and the Rev. C. Ware, of Plymouth, who have been spending the past few days in town.

MRS. HARDINGE BRITTEN has promised to lecture as follows:—Sundays of April, Manchester.—Apply; The Limes Humphrey-street, Cheetham Hill, Manchester.—[*Advt.*]



PRESENTATION TO MR. HUDSON, THE  
"SPIRIT" PHOTOGRAPHER.

That the subject of "Spirit-photography" has excited no inconsiderable interest in England, France and America, the Spiritualist journals of the last ten years have borne ample evidence. Among the records upon the subject are descriptions of the productions of Mr. Mumler, of Boston; Mr. J. Beattie, of Bristol; Mr. Hudson and Mr. Parks, of London; and M. Buguet, of Paris—while results of less importance, obtained by others in the same field of research, have cropped up from time to time. The careful records from the pen of "M. A. (Oxon.)," in *Human Nature*, and elsewhere; the very interesting work by Mumler, "Personal Experiences;" and the latest book upon the subject, "The Chronicles of Spirit Photography," by Miss Georgiana Houghton, to say nothing of the numerous articles and letters upon the matter that have been written for and against, have combined to make "Spirit" photography one of the staple items of interest in connection with psychic experimentation. The writer of these lines has, both in England and America, been before the mediumistic camera—if such an expression be allowable—but hitherto without obtaining any recognised portraits of friends or relatives.

As the name of Hudson is practically identical with "Spirit" photography in this country—since he is the most widely known of the mediums of that class—it could have been safely predicted that a testimonial promoted in his favour would be certain to ensure a successful issue; especially when the fact was disclosed that his ten years' services had resulted in practical ruin, and that domestic and other difficulties pressed sore upon him. Hence the friends of Mr. Hudson must have been exceedingly gratified at the success of the meeting held on his behalf at Neumeyer Hall, on Thursday, the 20th inst., under the presidency of Mrs. Hallock. Shortly after the advertised time the meeting was opened with the inevitable piano solo, followed by a song from Mrs. Weldon, after which Mrs. Hallock made a graceful and happily conceived speech. Her only claim to her position that night was, she thought, that she was a veteran Spiritualist, probably the oldest in the room. The happiness Spiritualism had given her was beyond words to describe. She was no more of a Spiritualist now than when she was first convinced by Conklin, of New York, for her conviction was then so strong that it had endured in all its freshness from that time to the present. Spiritualism had made her a Christian, taught her to better understand the life of Jesus, and the Gospel narratives. She was glad to be there on the anniversary of the movement, as the meeting was not only in honour of a worker, but also to celebrate the thirty-fourth anniversary of Modern Spiritualism.

Letters were then read from "M. A. (Oxon.)," Colonel Stuart Mr. W. P. Adshead, Colonel Greck, and others.

Mr. J. C. Wright, of Liverpool, then delivered a trance address. He was delighted, he said, to be there, to mingle with those who were striving to demonstrate a natural immortality, which demonstration, he considered, was the mission of Spiritualism. He powerfully enforced the need of harmony, and the necessity of incorporating professions of charity and love in the daily life, to the end that a true spiritual life might be realised on earth. The address was most vigorously delivered, and judging from the applause that was evoked, Mr. Wright's remarks suited the occasion in a manner that must have been exceedingly gratifying to the speaker.

After Mrs. Weldon had sung "The Sparrow," "A.T.T.P." addressed the meeting, strongly advising his hearers to turn to ancient history and ancient authors, as therein they would find abundant evidence that Spiritualism was no new thing in the experiences of the world. He desired breadth of feeling and catholicity of sentiment in connection with Spiritualism, and was glad to exchange a few sentiments with those before him that evening.

An exhibition of "Spirit" and other photographs, was then given by the aid of a magic lantern, the descriptive remarks being given by Mr. J. Burns.

After another song, Miss Georgiana Houghton ascended the platform for the purpose of presenting Mr. Hudson with the subscription that had been collected for him, which amounted to £40. Miss Houghton narrated the history of her acquaintance with Mr. Hudson, from her first meeting him some ten years since, down to the present time. She claimed to see the hand of God directly working in all the matters she detailed. Miss Houghton also stated that the present meeting was initiated by

her Spirit friends, in conjunction with herself and Signor Damiani, to whom it thus seems the original conception is really due.

Mr. Hudson feelingly expressed his thanks for the kind presentation.

No doubt a considerable addition will be made to the purse when the profit balance of the meeting is disposed of, which we understand was not included in the sum presented.

The final speech of the evening was delivered by the Rev. C. Ware, of Plymouth, who stated how he had been expelled his connection through accepting Spiritualism. His genial, colloquial style of talking was much appreciated, and the downright sincerity of his utterances abundantly demonstrated his candour and honesty, characteristics which have endeared him to hundreds of people in Plymouth and other places. Mr. Ware amusingly referred to the speakers and editors, who no doubt all loved one another in their hearts, though in the din of public work it did not always seem so. He deemed them all necessary in the good work.—The remark brought smiles to the faces of all present, the editors and speakers included.

The meeting was closed somewhat abruptly a little after eleven. The programme was a long one, over three hours in duration, but the attention and order were all that could be desired.

This is the second testimonial Mr. Hudson has had promoted for him, the previous one being accorded to him at Cambridge Hall in April, 1876. The subscriptions then amounted to £50, and on that occasion Colonel Greck made the presentation.

FREE WILL.

To the Editor of "LIGHT."

SIR,—I feel it is rash to say a word more upon a subject far "too high" for me; but I venture to think that some confusion of ideas may attach to the word "free-will," and I want to have these clearly distinguished. A prisoner discharged from gaol is set free, but this does not imply that he is at liberty to steal; from the moral law he is not released. A good man is, as Mr. Podmore truly says, bound by the "I must" of righteousness, but since, as he further observes, "the question of vital moment is whether our will shall be bound, as the free-man is bound, by the unchangeable laws of righteousness, or whether it shall be enslaved by the momentary impulses of affection or concupiscence," there is clearly a possibility of choice, which only a will *free to choose* can make. Denying this, we make sin inevitable, and thus attempt to ignore man's awful prerogative of forming, in great measure, both his own character and his own fate. Surely the originating of a new mode of action is not necessarily equivalent to caprice or to a departure from the laws of eternal nature? He who is love cannot will anything contrary to mercy, but mercy may effect its purposes in ways where, by the object of Infinite Love, it is past finding out. Mr. Podmore says, "God can do no new thing," referring, of course, to the idea of any capricious disturbance of what we call laws of nature; yet there must have been a time when the creation of our world was a new thing. What I have failed to secure from misunderstanding, a few words of Oken's will both emphasize and explain. "An action which is not determined by some other action, is free. God is free, because apart from Him there is none other action. Man, as being an image of God, is likewise free; as being an image of the world, he is devoid of freedom. *In the resolution man is free, in the execution he is not free.* The mathematician can select at pleasure any proposition; but having selected it, must solve it in accordance with necessary laws, and with definite numbers and figures. Man is a twofold being, compounded of freedom and necessity.\* I am not denying the oppressive force of necessity, but I know that "*the will-spirit is free*, it is the eternal original, let it do what it will."†—Yours very truly,

A. J. PENNY.

A VOLUME OF MR. MORSE'S TRANCE ADDRESSES is now in the printer's hands, and will be ready for issue in the next few weeks. The contents comprise eight addresses delivered at Goswell Hall during January and February last, dealing with interesting and instructive topics. The volume will be tastefully got up in paper covers and sold at the moderate price of one shilling per copy. A few will be bound in limp cloth, and sold at one shilling and sixpence per copy. Societies and individuals taking parcels can obtain the book at eight shillings and sixpence per dozen copies; carriage extra. Paper covers only at that rate.

\* Oken's "Physiophilosophy," p. 26.

† Bühne's "Signatura Rerum," chap. 16, par. 26.



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#### TO CONTRIBUTORS.

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

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

#### SUBSCRIPTION RATES.

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#### NOTICE TO THE PUBLIC.

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

### THE LINGA SARIRA.

In the April number of the *Theosophist* I am taken to task for some "serious errors" in a short article of mine, entitled "Communicating Spirits," in your paper of February 11th. Perhaps you will allow me space for a reply. My chief error, it seems, is "terming the doctrine about the Linga Sarira in the *Theosophist* a 'recent teaching,' and shewing it 'quite opposed to what we are told by Eliphaz Levi and many other authorities,' whereas most of those authorities err only in adopting a terminology which, while sufficient for their generalisations, is utterly deficient as soon as they touch upon details, hence sorely puzzling to the uninitiated reader."

This is, in part, a mere misunderstanding by the *Theosophist*, due perhaps to slovenly expression on my side, where it did not occur to me that there could be misconstruction. By "recent teaching in the *Theosophist*," I simply meant "teaching in a recent number" of that paper. My superficial and second-hand acquaintance with Indian philosophy would not warrant me in saying what teaching is or is not "recent" therein. The teaching in question is that the Linga Sarira perishes with the external body. I can only say that if this is so, some of the most learned authorities, among them several native ones, have led me into error, and on the other hand I know of none outside the *Theosophist*—whose sources of information I do not, therefore, presume to doubt or dispute—which confirm its teaching. I may enumerate Colebrooke, Monier Williams, Johnson ("Oriental Religions"), Peary Chand Mittra, and the Saddarshana Chintanikā, these being only such as I have immediately at hand. All describe the Linga Sarira as the vehicle of the soul after death, till it attains to higher embodiments before ultimate liberation. The parallelism between this and Böhme's teaching is very remarkable.

But I am told that I have "confused the Sanskrit term Linga Sarira with the Mayavi or Kama Rupa, the 'astral soul,'" which it seems is the "outside soul, so to say; one which envelopes the body, as in a filmy ethereal casing. It is a perfect counterpart of the man, and even of the clothing he happens to wear." Having thus quoted the April *Theosophist*, I now turn to another "authority," and I read that the Linga Sarira is the Astral body, that it is a subdivision of the Animal Soul, or Perisprit, and not of the external body, but that it is "the perfect, but very shadowy duplicate of the body." We are further told that "its activity, consolidation, and form depend entirely on the Kama Rupa," which is "the astral shape, or body of desire." Now this information comes to us from the *Theosophist* of October, 1881, and is in the article to which I was referring ("Fragments of Occult Truth"). And since it is a question of accurate classification and terminology, which I am charged with confusing, I must say I can conceive nothing more utterly confused and bewildering than these two statements in those two numbers of the *Theosophist*, when read together and compared. Let me try, in all earnest sincerity, to extricate some coherent meaning from them. It is evident, in the first place, that we have to distinguish "astral soul" from "astral body," and we are expressly told that Linga Sarira is the latter. Kama

Rupa is alike "astral soul," and "astral shape, or body of desire." Now to the "uninitiated reader," it must certainly seem that it is in this latter account that astral soul and astral body are confused. The Linga Sarira is formed and actuated by Kama Rupa, yet it is at the same time "the perfect duplicate of the (external) body," as is also Mayavi Rupa, or "illusionary form," which is also another name for astral soul. It is the Mayavi, or (if the phenomenon is due to will power) the Kama Rupa that appears as the "double"; Linga Sarira only hovering as a *simulacrum* over the dead body, and disintegrating with the latter.

But in that case (1) why is it not classified with the body, as a principle of that, instead of with the animal soul? And (2) why is it described as "astral body," seeing that after physical death it is quite torn away from the "astral soul" and attached to the decaying body, whereas the "astral soul"—Mayavi or Kama Rupa—has, or is, its own "shape," and "body"? Surely, when Mr. Roden Noel declared in "LIGHT" the other day that the "subtle psychological distinctions" I had recommended to his attention did "not commend themselves to him at all," he must have had some premonition of the April *Theosophist*!

My other heresies resolve themselves into appreciation of Jacob Böhme.

I must plead guilty to regarding him as an "authority" in theosophy, though not as an infallible or all-sufficient one. In mercy to your space I will only further say, in answer to any friends of the *Theosophist*, that my little article in "LIGHT" was not intended as an adequate representation of Böhme's teachings on soul and spirit; and that I see no evidence of any original acquaintance on their side with the writings of the great Gortitz mystic. Yet they might not disdain to draw from a source which inspired Schelling and Hegel, even though a Christian one.—Yours obediently,  
C. C. M.

#### APPARITIONS.

Apparition (from the Lat. *appareo*, I appear), a word which, from its derivation, implies simply the appearance of anything, but which is commonly used to denote such an appearance as is contrary to the known laws of nature. There are many forms of apparitions; one well-known form being that of *fairies*, or *imps*, the belief in which was very strong in a former age, and is so still among uncivilised or partially civilised nations. These fairies, or imps, are regarded as beings who, though partaking more or less of the form of human beings, are not subject to the ordinary conditions of humanity; at the same time they take a deep interest in the affairs of men, and further or frustrate their endeavours at will, for which purpose they not unfrequently appear to their friends or enemies. Of this nature are the true fairies and hobgoblins of European story, the genii and good and evil spirits of Eastern fable, and probably also the gods and goddesses of the Homeric and the earlier Greek and Roman traditions. Another class of apparitions are those which are seen under a disordered condition of the nervous system, and which are manifestly spectral illusions; to this category belong the phantoms which enter into the vision of a madman or of a person suffering from *delirium tremens* (the madness produced by drink), as also of one whose brain has been excited by fear or other strong emotion. The dagger seen by Macbeth, while contemplating the murder of Duncan, was such an apparition; it was "a dagger of the mind, creation of the heat-oppressed brain." A third class of apparitions is that commonly known as "second sight," a power with which certain persons are supposed to be endowed of seeing distant or future events, and one which gains much credence in Scotland. It is related that a man in the Hebrides, who was said to possess this power, was able to describe even the livery of Dr. Johnson's servant before his arrival. The most important class of apparitions is that which includes the alleged re-appearance of dead persons upon the scenes, or to individuals, with which or with whom they were connected during life. Many trustworthy characters have made statements of such apparitions within their own experience, over which it is difficult to cast a doubt. So long as the essential nature of the relationship between mind and matter remains a mystery, any explanation of such phenomena is impossible.—"*Cassell's Concise Cyclopedia*."

MR. E. W. WALLIS is expected to arrive in England to-day; if so, he will occupy the platform at Liverpool on Sunday, that is, to-morrow.

In 1800 Southey wrote:—"I have five children: three of them at home: and two under my mother's care in Heaven."



### M. CAMILLE FLAMMARION ON ORGANIC MAGNETISM.

M. Flammarion, in the *Chaine Magnétique*, noticing a recent book by Alphonse Bué, headed "Life and Health," quotes from it a remarkable cure of recurring sciatica. The miserable victim to this painful disorder had suffered not only from it, but "from many physicians," for twenty-five years. He had patiently submitted to the most "heroic" of orthodox therapeutics, not only from private but hospital practitioners. Hot baths, vapour baths, blisters, deep-needle-puncturing, cupping, sulphuric-acid-brushings, and red-hot cautery, were employed one time or other to conquer the enemy, without effect. Then happily he came under treatment by Organic Magnetism, or Mesmerism, as we will call it here, and got progressively and substantially well in the course of two months.

M. Flammarion considers, with M. Bué, that magnetism is the embryo of the physiology and therapeutics of the future. "Were I a physician," says M. Flammarion, "my conscience would not let me sleep if I could not succeed in shewing that cases of cure like this were apocryphal." He reminds physicians how little faithsome of their own leaders had in the orthodox system. He quotes this sentence from the great Bichat: "Medicine is a miscellaneous collection of inaccurate notions, illusory methods, formulæ wildly conceived and fastidiously collated." And this also from Maschal de Calvi, a professor of the Faculty of Paris: "In our medicine we have no principle, no law, no faith." But those physicians who do not go so far as these are notoriously at variance among themselves as to the principles of what they call the Science of Medicine. Van Helmont said, long ago, "Medicine does not advance, it only turns on its own axis." Roustan said, "No human science has been, and still is, so hampered with prejudices."

"Doctors differ" is a bye-word, *à propos* of which M. Flammarion tells a story of two, of the time when physicians used to wear swords. At a consultation between them, in the case of a patient of high rank, the differences between them as to the proper treatment were so wide and grew so hot that swords were drawn; one got wounded, and called out, "Ha! a rough thrust that! but I would rather receive that than your physic!"

"Orthodox medicine," says M. Flammarion, "if yet a science at all, is amazingly behind what are called the exact and positive sciences. Physicians have to deal with Life; but they must confess that they know not what Life really is. To understand what it is, the study of Organic Magnetism would aid them, if any study would. Let them not be deterred by the exaggerations and puerilities which have been mixed up with it in the past. Let them remember that alchemy, freed from its occult and magical pretensions, has become chemistry; that electrical physics began with the contractions of the legs of Galvani's dead frogs. Men worthy of the name of scientific, whether physicians, physiologists, natural and physical philosophers, might well, and without derogation, give to experiments in Organic Magnetism their instructed and unprejudiced attention. Great discoveries await them: they would find before them great and unexplored horizons."

### NARROW ESCAPE.

The following is quoted by the *Religio-Philosophical Journal*, and the curious problem of active consciousness and suspended volition which it contains is one that psychologists would do well to investigate. Information obtained in this direction might be the means of averting the dreadful catastrophe known as being "buried alive":—

"A young lady of Evansville, Ind., has had an unpleasantly narrow escape from being buried alive. On Saturday she attended a singing school, and after her return home, was seized with convulsions, from which she sank gradually into a comatose condition, in which she lay four days. Her friends, thinking her dead, cut off her hair and prepared her for burial. Her neck and limbs were stiff, her lips were purple, and her eyes were fixed and staring. Her body, however, was not cold, and a physician prescribed the application of hot lye to the body, accompanied by vigorous rubbing. This treatment was commenced on Wednesday night and was continued without intermission until Thursday morning about ten o'clock, when her cheeks became flushed and she began to breathe and show other signs of life. The young lady says that she was conscious during the whole time her friends thought she was dead, heard and understood everything that was said, and witnessed the preparations for the burial. She describes her feelings as terrible in the extreme."

### ATTITUDE OF THE CHRISTIAN CHURCHES TOWARDS SPIRITUALISM.

*From a paper read before the British National Association of Spiritualists, on Monday evening, the 17th inst.*

The attitude of the Christian Churches towards Spiritualism is of a fourfold character. There are some who admit the reality of the phenomena, but condemn the study of them as unlawful. Some regard the phenomena as real, but unlawful except under peculiar circumstances. Others admit the possibility of the phenomena; but question their reality, and express no opinion as to their lawfulness. Others again deny the possibility of the phenomena, utterly reject their reality, or consider that they are explicable on purely physical grounds. It will thus be seen that so far as the Christian Churches are concerned, they are utterly opposed to one another on this subject in many instances. This is not at all wonderful, however; for having purposely and of *prepen*se used the term, *Christian Churches*, in the widest sense, absolute disagreement on doctrines much more within their ken than the possibility of inter-communion with departed Spirits was to be expected. I may be permitted to remark, in passing, that the term "Church" is applied here, not to any individual member or minister of any religious body, but to the representative council of such a body, whether it be the Congregation of Rites, a Synod, or a Conference. In most Christian Churches individual opinion is so far permitted that ministers and members may think of Spiritualism as they please. The exceptions to this rule will appear as we go on.

To begin with those Churches that admit the reality but deny the lawfulness of the investigation of Spiritual phenomena. First, certainly in point of numbers and influence, is that of Rome; and the teaching of its doctors on the subject is firm and decided, whether the phenomena take the form of clairvoyance, of what they term magnetism, or of Spirit communion by means of raps or otherwise. The authority on the subject of animal magnetism, clairvoyance, and magnetic healing is an encyclical letter addressed to the Bishops by the Holy Roman Inquisition on July 30th, 1856, and signed by Cardinal Macchi. This was called forth by a communication from the Bishop of Lausanne, who had written to the Holy See inquiring whether under any circumstances, for example, that of healing, it was lawful for a Roman Catholic to use or practise animal magnetism or mesmerism. The letter is rather long for quotation; but those who are curious on the point will find the original in Gury's treatise on Moral Theology, vol. 1, p. 287. The following are the chief points:—That the phenomena displayed by clairvoyants and trance media are, when real, the sin of divination; and that when they are, as may be, the result of trickery or illusion, they are equally "illicit, scandalous, and heretical." It is therefore urged upon all bishops that they should take care to warn the faithful against all such practices, and suppress them when existing, as being "a crime both against religion and civil society."

The condemnation of Spiritualism proper is no less decided and no less severe. There is more than one decree of the Congregation of Rites on the subject, all of which may be found at length in the works of the Rev. Fathers Nampon, Matignon, and Pailloux, of the Society of Jesus, dealing with the question. It may be briefly stated that the decrees regard all attempts at communion between the living and the dead as illicit, and those joining in them, whether as sitting at the table which by tipping or rapping gives answers purporting to come from departed Spirits, or those who are merely present in the room, as guilty of the sin of divination;\* and all media, or as the decrees have it "*personas intermedias*," as "possessed of demons." The authorities base their decision, among other reasons, on the ground that the teaching of the Spirits as given through such "media" is "redolent of heresy and impiety"; for it overturns "the impregnable dogmas of our faith," especially as regards "the eternity of the punishment of Hell." The views of the authorities of the Uniate Greek, the Armenian, and other Churches in union with that of Rome, are of course similar. It must be noted however that the Roman Church admits in its "Saints" the phenomena of levitation and bilocation, well-known to Spiritualists; but with the proviso that in all such instances the phenomena are produced by the direct action of the "Holy Ghost." As to the Greek and Syrian Churches it is not easy to speak. There is only a slight indication in some encyclical letters

\* "Divination" is one of the seven mortal or deadly sins according to the Roman code.



of the Archimandrite of Moscow, that so reverend and secluded an individual has ever heard of such a thing as the Spiritualistic movement, and from these it may be gathered that the Spiritual head of the Holy Russian Synod strongly disapproves of it; while he admits fully the reality of the phenomena.

Two other Churches adopting the same policy yet remain to be considered, namely, the "Catholic Apostolic" or Irvingite, and that of the "New Jerusalem," followers of the great Emmanuel Swedenborg. From the very constitution of both it may be anticipated that the Apostles of the one, who believe that the Holy Ghost descended upon them in the house of Mr. Campbell at Rae, and the lot-selected clergy of the other, who maintain the inspiration of the great Swedish Seer, alike support the view that the phenomena of Spiritualism are in many instances genuine. Of course in speaking of the opinion of the authorities of the Churches, I in every case suppose they admit, as we must, that frauds are sometimes perpetrated, but that there is much in the phenomena only to be explained on the theory of supermundane intervention. Among the members of the Catholic Apostolic Church themselves the followers of Edward Irving agree that there are to be found persons who under certain conditions speak in languages of which they are, in a normal state, altogether ignorant—who give utterance to sentiments in many instances opposed to their own opinions—who, in fact, to use their own expression, "have the gift of tongues," and are nothing more nor less, in reality, than Spirit media.\* Similarly the ministers of the "Church of the New Jerusalem" admit not only that Swedenborg was, but that some of his followers at the present day are, gifted by God with angelic visions, see guardian Spirits around them, and hear angelical messages which no other ear than their own can discern. In other words, they concede the reality of what we Spiritualists term clairvoyance and clairaudience. Recently I had an opportunity of conversing on this subject with two gentlemen, to both of whom I have been well-known for years. One is a priest of the Catholic Apostolic Church, the other a Swedenborgian minister. Both alike emphatically stated that the authorities of their respective communities regard the seeking of any communion with the Spirits of the dead as a thing utterly unlawful, but that if inter-communion with Spirits was vouchsafed, which it might be, it was to be regarded as a privilege. They altogether, however, condemned the idea of meetings which we term *séances*. Thus on the side of condemnation and belief there are two distinct classes of opinion; the one believing and altogether condemning—the other believing, and condemning except under certain circumstances.

We now come to the third group of Churches, those whose authorities, when they have spoken at all, have practically admitted the possibility of the phenomena without pronouncing any opinion definitely as to their reality or lawfulness. Under this head may be grouped the Church of England, the Presbyterian, Congregationalist, Baptist, and a variety of other Christian bodies. So far as my researches enable me to say, there seems never, on the part of the governing bodies of any of these Churches, to have been any express denunciation of the practice of Spiritualism. Their attitude generally has been one of passive indifference; would that I could say of the majority, or of any large number of them, of *watching* and waiting. They have certainly waited. It is by no means so certain that they have watched. The views of these bodies will be best considered in my concluding remarks.

Lastly we have to deal with those Churches that altogether reject the possibility of the phenomena of Spiritualism, and attribute them either to imposture or to natural causes. In this class the Unitarian Christians perhaps stand alone. Far be it from me to say that individuals belonging to that body do not admit the reality of the phenomena of Spiritualism; some of them to my personal knowledge do, but the majority, true to the old Sadducean principle, regard the manifestations as explicable by some occult, but not supermundane, force, or as being the result of trickery.

To use the expression of the old disputants of the philosophical and theological schools—*Respondeo*. To deal with the Romanists first. Their casuists know well the rule that it is easier to condemn *ex cathedra* than to disprove. They concede that their Church has never authoritatively investigated the phenomena of Spiritualism. Certain facts have been reported to certain Bishops through priests who have heard certain confessions. Those facts have been reported to the Holy

Inquisition or the Sacred Congregation of Rites, and the members of those tribunals, on the authority of St. Augustine and other learned fathers, who loudly condemned "*pythonesses*" who divined, by means of "incense" or "*tabulis rotantibus*," turning tables—such is Augustine's phrase—have in turn condemned modern Spiritualism. As at first, so always, and so everywhere—is the boast of the Roman Church. Augustine, Bishop of Hippo, excommunicated some centuries ago some old African woman who professed to tell fortunes by the movement of a small tripod table, or the manner in which grains of incense appeared when shaken in a glass full of water; *ergo*, the clergy of the Roman Church to-day condemn the phenomena of Spiritualism as infamous and *media* as demoniacs; and perform on any such as may become connected with their body, the ceremony of exorcism. One Roman Catholic priest gravely informed me that he had proved satisfactorily that all Spiritualistic phenomena were of the devil. This was in answer to a remark that the Church of Rome had condemned without investigating. He said: "I once was at a *séance* in the house of a Protestant friend. The table was moving. I placed upon it a locket containing a relic of the blessed St. Francis of Assisi. In a moment the table was still. St. Francis had driven away the devil!" This conclusion was no doubt satisfactory to the simple-minded father. Spiritualists would probably solve the problem in a very different manner. The fulminations of the Vatican therefore are, it is tolerably clear, not based on experiment, but on antiquity. Saul was beguiled by the Witch of Endor; hence Scripture forbids divination; *ergo*, Spiritualism stands condemned by the Apostolic See. Rome never changes—there is no hope there. From the members of the Catholic Apostolic Church and that of the New Jerusalem, there is every reason to expect somewhat more. There is among them an awakening. They are not dependent on antiquity; they are watchful; they are not altogether prejudiced. At present to a great extent they refuse to investigate; but there is time, and it may be said, a growing spirit of inquiry.

Turning to the other Churches, we may say that, with the sole exception of the Anglican Communion, they have been silent of late upon the subject of Spirit intercourse. One obscure body of Christians in Australia has indeed recently declared *séances* to be things in which no Christian can have a part, and if I be not mistaken, a Baptist authoritative body has formally excluded from communion a minister who avowed his belief in Spiritualism. With that profound wisdom which has always in such matters characterised their actions, the heads of the Church of England have taken no authoritative action in the matter as yet. At the recent Congress of that Church, held in Newcastle, as is known to all here, the subject was discussed with a calmness and a reverence which did everyone present the highest honour. I will not here recapitulate the arguments that were brought forward at that meeting, for they are already in your hands; but I will simply say that the whole tenour of the discussion proves, to my thinking, the attitude of the Anglican Church to be one of expectancy. Some of its clergy, many of its members, are believers; no condemnation has been passed. Some of its clergy, many of its members, believe but condemn unauthoritatively. The Church of England is therefore in a unique position, and one which all Spiritualists should respect. One of her most representative bodies has admitted a free and full discussion of the phenomena of Spiritualism, and its members have agreed to leave the question an entirely open one; thus establishing, in the ranks of that Church at any rate, the principle of toleration even for an avowed Spiritualist, which is more than can be said for some other Christian communities.

Now I am about to add to these desultory notes—for they are only such, and pretend to be nothing more,—a few concluding words, which may, I fear, give offence, but they are the result of sincere conviction. They are these: the less Spiritualists talk and think of the facts they witness as the indication of the coming of a new Revolution, the better. The less they speak of Spiritualism as a new Religion, the better. In my opinion truthful Spirits can teach us nothing higher, nothing more noble, nothing that will render our lives purer and more holy than did Jesus of Nazareth. They may, nay they do, to the doubter, prove the reality of the resurrection, and that the tomb is but the gate of the life immortal, that God is all-loving, all-merciful. But Spiritualism as the handmaid of revealed Religion—view Religion, truly so-called, from what stand-point we may—cannot fail to be as such a comfort and consolation to every believer. In itself, in my opinion, it has no just claims to be regarded as a Religion. By an unsectarian Christianity it must stand or fall, for its whole strength, like that of Christianity itself, rests on the

\*Any one who has ever heard the "speaking with tongues" cannot fail to be struck with the resemblance to the inspirational or trance speaking of some media.



resurrection. And rightly or wrongly—while maintaining my belief in the reality of Spirit communion—I would at once reject as impure and unhallowed, begotten of the earth sphere and earthly, all Spirit communications that tend, as undoubtedly some have done, to degrade our Great Exemplar, and to make of a graceless, negationalist Spiritualism, with all its uncertainties and its phantasies, a Religion of the future. It will be said that modern Spiritualism has taught us that there is no such thing as the eternal punishment of Hell, and has thus broken away a horrible incrustation on the Christian faith. But surely the Bible rightly understood, and as comprehended by enlightened men, taught the same thing years before the modern developments of Spiritualism were ever dreamt of. It was the interpreters who were at fault, not the text. In my opinion the true course for Spiritualists to adopt is to work on quietly and observantly, to beware of extravagance in their claims or their teaching, and to be content to act in union with, rather than in opposition to, the Churches, awaiting the time which must come when the majority will admit that the phenomena of modern Spiritualism are amongst the promised signs of the Kingdom, and explain and illustrate rather than contradict the sublime doctrines of Christianity. As for Sadducean negationists, we can only hope that they will eventually, here or hereafter, be enlightened by the Most High.

G. LA MER.

#### THE FOURTH DIMENSION.

To the Editor of "LIGHT."

SIR,—I have an indistinct remembrance of reading some time ago—in "LIGHT," I think—something about the "Fourth Dimension in Space," but as I scarcely knew then to what the expression referred, I did not take much interest in it, and did not pay sufficient attention to understand it. But I have lately gone through Zöllner's splendid work, "Transcendental Physics," and now I am just as anxious as I was once indifferent. Zöllner seeks by the theory of a "Fourth Dimension," if I do not misunderstand him, to assist in the realisation of the idea of the passage of matter through matter. But I fail to realise the idea nevertheless. Is it because I am unusually obtuse, or is it because Zöllner's explanations are not so simple as they might be? In either case may I beg some of your intelligent correspondents—of whom I am glad to see there are so many—to help me out of my difficulty? In doing so I know they would be helping others also, for I have found in conversation that even amongst thoughtful Spiritualists there are many who are as much at sea as myself. I want, if possible, that the theory should be put so plainly that I can both grasp and retain it.—Yours sincerely,

O. O.

THE "EVERITT" TESTIMONIAL.—We have the pleasure of acknowledging the receipt of the following contributions:—

	£	s.	d.
F. H. ... ..	2	2	0
F. W. H. Myers ... ..	1	1	0
Earl Bird ... ..	1	1	0
W. P. Adshad ... ..	1	1	0
E. Dawson Rogers ... ..	1	1	0
Morell Theobald ... ..	1	1	0
John Lamont ... ..	1	1	0
Frederick Griffin ... ..	1	1	0
G. R. Tapp ... ..	1	1	0
Mr. H. ... ..	1	1	0
Mrs. H. ... ..	1	1	0
G. Damiani ... ..	1	1	0
S. C. Hall ... ..	1	0	0
W. Vernon ... ..	0	10	6
J. P. Turner ... ..	0	10	0
Mrs. A. ... ..	0	10	0
J. J. Morse ... ..	0	5	0
D. G. Fitzgerald ... ..	0	5	0
"A Jersey Christian Spiritualist"	0	5	0

£16 18 6

A MESMERIC SEANCE will be given by Mr. D. Younger, at the rooms of the B.N.A.S., on Monday evening week, the 8th May, when the interest attaching to mesmeric experiments should ensure a crowded attendance of members and their friends.

Metropolitan members of the B.N.A.S. are reminded that the weekly free séance is now held on Friday evenings at eight o'clock, and offers an opportunity for the development of incipient mediumship. A few members of both sexes are invited to attend these séances regularly in order to afford greater facilities for development of such of their number as may be mediumistic.—THOS. BLYTON, Secretary.

#### THE "NATIONAL REFORMER" AND FREE INQUIRY.

To the Editor of "LIGHT."

SIR,—As Mr. H. G. Atkinson is a reader of "LIGHT," I shall feel obliged if you can make it convenient to insert the following statement:—In the *National Reformer* for 16th inst., there is a letter from Mr. Atkinson stating that he had fully examined the whole subject of Spiritual phenomena and was going to speak out. I at once wrote, asking him to explain the well attested fact of the production of writing inside folded and sealed slates. The editors of the *National Reformer* acknowledged the receipt of my letter of the 23rd inst., but refused to insert my question addressed to Mr. Atkinson. I should like Mr. Atkinson to know this. I would also like those who are interested in Free-thinking and full inquiry to know what they may expect from the editor of the *National Reformer*.—Yours respectfully,

THOS. MCKINNEY.

New Fletton, Peterborough.

25th April, 1882.

#### SOCIETY FOR PSYCHICAL RESEARCH.

This Society has just issued its Manifesto, from which we make the following extracts:—

It has been widely felt that the present is an opportune time for making an organised and systematic attempt to investigate that large group of debateable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value.

The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis. As a preliminary step towards this end, a Conference was held in London, on January 6th, 1882, and a Society for Psychical Research was projected. The Society was definitely constituted on February 20th, 1882, and its Council, then appointed, have sketched out a programme for future work. The following subjects have been entrusted to special Committees:—

- 1.—An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.
- 2.—The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.
- 3.—A critical revision of Roichenbach's researches with certain organisations called "sensitive," and an inquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs.
- 4.—A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.
- 5.—An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.
- 6.—The collection and collation of existing materials bearing on the history of these subjects.

The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled Science to solve so many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognise the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

Letters of inquiry or application for membership may be addressed to the Hon. Secretary, Edward T. Bennett, The Mansion, Richmond Hill, near London.

#### GERMAN PHILOSOPHY : A SATIRE.

The abstractions of German Philosophy, and the Rationalism of German Theology—Kant and Hegel, Strauss and Feuerbach—have been a favourite subject for satire, not always the most intelligent, by matter-of-fact Englishmen. One of the most witty and brightest hits at the German school is that published in Oxford in days when the late Dean Mansel was a leader of philosophical thought in the University. To him, in collaboration with a hardly less known name, Osborne Gordon, of Christ



Church, is attributed an unfinished drama called "Phrontisterion, or Oxford in the XIXth Century." The most telling pieces are two choruses, one of Metaphysical Philosophers, and the other of Rationalistic Theologians, who, having delivered their souls, join in full chorus in a hymn to the "Great Non-Existence passing into Being," the "Positive Negation, Negative Affirmation," that in their scheme of speculation replaces the idea of God. We have heard something lately of Kant, Hegel, and this school, and the clever satire may not be without its own appropriateness and interest.

## CHORUS OF PROFESSORS.

Professors we,  
From over the sea,  
From the land where professors in plenty be ;  
And we thrive and flourish, as well we may,  
In the land that produced one Kant with a K,  
And many Cants with a C.  
Where Hegel taught, to his profit and fame,  
That something and nothing were one and the same :  
The absolute difference never a jot being  
'Twixt having and not having, being and not being,  
But wisely declined to extend his notion  
To the finite relations of thaler and groschen.  
Where, reared by Oken's plastic hands,  
The "Eternal Nothing of Nature" stands :  
And Theology sits on her throne of pride,  
As "Arithmetic personified" :  
And the hodmanned crawls, in its shell confined,  
A "symbol exalted of slumbering mind."  
Bacon, be dumb :  
Newton, be mum :  
The worth of induction's a snap of the thumb.  
With a bug, bug, bug, and a hum, hum, hum,\*  
Hither the true Philosophers come.

## CHORUS OF THEOLOGIANS.

Theologians we,  
Deep thinkers and free,  
From the land of the new Divinity :  
Where critics hunt for the sense sublime  
Hidden in texts of the olden time,  
Which none but the sage can see.  
Where Strauss shall teach you how martyrs died  
For a moral idea personified,  
A myth and a symbol, which vulgar sense  
Received for historic evidence.  
Where Bauer can prove that true Theology  
Is special and general Anthropology ;  
And the essence of worship is only to find  
The realised God in the human mind.  
Where Feuerbach shews how Religion began  
From the deified feelings and wants of man,  
And the Deity owned by the mind reflective,  
Is Human Consciousness made objective.  
Presbyters bend :  
Bishops attend :  
The Bible's a myth from beginning to end.  
With a bug, bug, bug, and a hum, hum, hum,  
Hither the true Theologians come.

## HYMN TO THE INFINITE BY FULL CHORUS.

The Voice of yore  
Which the breezes bore,  
Wailing aloud from Paxo's shore,  
Is changed to a gladder and livelier strain,  
For the great God Pan is alive again,  
He lives and he reigns once more.  
With deep intuition and mystic rite,  
We worship the Absolute-Infinite,  
The Universe-Ego, the Plenary-Void,  
The Subject-Object identified,  
The great Nothing-Something, the Being-Thought,  
That mouldeth the mass of Chaotic Thought,  
Whose beginning unended and end unbegun,  
Is the One that is All and the All that is One.  
Hail Light with Darkness joined !  
Thou Potent Impotence !  
Thou Quantitative Point  
Of all Indifference !  
Great Non-Existence passing into Being !  
Thou twofold Pole of the Electric One !  
Thou Lawless Law ! thou Seer all Un-seeing !  
Thou Process, ever doing, never done !  
Thou Positive Negation !  
Negative Affirmation !  
Thou great Totality of everything  
That never is, but ever doth become !  
Thee do we sing,  
The Pantheists' King,  
With ceaseless bug, bug, bug, and endless hum, hum, hum.

\* Words of esoteric meaning like the *κρυπτά* of the Mysteries : known only to the initiated.

## OUR CONTEMPORARIES.

## "The Medium and Daybreak."

Under the title of "Geozonic Spheres" a series of articles have been appearing from time to time in our contemporary, from the pen of Mr. J. Thomas, a clairvoyant who is attempting to interpret the facts of the universe by the aid of clairvoyant inquiries. His last contribution concerns the origin of man, and will certainly amuse if it does not convince the reader.

## "The Banner of Light."

In the course of a lecture delivered before the Brooklyn Spiritual Fraternity, by Professor Henry Kiddle, upon "Spirits visibly among us," that gentleman narrates the following reasons for his belief in the reality of the phenomenon of materialisation :—

"1. I have repeatedly seen an elaborately draped form in white emerge from the cabinet immediately (within a second or two) after the medium, dressed in black, had entered it.

"2. I have been led into the cabinet by the spirit-form, and seen it disappear in the presence of the medium.

"3. I have passed into the cabinet with a tall male figure—recognised as a well-known friend, both by his peculiar demeanor and appearance—and after finding the medium sitting in his chair, have passed out, and been instantly followed by a short female figure clothed in elaborate white drapery, and wearing a tasteful head-dress of flowers.

"4. I have seen a form emerge from the cabinet while the medium was standing entranced outside, and only a few seconds after I had passed from the cabinet.

"5. I have seen, quite recently, and several times at the séances of Mrs. Reynolds—the great 'exposed'—a female form elaborately dressed in white robes present herself at the opening of the curtain, and another form of different costume, stature, face, and appearance of every kind, dart forward before the complete disappearance of the other figure. And this has taken place after the medium had been thoroughly searched previous to entering the cabinet.

"6. I have several times seen two forms present themselves, both moving and acting independently, and giving unmistakable proof that each was, for the time at least, a living personality ; and this took place under conditions that did not admit the suspicion of a confederate.

"7. I have quite often seen figures form outside of the cabinet, by rising apparently out of the floor, and disappear in a similar manner by sinking apparently into the floor, this occurring in a private parlor. And in connection with this I have seen the spirit form expand or weave, as it were, her drapery to a most astonishing extent, so that, as she extended her arms, her copious drapery hanging from them appeared like large and graceful angel wings.

"8. I have also seen forms present themselves without a cabinet, in the room in which the medium was sitting, one of the circle being seated near him and holding his hand.

"In connection with these items of personal experience, I may also say most positively that I have recognised the faces, forms and general demeanor of relatives and friends well-known to me but entirely unknown to others present.

"These are but a few of the salient points of a long experience in this matter, and I contend that in them is contained sufficient proof to establish the fact that, in the instances referred to, there was no personation by the medium. I may add, I have stood in close proximity to these forms. They have placed their hands upon me, they have put their faces within a few inches of mine in order that I might scrutinise their features ; and shewn all possible willingness, and earnestness even, to convince me of their reality and identity."

## "The Religio-Philosophical Journal."

At a meeting in the Union Park Hall, Chicago, to celebrate the thirty-fourth advent of Modern Spiritualism, on the 31st ult., the address of the evening was delivered by Mr. A. B. French, a well-known lecturer. We select the following eloquent extract :—

"See what Spiritualism has already accomplished ! Its work clearly will not be to build up a new sect in the world. It does not build new altars. It writes no creeds. This work all preceded its coming. Nor will it flood the world with new teachers. Those first called to service are fast dropping out. Only a few of the Johns who went forth crying for the new kingdom and the new king are now heard. Call the roll to-day and how many of the old veterans have been discharged—some by poverty, some by sickness, and many by death. The busy world now tramps over their nearly unmarked graves, and has almost forgotten their labors. When we call this long roll, the names of Edmonds, White, Sargent, Wilson, and Finney with his tongue of fire, rise like a magical mirror before us, and we call out to them from the earth-bank of life, 'All hail to your arisen Spirits, you lived five hundred years too soon for the comfort of your days !' The ranks are not recruiting as they go with the same class of soldiers. These were the rugged volunteers, but now recruits come from the world's military schools. It builds no new altars, but it is lighting anew the old ones. It is not enlarging its distinctive journalism and literature, but it has taken possession



of all journals. It does not reproduce the Harrises and Dotens of other days, but it finds a larger, and if possible, a sweeter voice breaking from the lips of the old masters.

"This great busy world lives to-day under the hallowed light of Spiritualism; it smiles in every cradle, echoes in every school bell, speaks in pulpit and pew and in all the activities and industries of our age. The world's spiritual side is warmer than ever before. The unseen universe is nearer—the grave has less gloom—science has more heart—philosophy has more breadth of soil. If all this has been accomplished in thirty-four years, what shall the centuries bring? What shall be its force when this wave reaches the mid ocean of its power? I tremble when I contemplate a future so vast. What matters it, if your toils and mine are forgotten, so the work goes forward? If our tired hands have helped to raise one stone, or our tears have moistened one seed that shall blossom in the world's to-morrow, we can be content."

## SPIRITUALISM IN LONDON & THE PROVINCES.

### GOSWELL HALL.

On Sunday last, the platform of this hall was occupied, morning and evening, by Mr. J. C. Wright, of Liverpool, who received quite an ovation on this, his first public visit to London. In the morning a goodly number assembled to hear the first lecture, which was preceded by the Rev. C. Ware, of Plymouth, offering an invocation. He also made a few brief remarks in the form of congratulations, which he tendered to the London friends on behalf of the Spiritualists of Plymouth. Although this was his first visit to Goswell Hall, he could assure his friends that he took a deep interest in their work and welfare, and it always afforded him much pleasure and gratification to read every week the report of the work which the Society carries on. He concluded by urging them to be earnest and persevering, which would ultimately crown their efforts with success. Mr. Wright then proceeded with his lecture, on "Spiritualism as a Protest against Mythology and a Demand for a Scientific Method of Study." He entered at considerable length into the ancient Myths, out of which some of the creeds and dogmas of to-day have sprung, effectively shewing their shallowness, and uncompromisingly denouncing their pretensions and assumptions. Spiritualism had come to give liberty to all; its mission was to kill credulity and demonstrate facts. The scientific man was upon his feet and determined to sweep away all the dust and cobwebs, as well as more formidable barriers which threatened to impede the car of progress. After speaking most eloquently for more than an hour, Mr. Wright resumed his seat amid loud applause. Our earnest and sincere friend, Mr. J. J. Morse, was next invited to say a few words, and on rising was greeted with loud applause. His remarks were brief but to the point. He expressed pleasure at meeting friends Wright and Ware. He complimented the former on the very lucid and practical manner in which he handled his subject and trusted it would not be long ere we again heard his voice in the Metropolis. In the evening the hall was crowded to hear the closing lecture, which was preceded by a poem, "De Profundis," well rendered by Mr. Greenwell. Mr. Wright then discoursed on "Life before and after Death." The first proposition laid down was that death is not a *thing* but a *change*; life can never die. He contended that memory comes into a being with a clean sheet, and not, as the Re-Incarnationists would have us believe, with a mixture of pleasant and repulsive recollections of a prior existence. It is best, on this plane, to deal with the knowable instead of indulging in a wild goose chase after that which has no existence, except in the imagination. Life here was then reviewed in various phases, and illustrated by well drawn similes, which elicited frequent bursts of applause. Passing on to the future state, the guides, in an impassioned and eloquent manner, pleaded the high and noble claims of Spiritualism, as compared with some of the dogmas which are rampant in the world to-day. At the close of the lecture three short poems were given impromptu on words suggested by the audience viz., "Love," "Doubt" and "Beauty." Altogether Mr. Wright's first appearance at Goswell Hall was a great success, and the Liverpool friends are to be congratulated on having secured almost entirely the services of such a sturdy and eloquent champion and advocate. A hearty vote of thanks was accorded Mr. Wright and kindly feelings were expressed towards the Liverpool friends for enabling us in London to participate in their good things. It is a pity the two places are so far apart; had it been otherwise we should have looked forward to frequent visits from Mr. Wright, to whom all wish God speed. Mr. J. J. Morse fills the platform on Sunday evening next.—RES-FACTA.

### QUEBEC HALL.

On Sunday last, April 23rd, our platform was occupied by Mr. J. J. Morse, through whom a trance address upon the "Kingdom of Man" was delivered. The hall was quite filled by an appreciative and enthusiastic audience, who frequently testified their approval of the sentiments expressed by the speaker. A cordial vote of thanks was moved, and Mr. Iver Macdonnell, on seconding the same, expressed his great pleasure at having listened to "so instructive, able, and eloquent an address," and he hoped the friends would arrange with Mr.

Morse to speedily pay another visit to this hall. The meeting was then closed in the usual manner.

### MANCHESTER.

The Committee of the Manchester and Salford Society of Spiritualists have secured the services of Mrs. E. H. Britten for a further term of two months, viz., May and June, to lecture in the Mechanics' Institution. They are also happy to state that the lectures given by this talented lady, have been fairly attended by an intelligent audience, many strangers having expressed the utmost satisfaction at the able manner in which the most profound subjects are treated. The committee, however, wish to point out that it is only by the united efforts of all concerned in spreading these grand truths, that the expenses incurred can be met thus. They therefore ask each individual to consider him or herself responsible for the success or failure of the undertaking. The meeting on Sunday last was perhaps the largest Spiritual gathering known for some time in Manchester, between six and seven hundred persons being present at the evening lecture. This grand success was the result of Mr. F. A. Binney's and his friends' generosity in going to the expense of placarding the town with large posters, announcing Mrs. Britten's lectures, apart from and independent of the Society's advertisements.—E. M. WHYTE, Corresponding Secretary.

### MIDDLESBOROUGH.

On Sunday, the 23rd, Mr. J. Dunn, of Shildon, gave us two trance addresses. In the afternoon the subject was "What is Life?" and in the evening, "What is Death?" Both subjects were treated in a masterly manner, and at the close of each address an opportunity was given for questions. In the afternoon this was taken advantage of very freely. The attendance at both meetings was very good. In the evening the room was full, there being a great many Secularists present. On the Saturday evening the Secularists had a lecture on the same subjects.—CHAS. COATES, Secretary.

### NEWCASTLE-ON-TYNE.

NEWCASTLE-ON-TYNE.—Last Sunday evening Mr. Holmes spoke at Weir's Court to a moderate audience.

GATESHEAD.—At the Lecture Hall, Central Buildings, High-street, the friends of the G.S.I.S., on Sunday evening last, listened to two pleasant and instructive addresses from Mr. Grey and Mr. Hall. The chairman, Mr. Burton, also took up a short time with a few well-timed remarks upon the scientific reliability of the phenomena of Spiritualism. On Sunday next, morning 10.30, and evening 6.30, Mr. Walter Howell, of Manchester, will lecture to the public of the borough upon the "Sunlight of Spiritualism."—NORTHUMBRIA.

### NORTH SHIELDS.

Service was held as usual on Sunday evening last in our rooms, Bolton's-yard, Tyne-street. The address was given by Mr. J. A. Rowe to a large and appreciative audience. The lecturer in eloquent language contended that Primitive Christianity and Modern Spiritualism were identical. He read several inscriptions that had been found on the tombs of Primitive Christians in the Catacombs of Rome, and maintained that their views and ours are the same, and that many of the creeds and dogmas of to-day had their origin in the fourth century. Messrs. Pickering and Curby, healing mediums, will attend the rooms on Sunday afternoon next, from two to four, to give advice, &c., and will continue to do so (if required). On Sunday evening next, April 30th, at 6.30, Mr. W. H. Lambelle, of South Shields, will occupy the platform, and on Sunday, May 7th, Messrs. Nicholson and Foster, of Seghill. Books have been received towards our library from: "A Friend," North Shields, three volumes; J. E., jun., one volume; J. Enmore Jones, Esq., one volume; and a donation of 5s. from a "Jersey Christian Spiritualist" towards our funds, for which the committee tender them our sincere thanks. Any further contribution of books will be gratefully accepted and acknowledged in the columns of this paper.

## WORK OF THE COMING WEEK.

### LONDON.

Sunday, April 30.—Goswell Hall. Mr. J. J. Morse, Trance Address, 7 p.m.  
 " " Quebec Hall, 7 p.m. Mr. Iver Macdonnell, Lecture.  
 " " West London Society. 11 a.m., 7 p.m., Meetings.  
 " " Christian Spiritualists' Mission. Séance for Spiritualists only, 7 p.m.  
 Friday, May 5.—B.N.A.S. Members' Free Séance, 8 p.m.

For details of above meetings see advertisements on our second page. Societies advertising in "LIGHT" will have attention called to their advertisements, as above, without extra charge.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: April 30th; LEICESTER: May 7th; KEIGHLEY: May 21st. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[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.; 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; \*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 Hofmann, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

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

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

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander 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 *mediumistic 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.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his 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 a *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. December 6th, 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.