

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.)"

A remarkable sermon was that preached by Canon Liddon on the death of the great naturalist, Darwin. Speaking on the scepticism of Thomas, which craved sensible and material proof of the reality of the Resurrection of Christ, he took occasion to shew how Christ recognised "the true value of the bodily senses in investigating truth." "Thomas made the satisfaction of two senses, those of sight and touch, a preliminary condition to believing that our Lord had really risen. Our Lord, in His condescending charity, yielded to the demand: thus affording a recognition of the rights and duties of the senses. There are certain truths which they and they only can ascertain, and in verifying which they may and must be trusted. It is a false spiritualism which would cast discredit on the senses, acting within their own province: it is false to the constitution of nature, and to the interests of truth. For, if the bodily senses are untrustworthy, how can we assume the trustworthiness of the spiritual senses? If hearing, and eyesight, and smell, and taste, and touch make no true reports of external objects, how shall we be certain that the moral perceptions do not report a series of sublime illusions? To cast doubt upon the trustworthiness of bodily sense is at first sight to enhance the preciousness of the supersensuous, and of our methods of reaching it: but only at first sight. Religion does touch the material world at certain points, and the reality of its contact is to be decided, like other material facts, by the experiment of bodily sense. . . . But the senses cannot test the reality of anything that lies properly beyond their ken. They have to do with matter: they cannot touch spirit: and if any inference is drawn from their very limited capacity as against the reality of that vast world of spiritual existences which is confessedly beyond their reach, it is beyond all question a worthless inference. Here is the great mistake of Materialism. Materialism is on strong ground from which it cannot be dislodged so long as it insists that the senses, so far as they reach, are trustworthy reporters of truth: its mistake lies in saying that they are the only reporters of truth, and that nothing is to be held for truth which they cannot verify: that the whole world of mental and spiritual facts, with which the senses have no relation whatever, is therefore an imaginary and non-existent world: that, in short, matter, in whatever state, is alone real. But this gigantic and fatal error is not to be met by discrediting the senses in their own province. To do so is to invite the ravages of a scepticism which is even deeper than that of the Materialists, since it denies the reality of matter as well as of spirit."

There is some reason to believe that such a warning is not unneeded by a certain school of thinkers among Spiritualists. There has grown up an inclination on the part of some of us to discredit what are rather scornfully called the mere phenomena, and to take refuge in transcendental speculation to the neglect of those objective facts which are or ought to be the very foundation of our philosophy. To such, if such there be, Canon Liddon's words are words of wisdom. It is one thing to rest in a mere surface explanation, or even to gorge the mental digestion with crude facts of which no explanation whatever is attempted. It is another thing to lose oneself in fine-spun speculation. The mean, in which true safety lies, is to base logical

inference and deduction on reiterated observation, and repeated experiment. The mistakes made by Spiritualists are chiefly traceable to pursuing one of the first two methods to the exclusion of the third.

How completely the Press seems to have missed the deep significance of the fact that the remains of Charles Darwin rest "by the will of the intelligence of the nation" and without a lonely remonstrance, within the walls of Westminster Abbey. In "that great temple of silence and reconciliation," where those are laid whom State and Church agree to honour, surely no stranger reconciliation was ever effected than when the author of "The Origin of Species" and "The Descent of Man" was laid with solemn prayer within its consecrated precincts. There were present men whom the world knows as the high priests of science, who have done so much to lift the veil from that phenomenal manifestation of the Supreme that we call nature, but who have so little in common with those who usually monopolise the priestly title, and pretend to such familiarity with the Divine plans. Charles Darwin was a reverent student of nature, but he would have described himself in respect of theology as a pure Agnostic:—one who did not indeed deny, but only because he was not in a position to affirm. That such a man should be chosen out for singular honour by the National Church would, but a few years since, have evoked a shriek of horror from a not inconsiderable section of orthodox Christians. *The Record* and *Rock* would have screamed that God was insulted, and His Church desecrated: and even moderate Churchmen would have winced. That what Mr. Huxley, in his touching eulogy of him in *Nature*, calls the "intense and almost passionate honesty by which all his thoughts and actions were irradiated, as by a central fire," that his stainless integrity and his blameless life should have countervailed that great sin in the eyes of many devout persons, his Agnosticism—his refusal to dogmatise about what he knew nothing of,—is one of the most striking among many remarkable signs of the times. We move fast, and our movements in this respect are in the direction of charity and reverence for truth in all its multiform presentations. "He is laid in death among his peers by the will of the intelligence of the nation," and without a word of remonstrance from those who are most bigoted; and in his grave, let us hope, are buried some of the old bad prejudices and passions which have disfigured men's religious faith too long, and which would, not so long ago, have made it impossible that that grave should ever open to receive him, or would have disturbed its consecrated calm by the war-cries of theological factions.

The story given below is a translation of Note 2, of the first volume of Taine's treatise, "De l'Intelligence." Taine gives it as an instance of "Progressive Hallucination, the Reasoning Faculty Remaining Unhurt"—(*L'Hallucination Progressive avec l'Intégrité de la Raison.*)—[1878 Edition.]

"I here give the following account which has been communicated to me by a most skilful and most exact observer, M. A. M. He speaks in the third person, but the friend of whom he speaks is himself:—One of my friends, not having had the measles in his childhood, caught it when he was thirty-two years old. His doctor treated him dietetically simply. This dieting lasted five days. The patient, who really suffered but little, began on the second night to have dreams less confused and more definite than usual. The third night, being sleepless, he continued to see the objects presented to him in his dreams, even when opening his eyes in the darkness; but with the light they disappeared. The next day, towards the evening, he being awake, and before the night closed in, saw the objects appear in his room. The next morning, on waking, in the full light of day, he saw individuals going and coming in his room, as if they were real beings. He knew, however, that they were only illusions, nevertheless they interested and amused him.

"These apparent beings moved about without making any noise. When he kept his eyes fixed upon the apparitions and any person came into the room, the person entering was for the moment hidden by the apparition, and seemed to pass behind it, when he came to the place where the apparition was; but, if the patient fixed his eyes on the person entering as he came into the room, and kept looking at him as he went along, the person so entering appeared to pass before the apparition and hid it for a moment from the sight of the patient, when the person came to the place where the apparition happened to be. So far, the hallucination was confined to the sense of *sight* alone. The following night, the sense of hearing was brought into play. Being sleepless, the patient 'heard' his spectres 'humming' with far-off, confused, melodious voices, short musical phrases. There was light in the room, and he saw the apparitions, but, quite differently from what took place at first; when the light disappeared he saw the apparitions no longer, at least for some time.

"At length, on the morning of the fifth day, another sense was brought into action along with the former, so as to give to the illusion the most perfect appearance of reality. Our patient being, as a matter of fact, quite well, and feeling only the pangs of a good appetite, saw on waking a beautiful form seated by his bedside, in the position of the 'Tireur d'épine' (Thorn-drawer). The arrangement of the hair and the shoulders was exact, but the right hand was stretched out towards the bed of the patient, and placed on the counterpane at a distance of thirty centimètres from his eyes; that is, quite close to his face, and so as to give him ample opportunity for the most exact observation as far as eyesight could go. This hand was white, delicate, with the plumpness of youth, of an exquisite shape, having little dimples on the knuckles; and the hand, on which, however, one could see no downy hair, was surrounded towards the wrist with a very narrow nimbus of curling white light, which gave it a marvellously life-like appearance. 'How unfortunate that this is only an illusion,' said the hallucinated patient to himself. And he was careful not to move, fearing that a disarrangement of the counterpane might cause the hand to disappear. He thought that the position of the folds of the linen helped to produce the appearance of the hand, and he was persuaded that, if he made the slightest movement, the alterations thereby produced among the folds of the counterpane would bring about the disappearance of the beautiful hand.

"However, at the end of several minutes, seeing it still there so admirably posed and shaped, he said to himself, 'I wonder if I could touch it.' And as gently as possible, softly and carefully, taking from under the coverlet the arm which was farthest off the imaginary figure, he stretched it cautiously in the opposite direction, so as to bring his hand out as far as possible from what he was looking at, and to bring it back by a detour in the air to the apparent hand, very gently, as one sometimes does when catching butterflies. He expected to see the hand vanish before he had touched it, but no, the slight folds of the counterpane which were produced in spite of all his care during this important operation, in no wise changed the appearance of this charming hand. His own is now near it, and he will immediately be able to seize it. But then he hesitates, and says to himself, 'I shall only catch hold of the folds of the counterpane, and then farewell to the illusion.' After a little uncertainty, he nevertheless makes up his mind. His arm, hanging over, gets nearer and nearer, and with the end of his fingers he touches the hand. O amazement! he feels it exactly as he sees it; he extends all his fingers and passes them lightly over the back of the magic hand, of which the shape, the firm and pliable resistance to the touch, the delicate and warm skin, answer perfectly to the illusion produced on the sight.

"Then, having opened his hand, he grasps in full embrace this smaller hand; he feels it in his own: he touches the fingers, the thumb, the muscles, covered with a skin at once elastic, moist, and delicious; he comes at last to the wrist, delicate and well-shaped; he feels perfectly the end of the arm-bone and tries to find the pulse; but just then the figure to which this imaginary hand belongs says to him with a fresh, childlike, and laughing voice, but without raising its head, 'I am not ill.' The patient was going to ask it, 'Who are you?' when some one came into the room, bringing some soup. He took it; his dieting was over, and with it ended the hallucinations; but he thinks that if the curative process had con-

tinued, his pleasant visions would more and more have completely answered to the admirable understanding he was beginning to have with them, and that at last he would have been able to maintain with them these relations, with all the senses acting together, without, however, feeling sure that the impartial control of his intellect could have been maintained."

This is surely the most remarkable hallucination ever recorded. I have seen such hands, but it never occurred to me to refer their presence to my disordered fancy. Nor is the remarkable character of the hallucination lessened by the fact that the owner of the hand could say, "I am not ill," when M. Taine's friend attempted to feel the pulse of the detached hand. What was the cause of this access of mediumship? Possibly the enforced repose, the spare diet, the ascetic tendencies which illness imposed had set up the conditions favourable to mediumship. "When the dieting was over" these ceased, and with them the "hallucination," as M. Taine calls it, the "psychic hand," as I prefer to say. It would be interesting to know whether M. A. M. had ever before been visited by minor psychic disturbances; or whether, as in some cases, the tide broke through the opposing barriers and carried all before it. This we cannot tell; but what an utter dense ignorance of psychical phenomena and of Spirit action has come upon the world when M. Taine can seriously class such phenomena as hallucinations.

M. A. (Oxon.)

MADAME BLAVATSKY AND THE REV. JOSEPH COOKE.

To the Editor of "LIGHT."

SIR,—Noticing the communication in "LIGHT" as to Colonel Olcott and Madame Blavatsky having made a venomous attack on the Rev. Joseph Cooke, of Boston, U.S.A., I cannot (although I do not know him) help expressing my sympathy with a clergyman attacked in such a marrow-bone and cleaver style. Further, it induces me to state that when Madame Blavatsky was in England, a respected friend of mine, a member of the Theosophical Society, related to me an extraordinary scene exhibited by Madame Blavatsky, of instantly producing an Oriental teapot, at the request of a lady present, also a card-case at the request of a gentleman, a bandanna or two brought on the instant all the way from India for Colonel Olcott, and a written message from India promised to be found the next day under the foot of one of Madame Tussaud's figures, which written message was accordingly found, and thought very wonderful by the sage Theosophists present. I am apt to be sceptical about such matters, and asked my friend whether he thought there was no possibility of collusion between Madame Blavatsky and the lady aforesaid, and also if he knew where Madame Blavatsky had been the day before this happened, and whether she might not herself have deposited the written message. He confessed he had not thought of that. Since then I have made all possible inquiries as to the movements of Madame Blavatsky the day before, and it has resulted in my being assured, and feeling assured, that Madame Blavatsky was at Madame Tussaud's the day before the written message was put there. No one outside the Theosophical Society can be brought to believe it to have been other than a trick largely depending for its success on the innocent credulity of her devotees. The Rev. Joseph Cooke ought to think himself honoured in being abused in such a Divine and heavenly style by teapot and bandanna jugglers, calling themselves Theosophists. If people assume to be Theosophists, and wish to attack theologians, let them select their language and ideas from Elysium or Valhalla, or at least, rise somewhat above the phraseology of an ill-tempered penny-a-liner.—I am, sir, yours faithfully,

R. B. A.

London, April 24th, 1882.

We regret to have to record the death of Professor Zöllner, of the chair of Astronomy at Leipzig, at the age of forty-eight. He was, as our readers know, an ardent scientific defender of Spiritualism, and his book on "Transcendental Physics" will long be a standard work amongst those interested in the subject.

MR. WILLIAM EGLINTON has returned from India and is now in London. How long he will remain here is uncertain. One valuable result of Mr. Eglinton's visit to India, as our readers will remember, was the conversion of the clever professional conjurer, Harry Kellar, to Spiritualism. In accomplishing this Mr. Eglinton has done a noble service to the cause.

Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand.

ON THE WORLD-SOUL.

(Continued from page 200).

The same dislike which exists with regard to belief in planetary influence on the fate of human beings will undoubtedly be felt for this idea of a great Spirit ruling in material nature. It is an empire within that of the Supreme Ruler which is claimed and as such it is eagerly denied, both because it runs counter to preconceived notions, and because godly jealousy takes alarm. And though other gods than *the God* are recognised throughout the Bible, as for example "against all the gods of Egypt I will execute judgment," and "Worship him, all ye gods," devout people will unhesitatingly maintain that the gods spoken of thus are only idols of wood and stone.

"The wise heathen," says Böhmé, "have understood that subject and have honoured them" (throne angels) "for gods, yet they missed the true ground of the inwardness; but among the Christians it is altogether silent or dumb except to some few, to whom God hath manifested or revealed it."—*Sixth Theosophic Question*, par. 18.

Surely this anxiety to prove the non-existence of other spiritual potentates in the universe arises from an estimate far too low of man's superiority of origin and ultimate destiny!

The second birth of regeneration restores his latent powers in possibility; and when these are fully developed neither the stars, nor elements, nor Spirit of this world will be able any longer to rule over him; for "we are children of the omnipotency of God, and inherit His goods in the omnipotency."—*Sixth of the "Forty Questions"*, par. 28.

It is a little singular that the fate-forming influence of *unseen* powers should be ignored as being incompatible with free-will, when the power of parents to mould their children's fate is so unquestioned. Yet by free-will we do not understand a will free from bias or obstruction, but one which is free, *within the narrow limits of temporal fetters*, to choose between the good and evil left open to choice; that decision in a restricted scope leading to unlimited consequences of *self-formation* either for good or ill.

"The Spirit of this world hath so very much longed after man and hath drawn him to it, that it might shew forth its wonders in him, that man should produce all arts and languages in it" (the Spirit of this world). . . . "We declare unto you that the Spirit of this world is created with such an inclination; and that it hath a natural will to reveal itself and all its mysteries, as we see before our eyes, by what it hath built or brought forth, how it hath erected a dominion and kingdom upon earth. Do but look upon the doings of man from the highest to the lowest; the Spirit of this world hath thus built the whole order of them and God hath permitted it."—*"Threefold Life," chap. 9, pars. 7, 8, and 9.*

Yes, for in every case the terrible truth holds good that—

"Whereinto a Spirit introduces its longing imagination the essence and property of that it receives is the great mystery of all Beings." . . . "The Will-Spirit is free, it is the eternal original, let it do what it will."—*"Signatura Rerum," chap. 16, pars. 25, 26.*

But out of the great mystery of all Beings, One has entered into the soul of the human race, whose longing imagination is to save it from all bondage, and meanwhile the multiplicity of self-ful wills are in their unhappy servitude correcting and limiting the hurtful agencies of each other.

"The Heart of God with His desiring standeth towards us with His imagining."—*Incarnation," Part III., chap. 7, par. 20.*

A digression here must be made with regard to the soul of man. When Böhmé speaks of it without qualification, he always refers to the "*fire Spirit, the true essential soul*," of which he affirms over and over again "*it hath had no beginning; also it will have no end.*"—*"Treatise on the Incarnation," Part I., chap. 3, pars. 52, 54.*

But of another that had beginning and must end he tells us the World-Soul was the deputed originator:—

"The outward created life from or out of this world, viz., from the sun, stars, and elements, which God, with or by the Spirit of the great world, breathed into Adam's nostrils, wherein then also he became an outward soul."—*Ibid., Part III., chap. 5, pars. 74, 75.*

It is this "outward soul," so far as I can learn, that is sustained by the World-Soul on its lower plane, precisely as the true soul of man lives in and by the Supreme Being; and I should suppose from analogy that at dissolution, or at any subsequent period when the spirit of man is released from the magnetic attraction of animal life, the animal soul became one with the World-Soul. * Before this merging of the individual in the

universal, there is no doubt a possibility of gaining access to the forces of this "Cosmic Spirit," and subordinating them to the purposes of man. Mr. Sinnett's friend, Koot Hoomi, refers to this power when he speaks of a process yet unknown to the people of the West for "strengthening and refining those mysterious links of sympathy between intelligent men—the temporarily isolated fragments of the universal soul, and the Cosmic Soul itself; "bringing them into full rapport." (*"Occult World," p. 145.*) And by such full rapports I suppose most of the miracles of Oriental adepts are performed. I neither question the power nor its results, but while maintaining that this is not the *highest* exercise of human powers, I see that these last have so much fallen into abeyance that to the majority of minds this co-operation with the Cosmic Spirit would appear the highest, and its danger would not appear. Until it is understood how much the mediumship of man is coveted by that great Spirit of the world, its ability first to fascinate and then to subdue to a lower range of power and less abiding results would never be suspected; for while we are in mortal bodies every unseen spiritual agent has a sort of prestige: we cannot see its limits, and our own are constantly felt.

Yet it is no empty boast to say that the soul of man is potentially incomparably superior to the spirit of this outer world; it was made in the likeness of God; it has ability to be made one with Him to whom is given all power and all dominion both in Heaven and earth; it is to be instrumental for opening the infinite wonders of Divine wisdom, which as much exceed those of the mundane soul as eternity surpasses time. And it is this sense of latent power, coupled with faith in the promises of God, repeated from century to century, which leads many people to shun access to the ambiguous agents of the mundane soul, in séances for instance, lest a lower attraction should divert them from the higher, and the various and conflicting testimony of finite spirits drown the still small voice of the spirit nearest of all who speaks to us from the centre of our being.

I am quite conscious of the offence that will be given to many whose faith I most sincerely respect by the notion of anything less than the *direct* action of the God of all Gods in creation, and in all subsequent human agencies. To such people the idea of a "Cosmic Spirit" acting as viceregent in the outer world will be shocking; a similar shock is given to the devout ignorance of an uneducated person if one says that thunder results from such and such well understood processes of nature, or that the cause of a rainbow is explained by the laws of refraction of light. Impossible; thunder is the voice of God; is it not said so in Job, chap. xl., ver. 9? and in Genesis that *God would set his bow in the cloud*? In vain one speaks to such readers of secondary agents; they may listen and keep silence, but will think your views profane,—and be "of the same opinion still."

On minds better instructed I would fain press the consideration that intermediate powers in no wise diminish the supreme majesty and infinite power of the One from whom all existences derive; and that the action of subordinate wills being wholly dependent on the measure of life and ability *taken up* from the all permeating efflux of Eternal Nature, it may be truly affirmed, though it sounds paradoxical, that all that happens in creation is done by Divine forces, but not all according to the will of God; which only Böhmé can adequately explain, therefore he must be quoted from again:—

"We know that God is a Spirit, and His eternal will is magical, that is desirous; He always maketh substance out of nothing, and that in a twofold source, viz., according to the fire and light. Out of the fire cometh fierce wrath, climbing up pride, willing not to unite itself with the light, but a fierce, wrathful, eager, earnest will, according to which He is not called God, but a fierce, wrathful, consuming fire. This fire also becometh *not* manifest in the pure Deity, for the light hath swallowed up the fire into itself, and giveth to the fire its love, its substantiality, its water, so THAT IN GOD'S SUBSTANCE THERE IS ONLY LOVE, joy, and a pleasant habitation, and no fire *known*. But the fire is only a cause of the desirous will and of the love, as also of the light and of the majesty, else there would be no substance: as it hath been expounded in the former writings."—*"On the Incarnation," Part I., chap. 11, pars. 44 to 48.*

It is only thus that we are enabled to understand many a discrepancy in the Bible between the emphatic announcements of Divine mercy and exceeding pitifulness,—the unconditional "*God is Love*," and commands and transactions which outrage every instinctive sense of pity. These disagreements are usually passed over as what are beyond the scope of human judgment. To the faithful the submissive inquiry, "Shall not the

* I account for the infallible wisdom of animals' instinct by their undivided union with the World-Soul; were we as wholly surrendered to the will of Him in whom our spirits have their being, sin and folly would not so strikingly distinguish the human race.

Judge of all the earth do right?" is a sufficient quietus; but now that faith ebbs apace is it not well to remove from the scoffer's range any difficulty for which we can apprehend a possible mode of reconciling reason to faith? Comprehension is quite another phase of knowledge; and on this subject unprejudiced study has hardly begun.

Extracts from Mr. T. Lake Harris's "Arcana of Christianity," should be prefaced by the reminder that they were communicated in a state of trance; and are not the result of cogitation or derived opinions. This fact may give them more or less weight, according to the tendencies of the reader. Ten years ago I confess to having looked upon these books as a stupendous instance of unbridled fancy: but much study of very different writers, and principally of Böhme, during these ten years, has brought to light so many wonderful agreements with, and confirmations of, the statements they contain, that I read in them now to learn and not to judge.

"Every sun has a solar spirit." . . . "Every planetary orb of the terrestrial sort a terrestrial spirit. The spirit of every orb is diffused into, and lives throughout, its mineral, animal, and human kingdoms, and is an immortal entity, a living, indivisible, and instinctively conscious existence, but is without human personality, and so abstractedly conscious of pleasure or pain, but without power to determine its own sensations. In-sphered in every solar, animal, or terrestrial planetary world, is an appropriate World-Soul, living in the life of all its distinct creations, and permeating alike its atmospheres, its waters, its material crust, and its electro-igneous centre. These World-Souls comprise the first family of God, and their number is as that of the stars." . . . "They are absorptive organs for the Divine Spirit; and pervading each its own world, and living in all its parts, they distribute throughout matter the Divine vitality." . . . "I was given to understand that the World-Soul of one planet had become inverted from light to darkness, in consequence of the abandonment of its race to moral evil; that the external body of that orb had long since been dissipated; but that the psychical form of the planet still adhered together, and was the abyss spoken of in ancient days." . . . "The lost Spirits from that orb were the first tempters and deceivers of our human race." . . . "The World-Soul of our orb is exceedingly afflicted, and suffers in all the inversions of Divine order upon our globe."—"Arcana of Christianity," Part I. vol. I., p. 101.

"The World-Souls of the universe exist in pairs, male and female. They maintain a vast impersonal consciousness throughout the electrical natural spheres of the orbs to which they respectively pertain. The World-Soul of our own orb is feminine and its masculine counterpart is that of the planet Mars, through which it is supported in its fearful struggles at the present time."—"Arcana of Christianity, the Apocalypse," chap. 2, par. 98.

"The nature and the direction of the affinities of the World-Souls determine, to a large extent, the industrial and social harmonies of the human races. The grouping of the planets, in psychical relations growing out of these affinities, determines the genesis of ideas in individuals." . . . "When the World-Soul is deranged or disturbed the disturbance and disadjustment of human society is inevitable, as it is through the World-Soul of each orb that the Divine harmonies are distributed."—"Arcana of Christianity," Part I., vol. I., p. 103.

"The associations of the World-Soul determine the typical varieties of animals; and new races and varieties of races will appear among us as the result of the disenfranchisement of our own World-Soul from the slavery of the hells. The origin of subversive instead of harmonic types of lower life, quadrupeds and reptiles, together with the unsolved problem of the first cause of the state of universal antagonism which marked the ancient pre-Adamic periods of our own world's development, was in the magnetisation of the World-Soul of this orb, through the means of the inverted World-Soul of that corrupted planet which has ceased to exist."—"Ibid," p. 105.

"It may be objected that this view is false because Creation belongs alone to the One Divine Spirit, and that all the wonders of nature are attributable to Him. There is here, however, no reality but simply appearance of difficulty; subversive creations are *through* the hells, but not *from* the hells, as a first cause. The ultimate form which a creation shall assume depends upon the channels through which the creative influx shall descend in its approach to the plane of ultimates. If that influx, which is invariably Divine, is through mediums which have become perverted, an organic perversion is the extreme result."—"Ibid," p. 107.

I wish to draw special attention to this saying about the magnetisation of the World-Soul, because I think it points to a hitherto unworked vein of knowledge. The every-day marvels of magnetism, animal magnetism as it is called, will give us, I believe, something of a key to the mystery of evil. To all who think, I conclude it is a mystery; most of all, one would suppose, to people who regard the idea of a spiritual tempter as an outworn superstition. But if there is no powerful adversary behind the scenes, urging, prompting, and alluring to evil

practices, how are we to explain conduct which opposes every instinct of self-interest? If human weakness accounts for much crime, it leaves much more that is laborious and self-restraining unaccounted for: the delusions of vain women, of world-worshipping men, have more the effect of cruel bondage than of self-indulgence. Now if we examine the curious process by which a magnetiser induces in his patient every feeling which he wills to establish, and the completeness of consequent sensation in that patient, I fancy we may begin to understand how it is that men and women believe they shall find happiness in an evil course, and success in habits which must land them in ruin.

In the sixth chapter of the first part of Böhme's "Treatise on the Incarnation," from the first to the sixth paragraph there is a wonderful description, if I understand it aright, of the process of biologising a mind reduced to a perfectly passive state in the case of Adam. I hope those who can refer to this will do so. No quotation in part will do justice to his meaning, but this much I must cite: after saying that Adam "lay as dead but was not dead, *but the Spirit stood still*," it is said that "all whatsoever the starry heaven bringeth forth stood magically in the mind as a looking-glass on which the Spirit of this world gazeth;" and, "when the earthliness wrestled with Adam, and that he imagined thereinto, he became instantly infected thereby."

Now the earth with its animals, birds, fishes, &c., &c.—outcome, as I suppose, of the delegated powers of *Spiritus Mundi*—had, according to Mr. Harris, been infected by the mighty Spirit of a superior orb, and man coming to this world was open both to a direct and indirect magnetic influence adverse to that of the Holy One; for he drew his animal soul from the World-Soul, and this was already in partial subjection to the dethroned angel whom man was created to supplant—and if the teaching of some wise seers does not mislead—in the long reaches of eternity to restore, at the time of which St. Paul spoke, when God shall be *all in all*; when as Hahn naïvely observes, evil cannot remain in any thing or any being.

"The poor soul is poisoned through a false imagination, and through its own compression of its desire is come to be such a hungry fire-source, which is only a shutting in of the true life."—Böhme on the "Testaments," Chap. 2, par. 4.

"Now the Spirit of this world is by the devil's kindling and poison, which he hath darted thereinto, become perished (i.e., corrupted)."—"Incarnation," Part I., chap. 11, par. 21.

Are not these expressions as apposite to a man or woman whose wrath or malice drives on to murder as to a magnetised subject who is told he cannot move, or that the cold is intolerable while standing in the heat of a crowded room? There is the same "compression of the desire" on a fixed imagination, the same "shutting in of the true life." And so long as the delusion is not one that subjugates our own will and imagination we can look on amazed and feel the truth of those Bible words, "he that committeth sin is the servant of sin;" and "where the Spirit of the Lord is there is liberty;" but when we receive into ourselves the devil's poison how confident we are of our view of facts being correct; and so is the victim of a controlling magnetiser, till "the hard compression of the false magnetic desire is broken in sunder, and opened in that manner as a man strikes up fire."—"Treatise on the Testaments," chap. 3, pars. 7, 8.

Now Böhme further tells us with reiterated emphasis that the kingdom of phantasy is the peculiar appanage of the fallen angel of light; that "Lucifer hath willed to domineer in the might and properties of the central fire, viz., in the changing and phantasy."—"Fifth Theosophic Question," par. 6.

If anyone who reads this has the good fortune to possess his treatise on the "Election of Grace," let it be referred to for most curious information as to what he means by this kingdom of phantasy; in chap. 4, par. 100, to the end of the chapter, the fullest account of this will be found. In chap. 6, par. 31, he says:—

"The kingdom of phantasy grasped after Adam, and would be manifested in the image of God."

This no doubt was the triumph aimed at by the envious rebel; to rivet the imagination of man by any means was enough for his purpose, for—

"Every imagination modelleth only its like in itself and manifesteth itself in the similitude."—"Incarnation," Part II., chap. 4, par. 9.

But—

"The Spirit of God goeth with the willing into the soul, it desireth the soul; it setteth its *magia* towards the soul; the soul need only to open the door."—"Ibid, Part. III., chap. 5, par. 8.

The brief mention of the World-Soul by two other writers will complete my consignment. Madame Blavatsky says:—

"The Astral Light, or *Anima Mundi*, is dual and bi-sexual." "It is the life-principle of every creature, and furnishes the astral soul, the fluidic *perispirit* to men, animals, fowls of the air, and every thing living."—*Isis Unveiled*, vol. I., p. 301.

"The *Anima Mundi* proper was considered" (by ancient philosophers of whom she was speaking), "as composed of a fine igneous and ethereal nature spread throughout the universe, in short—ether."—*Ibid*, vol. I., p. 317.

Eliphaz Levi describes it thus:—

"A natural and divine agent, bodily and spiritual; a plastic, universal medium; a common receptacle of the vibrations of movement, and the images of form; a fluid and a force that one might call in a certain sense the *imagination of nature*. By means of this power all nervous systems secretly communicate with one another; from it arise sympathy and antipathy, from it dreams, and by it the phenomena of second sight and supernatural visions are produced."

"Un agent naturel et divin, corporel et spirituel, un médiateur plastique universel, un réceptacle commun des vibrations du mouvement et des images de la forme, un fluide et une force qu'on pourrait appeler en quelque manière *l'imagination de la nature*. Par cette force tous les appareils nerveux communiquent secrètement ensemble; de là naissent la sympathie et l'antipathie; de là viennent les rêves; par là se produisent les phénomènes de seconde vue et de la vision extranaturelle."—*Introduction de l'Histoire de la Magie*, p. 19.

A. J. PENNY.

MR. E. W. WALLIS.

Complimentary resolutions in regard to Mr. Wallis were recently passed by the First Institution of Spiritualists at Philadelphia. They were moved by Mr. Wheeler, one of the oldest workers in America.

"Mr. Wheeler called the attention of the chairman (W. W. Clayton, President) to the fact that Mr. E. W. Wallis came among the Spiritualists of America, not only as a speaker, showing his inspiration by his work, and a gentleman whose conduct and manner evinced his character, but also as an accredited representative of the Spiritualists of Europe, in particular of those resident among the great English people, whose blood was that of our own kindred, Anglo-Saxon race, and to whom, as of a common faith and family, we are ever happy to extend the right hand of fellowship. Mr. Wheeler proceeded further to state, that in expression of that recognition, both of Mr. Wallis and of his friends and ours across the ocean, he desired to offer a motion, to be passed upon by the assembly, and be made matter of record and publication, which was submitted as follows:—

"Resolved, That we, members of the First Association of Spiritualists of Philadelphia, and others, who have listened for the past month to the lectures given in this city by Mr. E. W. Wallis, of England, take pleasure in thanking him and his guides for the admirable lessons thus taught us; and that we recognise in Mr. Wallis, a teacher of ability whose conduct and example among us have honoured the position to which he has been called before the public; and while we are not prepared to endorse as infallible the utterance of any person, we cheerfully recommend him as a man of integrity and a sincere thinker."

"Resolved, That we charge him to present our greetings to such of the Spiritualists of England as he may meet, and pledge us, despite all error and shortcoming incident to the undevelopment of human nature, to earnestly and fraternally co-operate with them, until the light of spiritual reason shall herald the establishment of universal freedom of thought and make the knowledge of a demonstrated immortality the basis for universal progress for ever.

"The resolutions were unanimously agreed to.

"W. W. CLAYTON, President.

"JAMES SHUMWAY, Secretary."

Religio-Philosophical Journal.

A HAUNTED LUGGAGE VAN.—A Californian newspaper, the *Reno Gazette*, says that Wells, Fargo, and Co.'s No. 5 express van is haunted, the ghost always making his appearance between Oyden and San Francisco. He throws about the trunks, rings the alarm-bell, and calls the luggage man by name. As a rule he is invisible, but he has been seen on one or two occasions. This was notably the case a week or two ago, when among the articles being conveyed was a dead body. While the train was in motion the men in the luggage-van saw what appeared to be a human being emerge from the coffin, look round the van, and disappear. Some years ago a conductor named Marshall and an express attendant were killed while travelling in this van, and it is since this accident that the apparitions have been seen.

FREE DISTRIBUTION OF "LIGHT."

To the Editor of "LIGHT."

SIR,—I very much hope that the idea started by Mr. Morell Theobald in your number for the 22nd ult. will be carried out. In all circles of society the question of Spiritualism is continually cropping up, and it is extraordinary to find how many persons in most unexpected quarters have more or less belief in it, and are on the verge, so to speak, of being deeply interested.

I am satisfied that a "Free Distribution Fund," judiciously employed, would be most effective at the present time.

By way of putting the matter in a practical form, I have ventured to draw up the accompanying circular, and would suggest either that it be printed in your columns, or that a few friends be invited to meet and form themselves into a committee, to issue it, or some similar document.

I shall be glad to join Mr. Theobald at least to the extent he names, and I think I know others who will do the same and more.

EDWARD T. BENNETT.

May 1st, 1882.

[We think the circular which our correspondent encloses will, with possibly some modifications, meet the case. It is proposed that a few of those interested in the matter shall meet at Mr. Theobald's office, 23, St. Swithin's-lane, E.C., at half-past four o'clock on Saturday, May 6th, when the company of any who will be willing to take an active part in carrying out the suggestion will be welcome.—ED. "LIGHT."]

THE "NATIONAL REFORMER" AND MR. MCKINNEY.

To the Editor of "LIGHT."

SIR,—Mr. Thomas McKinney ought not to be surprised that his letter to the *National Reformer* has not been inserted, because I was not denying the reality of any of the observed phenomena of Spiritualism, but only objecting to the interpretation in respect to ghosts from another "world," and chiefly for the reason that, after all said and done, and all the "inspirational" addresses, and all the intercourse with Spirits for the last thirty years, we really have no more clear information concerning that other world and the life of the beings, its inhabitants, than we had before. Mr. Harrison, editor of *Psyche*, in his reply, attributes that astonishing fact to the difficulty of communicating; but surely the writing mediums and inspired mediums, and the table talk, &c., are all at variance with such an apology as this.

I am not a "Theosophist" exactly, but I have my own theory concerning the matter put to me by Mr. McKinney, by the facts and physiology of ourselves, without calling up the Spirits of the dead, if there be such. Kepler thought that the world was a living body moving by its own free will, whilst Newton, after the discovery of the law of gravitation, would form no hypothesis concerning the cause of the movement. I accept Mr. Darwin's facts without following him in his theories of "Natural Selection," "Pangenesis," &c., but I am not, therefore, called upon to give my own explanation of the origin of species, or of origin at all, but most certainly should not, like Mr. Darwin, get a start by calling in a creator to breathe the breath of life into a first form, the what and whence of which we are not told. Archimedes would move the world if you would find him a platform to rest upon; Mr. Darwin assumed one.

HENRY G. ATKINSON.

Hôtel de la Gare, Boulogne-sur-Mer.

MR. HUDSON'S TESTIMONIAL.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to correct a misapprehension in the report of what I said at Neumeyer Hall, on the evening of the 20th inst., for I can by no means assume to myself any credit with respect to the effort that has been made in Mr. Hudson's favour, although I am most thankful that it should have been carried out? The truly indefatigable workers have been Mr. and Mrs. Burns, and the members of the committee (of whom I was not one), who met weekly in Southampton-row. I simply alluded to the publication of my "Chronicles of Spirit Photography," as having awakened the idea in the mind of Signor Damiani, who then suggested in your columns and those of the *Medium*, that an exhibition should be arranged similar in method and purpose to the one of which I had given the history in the pages of my book.—Believe me, yours sincerely,

GEORGINA HOUGHTON.

20, Delamere-crescent, W.,
April 29th, 1882.

OFFICE OF "LIGHT,"

4, NEW BRIDGE STREET,
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NOTICE TO THE PUBLIC.

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A LITTLE LIGHT

Regarding Manifestations amongst the Quakers, who called themselves "The Children of the Light."

The very remarkable account extracted from the "Journal of Caroline Fox" in "LIGHT," for April 22nd, relating to the American Friend (Quaker) who was impressed to attend the funeral of a lady unknown to him, and who at her grave was imperatively made to utter certain words indicating the innocence of her who was just buried, induces me, as one who has sprung from the Society of Friends, and as one who has carefully read the literature of the Society, to draw the attention of the readers of "LIGHT" to the lives of the early Friends. The "Journal of George Fox," the founder of the Society; "Sewell's History of the Friends," "Besse's Sufferings of the People called Quakers;" the "Life of James Nayler;" of "Thomas Elwood" (the friend and secretary of Milton); of "William Penn," &c., &c., &c., teem with Spiritualistic experiences; and, indeed, instances of every form of modern Spiritual manifestation now prevalent, may be discovered amongst them, excepting the mediumship of drawing, it may be—and the more recent ones of materialisation of Spiritual forms and the transportation of material objects.

In the second volume of "The Sufferings of the People called Quakers," by Joseph Besse, page 112, is "An account of the sufferings of Richard Seller, of Kemsey, fisherman, who was pressed in Scarborough Piers, in the time of the two last engagements between the Dutch and English in 1665," which contains several remarkable instances of Spiritual phenomena. Amongst these is a physical manifestation, akin to what was so constantly witnessed in the case of the Davenport Brothers,—the *unbinding of cords*. In the case of the poor "impressed" fisherman, who refused to serve in the navy on account of religious scruples, the unbinding came as a truly providential act from the hands of some benevolent "invisible." Here is the extract:—

"The first day of the third month they commanded me to go to work at the capstan. I refused. . . . Then the captain sent for me upon the quarter-deck, and asked me 'why I refused to fight for the King.' I told him 'I was afraid to offend God, for my warfare was spiritual, therefore I durst not fight with carnal weapons.' Then he fell upon me. . . . Then the boatswain smote and beat me again and called his boy to bring his two seizings and seize my arms to the capstan bars, and cause two men to heave the capstan about, and, in three or four passings about, the seizings were loosed, no man knew how, nor could the seizings ever be found, although they sought them with lighted candles. Then the boatswain's mate, seeing what was done, caused all the men to come from the capstan, and took a Bible, and commanded them all to swear that they neither loosed me, nor knew how I was loosed. He then searched their pockets for the seizings, but could find none, so he let them go. Then he called them all again to him, and said, 'Hear what I shall say to you. You see that this is a wonderful thing which is done by an invisible hand which loosed him, for none of you could see his hands loosed which were so near him. I suppose this man,' said he, 'is called a Quaker, and for conscience sake refuseth to act; therefore, I am afflicted, and do promise before God and man, that I will never beat nor cause to be beaten, either Quaker, or any other man, who doth refuse for conscience sake to act for the King. If I do, I wish I may lose my right hand.'"

Nor are the other Spiritual manifestations and "Special Providences" in connection with the history of this humble, steadfast fisherman less noteworthy. This narrative, slightly condensed, may be read in the *Spiritual Magazine*, for October 1st, 1867.

In Howitt's "History of the Supernatural," (vol. II.) in the chapter devoted to "George Fox and the Friends," are given many remarkable instances of direct guidance of the Spirit, of prophetic dreams, visions, and voices, of clairvoyance, clairaudience, of salvation out of terrible dangers through the interposition of the Spirit. The Society took its rise in the person of George Fox, through the inspiration of the Spirit; its great doctrine was that of "the indwelling Spirit of God." The true and living members of the Society of Friends—like those of the kindred society in the fourteenth century, "The Friends of God," in Germany—"lived and moved and had their being" in the monition of the Holy Spirit, and in consequence, manifestations of Spirit power encircled them as a constant atmosphere and flowed ever forth from them.

"Search the Scriptures, for they are they which testify of Me." Search the Scriptures of the lives of all the men and women who have verily professed a living faith in the Spirit of God, whether they be of the Protestant or Catholic, of Oriental or Western Church and Creed, and you fail not to encounter Spirit-manifestation, of kindred form and kindred origin. Open the curious and interesting volumes of the old Quaker worthies, and their pages, teeming with narratives of Spirit manifestation, will cause you rather to marvel that your eyes have been so long closed to the experiences of the past, than to feel astonishment that the more recent experiences of the Friends' inspirational "mediumship" should shew itself—and that this should have occurred before the date of the American "knockings" at Hydesville in 1848. A.M.H.W.

ANTICIPATIONS OF EXPERIENCE.

When first I read "C. C. M.'s" paper under the above heading in "LIGHT," of the 22nd inst., I began to realise what Phædon must have felt, when, having stolen the lightnings of the Sun-God and his chariot of sounding brass, he found himself unable to control them. I saw myself but a sorry impostor, who had been caught masquerading in the long robe and philosophic beard, and had been stripped by the true owner of his borrowed garments. I even felt remorseful that my critic should have spent so much good logic on such a man of straw as myself.

But gradually, on looking around me, I found advantages even in being a man of straw; on such an anatomy the hardest blows have but little effect. In truth, "C. C. M." has credited me with more learning than I possess. He insists upon trying me by the standard of the Critical philosophy—for which, indeed, I had given him occasion by my own introduction of the canons of that philosophy. "He has appealed unto Caesar," says my critic, "unto Caesar he shall go." But what if I refuse to accept Caesar's authority on this question as final? *Provoco ad populum*. These are the days of democracy; and I appeal to the people, from whom even Caesar's tribunal, in the last resort, derives its authority; I appeal to the common-sense of common men, without whose sanction systems of philosophy are worthless. I do not mean that I reject Kant's authority in the matter; I could do that with ill grace, seeing that I had myself invoked it. But no subtlety of dialectic can ever be adequate to the actual complexity of existence; and there are occasions on which the use of philosophic language serves only to obscure the real points at issue.

Now it seems to me that the first part of "C. C. M.'s" article, which contains his criticism of my views—if such invertebrate utterances as mine can be dignified with that title—affords an illustration of this. I had argued that what are called prophecies may be simply the results of the working of certain higher faculties within us, in strict analogy with our known faculties; it being only necessary to suppose them greatly magnified counterparts of these. And writing for an audience not specially trained in philosophical terminology, I had somewhat loosely spoken of these faculties as a "higher reason," and I had hinted at the possibility of this "higher reason" interpreting its results into intuition before presenting them to our lower consciousness. I now cry "peccavi;" I am willing to admit that my language was loose and vague; but it is this very looseness which preserves it from inconsistency. I am no traitor to philosophy, because I never pretended to philosophise. When I spoke of a higher reason (I called it, in the first instance, higher consciousness), I intended to include in this term sensory as well as ratiocinative faculties. And this is apparent from my speaking of it as being "conversant with things and events;" and a few lines further down of "the

range of the facts observed by it." I supposed that this higher consciousness, by means of its keener intuitive faculties, would take cognisance of more facts, whilst its more developed understanding would enable it to draw larger and more certain inferences from these facts. Finally, the higher imagination would form the mediator between it and the common consciousness. The idea is unscientifically and vaguely expressed: it is suggested, rather than formulated. But there is in it, I submit, nothing inconsistent or contradictory. My critic's thunderbolts leave me unharmed. I have not attempted to give content to a merely formal understanding, or to make that constitutive which should be merely regulative, for I have not treated of Reason or Understanding in the Kantian sense at all. I am willing to admit myself a jelly-fish, but I claim immunity, as such, from the responsibilities of vertebrate existence.*

But is it the case, as "C.C.M." supposes, that such prediction of future events as is shadowed forth above, would involve complete knowledge of all the "regressive collateral series of conditions"—that is, knowledge of the universal past? It is no doubt true that the universe (i.e., the totality of the phenomenal order) is an organic whole, in which every part is causally connected with all the rest. You cannot take a single series of links, and say B is the cause of A, and C of B, and so on. Rather you must say, B,C,D,E,F, are the antecedents of A, and the rest of the alphabet, from O to Z, are the antecedents of B,C,D,E,F, and so on. So that to determine absolutely the next link in the series, an understanding nothing short of omniscient is needed. But then in common life we are satisfied with something very far short of absolute certainty; and experience shews us that by attending to only a limited number of collateral sequences, we can attain to sufficient probability in our predictions. And with such probability, which may approach indefinitely near to certainty, common-sense teaches us to rest content. To predict the result of a chemical reaction we do not seek to take into account the movements of the planets, which yet form a part of the regressive collateral series of conditions. We can forecast with reasonable assurance of success the issue of a commercial enterprise, many of the operations of nature, and even the course of a social or political movement, having a very imperfect knowledge of all the collateral conditions. And we believe that an extended knowledge of these, which should yet fall far short of omniscience, would enable us to predict such events with far greater certainty. In short, a great many prophetic utterances can be explained, if we suppose them to emanate from some intelligence—our own or another's—as strictly analogous to ours, and not more remote from it, than is ours from that of the Australian savage, whose arithmetic ceases at the number four. And until it is shewn that such utterances are infallible, it is preferable, if we can, to believe that the faculties engaged in their production are something short of omniscient, and are removed by no insuperable gap from the faculties which we know ourselves to possess.

But it is, beyond doubt, hard to make this view of the matter square with all the facts. "C.C.M." agrees with me, that the very triviality which characterises so many of the recorded predictions makes strongly in favour of his theory. Out of innumerable instances I will give the following, which was told me by a lady only the other day, as an illustration. Some time in the sixties my friend's maid was trimming her a white alpaca dress. One morning the maid, on coming into the room, woke her mistress from a dream. She stood in her dream in a strange room, with a high carved oak mantelpiece, dressed in the alpaca gown, but with some black lace on it, disposed, not as she had ordered it, in parallel bars, but in double zig-zags, or vandykes. She had just pulled down the bell-rope—a heavily ornamented band of worsted work—and held it in one hand trailing over her shoulder. At the moment of the maid's entrance my friend was saying, in her dream, to the servant who entered "See, I have pulled down your bell-rope." My friend was so much pleased with the appearance of the dress in her dream, that she directed the maid to alter the trimming accordingly, at the same time giving her the particulars of the dream. A few weeks afterwards

my friend was paying a round of visits in another county, and went to stay, amongst others, in a house where she had never been before. On the night of her arrival she dressed for dinner in the alpaca dress. Before going down she had occasion to ring the bell. The bell-rope came off in her hand, and just as the servant opened the door in answer to the summons, she found herself, with a sudden flash of recollection, standing in the attitude in which she had seen herself in her dream, with the same bell-rope in her hand, and the old carved chimney-piece (which she had not before noticed) at her side.

To explain a prediction in itself so utterly trivial and purposeless as this, as the result of any reasoning process, however extended, certainly requires one to "make believe" a great deal. And though I fail to see that he has established his own position, as he certainly has not demolished mine, I cannot but admit that "C.C.M.'s" theory is preferable, not only for its intrinsic simplicity, but as affording a more adequate explanation of the facts. And that a mind so acute and philosophical as his is able to reconcile the theory with the principles of a reasonable metaphysic is no slight presumption in its favour. But to my mind the difficulties in the way of its acceptance remain still unsurpassed, though, perhaps, not insuperable. I could wish that I were myself more competent to state my own difficulties and to criticise "C.C.M.'s" theory as it deserves. But I am no match for Achilles. "C.C.M." must pardon me if I reply to the language of the schools in the language of the forum and the mart; though I am well aware that here, at least, he has a right to demand that the slovenliness of common speech should be discarded in favour of an austerer dialectic. But I will try to state my case with as little ambiguity as may be, and starting from assumptions which my critic, will, I think, admit equally with myself.

We all, whilst in this present state, are members of a certain aggregate of intelligences, in whose consentaneous perceptions consists the objective phenomenal order of existence,—what we call the physical universe. How, whilst remaining members of this society—the very condition of our membership being, apparently, that our perceptions are *consentaneous* with those of all the rest,—are we to belong in part to a different phenomenal order, and have fragmentary perceptions, which are not so consentaneous? Of course, if the consciousness of all mankind were set a day or a year in advance, or the starry universe were pushed forward a few billions of miles in an infinite, empty space, it would be the same thing as if both had stood still. But it is not the same thing if, the universe remaining *in statu quo*, our particular solar system is advanced nearer to the great nebula in Orion. It is an interruption of the phenomenal order, and it does not explain the interruption to say that to an intelligence situated at some intermediate point the universe would present the same appearance that it does now to the inhabitants of our translated solar system. Of course it would: but the difficulty is that we are not at some intermediate point: we are on the earth.

Nor can I see that it lessens the difficulty to say that in prevision we are simply raised to a higher plane of consciousness, and so brought nearer to the apex of our triangle—the transcendental self. The mischief is, that we remain on *this* plane of consciousness. If a mastodon could have seen the world of to-day, and his own bones lying in some dusty museum—facts, no doubt, really co-existent with his own roaming in solid flesh over the Essex plains—how would it explain the matter to say that he was raised to a higher plane of consciousness, and so translated from the elephantine to the human epoch? The beast was still, not a man, but a mastodon. We want to know how it is that the one plane of consciousness can intersect the other. No doubt my noumenal self, being amongst the things that are, holds in its comprehension alike the past and the future; at least, nothing forbids us to suppose so. But how is our merely phenomenal personality to transcend the order of consciousness, to which it belongs, and yet remain phenomenal? No subtlety of argument, or ingenious geometrical illustrations, ought to blind us to the fact that this theory of prevision of future events introduces us to an entirely new order of things. We can admit Spirits as many and as big as we please. We can enlarge our sensory apparatus, or multiply our psychical bodies, without limit. But in all this we have not transgressed the canons of mundane experience. We can have fifty senses, or one all-perceiving sense, as readily as five; we can have five others as readily as one. In all this we have not out-soared our earthly atmosphere. The phenomenal framework remains intact. But once admit prevision, and the phenomenal is broken through, and shews the reality behind.

* One last word of apology. "C. C. M.'s" side-thrust in the footnote has wounded even my formless protoplasm. But he has, I think, misjudged me. In the passage to which he apparently refers, prevision is spoken of "as a faculty which would be in opposition to all known experience and analogy." It is obvious from the context that what is meant is, not that instances of prevision have not been met with in our specific experience, but that such a faculty (of prevision) would itself be opposed to the *conditions* of experience—that is, to the laws of our intelligence. If I had said that a blue crow would be opposed to experience, I should justly have incurred "C. C. M.'s" censure. When I say that a supposed faculty—say an intuition of noumenal existence—is opposed to (incompatible with) our existing faculties, I may be wrong; but it requires to be proved that I am so. There is in this case neither confusion of thought nor misuse of language.

One prophetic utterance would do what all metaphysics and theology since the days of Plato could not do, and have not done. It would give us proof, audible, visible, palpable, of what we can neither touch, nor hear, nor see, in this world or the next. The issues are tremendous, the hope is dazzling, but it is our duty that neither ecstasy nor awe should find us unprepared to *prove* before we hold fast.

FRANK PODMORE.

London, 30th April, 1882.

UNCERTAINTIES OF SPIRIT IDENTITY.

[The writer of the following communication—though for obvious reasons he does not give his name—is personally known to us as a sincere and earnest inquirer into Spiritual phenomena. We publish his narrative because such experiences as he records are by no means infrequent, and because we hope that some of our more fortunate friends may be able to assist with good and wise counsel.—ED. "LIGHT."]

The writer of the following experiences does not pretend to so long or such varied opportunities of studying the phenomena called Spiritual as many others, but the particular phases thereof which have occurred in his family circle have been just such as indicated a growing and engrossing means of intercourse with the dead ones that had gone before, and for these reasons had a bright and holy significance as a revelation permitted to give comfort and enlightenment as to our future beyond this life.

It is certain that vast numbers of Spiritualists believe they have been favoured and blest by converse with the dead, through the same or similar means as those enjoyed by the writer and his family. In all such cases striking tests have been received, of one kind or other, of the identity of the Spirit communicating, until the accumulation of these has apparently left no room for doubt. The following narrative will show, with much sorrow and bewilderment, that the best of such tests may be delusive, and that our deepest and holiest feelings and affections may be played upon by deceitful Spirits, with such artful completeness as to shake the best grounded faith in Spirit identity; and considering how apt we all are to be carried away by our feelings, through what seem messages from the Spirit world, such as only those could give who were once with us in the flesh and sharing our human interests and affections, the utmost caution is needed, lest a loving credulity should lead us into delusions of which the ultimate unveiling, if it ever comes, must be a terrible shock.

If it be the case that a certain class of unseen Intelligences have thus the power to lead us astray, and mock our holiest instincts, it is time for Spiritualists to reconsider their position, and face this tremendous difficulty, which like a sort of Giant Despair, blocks the way to the higher hopes and aims of the Spiritualist pilgrim.

The presence of lying Spirits has often been manifested, and warnings against such have been given by teacher and disciple alike, but such incidents as I have read or heard of have generally been quickly detected, or were confined to individual communications, so as to be apparently distinguished from genuine ones with comparative ease, sooner or later. But I am not aware that so elaborate and carefully continued a skein of deceptions, as what I have to relate, has yet been met with; hence the duty which I feel to lay it before other thoughtful and earnest Spiritualists, by way of warning, only regretting that the sanctity of the domestic circle renders it necessary to do so anonymously.

My own studies in psychology began about seven years ago. When my curiosity was first aroused respecting it, I expected, as most inquirers do, to find much imposture and delusion,—ideas very soon dissipated by such facts as must necessarily convince every candid inquirer of the reality of the phenomena. I visited public mediums, and attended private circles, as often as opportunities occurred, and soon became deeply interested.

At times messages were given to me purporting especially to be from my mother, who had died a few years previously, and from a boy of nine years of age, whom I had lost some fifteen years ago. Many striking tests were added, which I then thought conclusive, but which I must now feel more than doubtful about, considering the proofs I have since had of the giving of so-called tests by false Intelligences. At the same time, the messages then received were under different circumstances, and may possibly have been true ones, since they are separated in my experiences from those more recently exposed.

So time passed, while I was gathering facts and trying to increase my knowledge of these mysterious subjects, till various

members of my family became also gradually much interested therein; and about two years, or more, ago, my daughter and one of my sons began to shew strong mediumistic qualities. By degrees my daughter wrote under control, and we felt very deep interest in watching her development. At the same period, and concurrently, we had frequent trials among ourselves, round a table, which gave us many intelligent and striking messages in the ordinary way by responsive movements, from various friends, especially from our son, who answered multitudinous questions about his earth-life, as well as his heavenly existence, the former in order to give tests, none of which can I now remember as being incorrect. They included such items as the name of his nurse, and other servants of the family; that of a favourite dog; reminders of events of his boyhood of twenty years before, and many circumstances just such as might be called to mind between old friends who had not met since their childhood; then of his heavenly existence, all bright and happy, describing his occupations, especially in drawing, for which he shewed some natural taste as a child, and always including many affectionate expressions, natural to his character in earth-life, and although often with joyous humour, never with irreverence or frivolity. Other friends also came, giving tests respecting themselves and friends still on earth, more or less striking, and never incorrect. Sometimes messages were given for their relatives, which, as they were not Spiritualists, could not be wisely delivered. All these we received as genuine, and considered them sufficiently attested, a conclusion that further experiences must render doubtful.

As my daughter's psychographical talent developed, she had communications from a Spirit purporting to be that of my wife's mother, who had passed away when my wife was quite a child. These were written in a free running feminine hand, quite different to my daughter's ordinary one, and were given in a style of expression equally different to hers; they were very religious, and abounded in exhortations that took a strong hold of most of us, and especially of my wife. Besides these my daughter had several other Spirits who wrote through her, especially our lost son, E. H., before referred to, who wrote a free hand, equally unlike her own, as all others were; but now and then he signed his name in the big round-hand of childhood, which compared *exactly* with the writing we have of his still by us. Another Spirit of a remarkable character was a cousin of my wife's, W. E., who had been a talented gentleman of literary tastes, somewhat eccentric, and one who had taken a fatherly interest in my wife during her youth, and was much attached to her. His writing was in the jerky, crooked style of his original epistles, and the quaint and pithy remarks which he constantly gave us were peculiarly characteristic of the man when in life. Another Spirit of this band purported to be a cousin of my own, J. S., who had passed away seven or eight years previously. He wrote a small cramped hand, utterly different from anything my daughter writes in her normal condition, and precisely similar to his own hand when with us. He had been associated with me under some peculiarly trying circumstances, and we had retained an unusual affection for him, and having been an unmarried man himself, he had been for awhile an intimate member of our circle. His communications were not numerous but were all in happy accordance with the memories relating to these circumstances.

From the spring of 1880 till the autumn of 1881, this intercourse went on with increasing interest. The beginning of it had been somewhat associated with a celebrated medium, who was afterwards convicted of gross and systematic imposture. Our communicating Spirits had frequently urged us to invite him among us, after our first series of rather doubtful sittings, promising thereby to open up more extended and striking means of intercourse. We were thus seduced into further engagements with this man, in the spring of 1880, ultimately to convict him of most atrocious, but equally skilful deceit; and possibly the bad influences thus brought about us may have helped to ensnare us in further ultimate misguidance.

However that may be, in the course of the following eighteen months we had, as we supposed, frequent intercourse with five or six Spirits of deceased relatives and friends, each writing a hand dissimilar from the others, all equally unlike my daughter's own hand, and as already described mostly facsimiles of their writing when in life. During this period we never had any mistake or false message that we could detect, except on one occasion, when my wife's pretended mother suddenly gave us information of the death of a near connection, who had been in failing health, and of whom

consequently we should not have been altogether surprised to hear such news. The message came in a very positive form, describing the death bed scene, and who were present, naming several relatives who we knew would be immediately summoned in such a case—all this, with many vivid surroundings, which fully convinced us that we should have the following morning news to confirm it all, since the individual referred to lived in a neighbouring town, and the relatives would be sure to inform us at once of such an event. As no news came the next day, we made an excuse to send to the office of the gentleman in question, and found he was rather better than he had recently been, and, indeed, has since (now above twelve months) been steadily regaining health. The whole picture of the death bed scene was an invention! This, of course, shook our faith, but as the story was the work of a single Spirit, and the others explained it as that of an interloper, and so on, and so on, we gradually resumed confidence, and months passed on with increasing faith on our part.

In October, 1881, we had melancholy news from a country 9,000 or 10,000 miles away, where we had two sons married and settled in a thinly colonised region. The younger of these had left England some four or five years before, in broken health, from which he had led us to believe he had very much recovered; but it proved otherwise, as the news of his death shewed us. While mourning for his loss, a loss specially severe to his elder surviving brother, with whom he had been associated, we naturally remarked what an evidence of Spiritualism it would have been had his Spirit visited us during the three weeks that elapsed before we had the news of his death.

The very next day, when my daughter sat to write, his Spirit, as we supposed, did come, *writing with a facsimile of his own writing in life*, adding another to the various hands my daughter was now writing, his being very different again to any of them. Then came a series of letters from him, detailing descriptions of his life since leaving home, very sad and very touching and abounding with evidences of identity that brought the fullest conviction with them. He also spoke of matters connected with his death and distant home, giving some directions about his widow and child for our guidance, and adding many little matters about his elder brother that were esteemed highly by us. All this we treasured up and were comforted by, especially when he bade us grieve no more for him, since he had now been released from a condition of pain and suffering for one of unspeakable happiness.

All our band of Spirits spoke of their great joy in welcoming him among them, and his brother, E. H., particularly broke out into expressions of great delight in having his brother and old playfellow in this life with him, so that we were carried away with it all, and felt thankful to know him translated into so bright a sphere, and in such happy company. Death had indeed lost its sting when it proved thus but the beginning of a new birth in a more glorious existence, and we felt elevated ourselves by the frequent converse thus held with those who had gone before.

We had several times, in conversation, referred to the absolute test it would have been if this son's Spirit had come to us immediately after death; and he and the others gave us some reasonable explanations why it was not so. They said that he clung, for some days, to the spot where he passed away, and lingered over his wife and child, and that the news we received in the ordinary way, was the first intimation of his condition to our own band of Spirits, who then sought him out and brought him. Told, as this was, with more detailed whys and wherefores, it satisfied our inquiry, especially as we had had such cumulative evidence of the truthfulness and identity of our attendant Spirits. But, after two or three weeks of these absorbing communications, we had it darkly hinted that we should receive just such a test as we had desired, and little by little it came out that our remaining son abroad had met with an accident and been killed. This announcement came early in November, 1881, and we were told to expect news of it in the ordinary way by the end of that month, for the letter was written, and on its way informing us of it. Meantime his *own* Spirit wrote, *again with a handwriting very similar to his when in life*, not quite so exact as that of his brother, but still with the characteristics of his hand, such as we recognised, and altogether different again from the other hands my daughter wrote. As soon as we were partly reconciled to the idea of his loss, and consoled by the knowledge repeatedly given us of his happier state, and the great joy expressed by the three brothers now united in Spirit-life, he went on to tell us many things about his desolate home and his

bereft widow and child, such as were calculated to give us comfort on their account as well as for ourselves. There were many statements and descriptions we expected to verify in due course; meantime we asked him occasionally to give us tests about his past life, which had been rather an adventurous one. These came with striking promptitude and freedom, line upon line, test upon test. Sometimes I would ask for some reminder of years ago, and at once would come a reference to incidents, unknown to my daughter who was writing, and which I had myself forgotten until they were thus awakened again in my mind. Persons and events of twenty years or so back were mentioned, as could only be done by those who had been mixed up with them. Such repeated proofs left no room for doubt, and we waited the arrival of the expected post at the end of November, in the full belief that it would confirm all we had been told. But to our dismay no news came, either in November or December. The weeks passed in excited expectation, and still no news, down to far in January, 1882. This absolute silence might readily be explained by the possible loss of a letter, while the bereft widow was all absorbed with grief and, friends and neighbours might blunder in sending intended information. The Spirits themselves said they were puzzled.

My son's Spirit was positive a letter had been written by his widow, and could not explain why it had not come to hand, adding, during this period of expectation, many further evidences of his own identity. Meantime, we had written without assuming his death, but as if we were anxious for news, in the ordinary way. At last, news came, full and final, written by himself, at the end of the year, and confirmed by an intimate friend who visited us after having come straight from the distant land where he was, shewing that he had been in good health and following his usual occupation all the time that his professed Spirit was giving us the astounding proofs of his identity which I have imperfectly described, shewing not only that his person had been simulated, but that all the band we had round us must have assisted in the deceit, and each been playing the part of some chosen relative or friend who had passed away, since *all* were more or less mixed up with the imposture, and all had now and then added their quota of sympathy or congratulation, as the case might be, in respect to the arrival of these two young men among them, both the elder one, who is still living and well, and the second one, who is really dead.

Considering that such conspiracy in fraud can be so artfully carried on by Intelligences who have evidently the power to pick up fragments of our past histories at will, and use them to convince us that they are those whom they profess to be; that they can assume all the peculiarities of expressions and ideas belonging to those characters, and even employ their very handwriting through a psychographic medium,—we must, indeed, pause in our inquiries as Spiritualists, and ask ourselves what certain means there are, if any, of avoiding such deception upon our holiest and best affections.

In all our varied experiences and communications with these influences, we never had an irreverent or even frivolous message. Sometimes a little very harmless and bright humour was expressed natural to the character assumed, which only helped to confirm its apparent reality; otherwise all was wise counsel or affectionate talk; hence no suspicion of evil could be aroused; we have detected no mistake in any of the tests given, and, in a word, but for the inexplicable folly of these imps in taking up the character of our eldest son, still alive, the detection of which could only be a question of time, we should still have been in a fools' paradise, imagining we were holding continuous intercourse with the dear ones dead.

How many, alas! may still be enjoying this dear delusion under similar misleading conditions!

J. P. T.

P. S.—Some readers of this paper may naturally ask whether we have not encouraged further communications, if only to reproach these haunting Spirits with their conduct. We have partially done so, and received lame excuses and vague explanations, which I count *utterly* valueless; and the best line of conduct seems, for the moment, to altogether discountenance further intercourse, when possibly influences may change, and some future day better chances of avoiding bad ones and attracting good ones, may occur, if it be possible *ever* to distinguish between them.

MR. D. YOUNGER will show some experiments in Mesmerism at 38, Great Russell-street, on Monday evening next, at 7.30, Members and friends will be admitted free. As a mesmerist, Mr. Younger has a very excellent reputation.

OUR CONTEMPORARIES.

"The Medium and Daybreak."

The contents of the last number consist mainly of a report of the late Neumeyer Hall meeting, with an account of "Omega's" (the Rev. C. Ware) visit to London, and reports of Mr. J. C. Wright's addresses at Goswell Hall.

"The Herald of Progress."

The amount of news in our northern contemporary is but limited, and its place is being taken by extracts largely of a secular nature. The Newcastle Spiritual Evidence Society has again changed its secretary, this being the fourth time during the current year. Good secretaries are proverbially difficult to obtain. Mr. J. Enmore Jones, in the course of a letter, asks for a definition of orthodox Christianity from some recent writer who had remarked, "he would have none of it." Mr. Jones complains, with justice, of looseness in terms upon the part of those who deal in such matters.

"The Banner of Light."

A HIGHLY SATISFACTORY SEANCE.

The editor thus describes a séance with Mrs. Annie Lord Chamberlain, a well known medium in America. The séance was held at 45, Indiana-place, Boston, on April 10th:—

"The older Spiritualists all over the country are familiar with the phenomena occurring at the sittings of Mrs. Chamberlain, which are held in the dark, and resemble somewhat in nature the séances of Mrs. Maud E. Lord; and the younger portion of the household of faith, and the great army of investigators, cannot do themselves a better service than to become acquainted with the intelligently exercised power which the invisibles put forth in her presence.

"On the evening of the 10th the phenomena encountered were quite similar in nature to those described by us in a recent issue of the *Banner*; and, as on that occasion, the positions of the medium and the sitters were arranged in such a manner as to rule out of all honest consideration the various hair-splitting theories of 'confederacy' and 'imposture' which are handed about so freely on every side regarding Spiritualist mediums at the present day—and by Spiritualists themselves more than all others. Musical instruments of various orders and kinds were moved and played upon—frequently two or three at a time; 'Belle Wideawake' made known her presence in lively phrase, and emphasised it by intoning words distinctly upon an harmonicon (a really wonderful performance); and the manifestations universally were unique and convincing.

"During the evening a writingpad which had been placed on the table was correctly and deftly used in the dark—the pencil being plainly heard as it outlined the letters, as was also the tearing off of the sheets as they were finished. Among the messages so written was one of a personal nature to the company from the medium's hand, and one to our address, signed by the well-known name: 'William White.' We have shown the signature to several parties who were familiar with his handwriting when he was in earth-life, and they unite with us in declaring it to be a *fac simile* of his chirography. The message set forth that Mr. White had always enjoyed these circles (which was a fact as, he used frequently to attend Mrs. Chamberlain's séances when she was in Boston), and that Mrs. Conant and our former partner, William Berry (who fell at Antietam during the late civil war), were present, together with many others of the old workers for Spiritualism. Encouraging words were given to us at this trying juncture in spiritual affairs, and we were encouraged and directed to go on with our work, regardless of what might be attempted in any direction by those who for reasons best known to themselves were striving to compass our detriment.

"A message was also written for Prof. J. W. Cadwell, who was not present; on being shown the communication after the circle, he recognised the Spirit who wrote it, and acknowledged the pertinency to his case of what was transcribed.

"All present expressed themselves as fully satisfied with what had taken place during the séance.

"Mrs. Chamberlain is ready at anytime to make engagements for séances, either at her home or at the residences of parties so desiring; she is an old and faithful instrument, deserves well of the Spiritualistic public, and should be fully sustained in her mediumistic service in Boston."

"The Religio-Philosophical Journal."

Commenting upon a letter commending the Journal for exposing the various frauds which from time to time crop up in American Spiritualism, the editor thus writes:—

"The work of the *Religio-Philosophical Journal* in its efforts to place Spiritualism upon a scientific basis is bearing good results. Some good but timorous souls agonise over the publication of exposures, and exclaim, 'Oh! it will injure Spiritualism!' If the bringing to light of the truth will injure Spiritualism, we are greatly mistaken. Dense ignorance of the truth is where the danger lies. Every phase of Spirit phenomena is susceptible of conclusive demonstration, and we stand firm in our advocacy of Spiritualism, and equally uncompromising in the determination not to tolerate fraud and chicanery. To thus unswervingly and unceasingly hold the *Journal* to its course, requires a great outlay of vital force and large weekly cash expenditures. Hence

we feel that we need not only the admiration and commendation of good people, but their zealous and untiring assistance in increasing the circulation of the *Journal*, thus strengthening both our heart and our exchequer. Our opponents sit up nights to hate us and scheme against us; is it too much to ask our friends to spend a few hours in canvassing for subscribers?"

"The Psychological Review."

The greater part of this number consists of the continuation and conclusion of the interesting series of articles we have before mentioned, of which it is impossible to attempt any review in the space at our disposal. "M.A. (Oxon.);" concludes his personal reminiscences of Epes Sargent; Mrs. De Morgan gives the second part of her treatise on the "Psychology of Gall;" "Ghostly Visitors, a Series of Authentic Narratives" is continued with brilliancy, and it appears that the series is not yet exhausted; Mrs. Hewitt Watts gives a fourth article on the "Mystical Death;" and Mr. F. Podmore supplies the second part of his paper on "The Realistic Assumptions of Modern Science." The other matter is also interesting and varied. "Notes and Comments" commence with a reprint of the prospectus of the new "Society for Psychical Research," with friendly comments and criticism as to its position and work. Mr. Podmore, in a "Ghost Story from the Shires," refers incidentally to an alleged phenomena about which, so far as our experience goes, it is much more difficult to get at reliable facts than it is about many "ghosts." Has anybody ever seen a "Will-o'-the-Wisp" or *ignis fatuus*? We may seem very incredulous, but we should much like some absolute evidence in regard to it, especially of the actual occurrence of the phenomenon at the present time.

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. Adshead	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
D. L.	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

£17 19 6

MRS. JENCKEN.—We have received the following sums towards the fund proposed to be raised for the benefit of the widow and children of the late H. D. Jencken:—

	£	s.	d.
S. C. Hall	5	0	0
Mr. and Mrs. Stack	5	0	0
H. Wedgwood	5	0	0
R. Glendinning (Birkdale)	5	0	0
A Friend	5	0	0
R. B. (Edinburgh)	1	1	0
F. H.	1	1	0
E. Hill	1	0	0

£28 2 0

"SUNSHINE" AND SECTARIANISM.—There is a popular club in Cincinnati which gives lectures on Sunday afternoon at the opera house, of a scientific and literary character. Wendell Phillips, George M. Fowle, Robert Collyer, Archibald Forbes, and Proctor the astronomer, have been some of the lecturers. As the admission is only ten cents, the opera house is crowded. Recently, the Rev. Dr. Willits, a Presbyterian clergyman of New York, lectured there on the subject of "Sunshine," and was much applauded. The Presbyterian Ministerial Association of Cincinnati denounced him for desecrating the Sabbath day by delivering a secular lecture in a theatre for pay. Dr. W.'s defence was that his lecture was based upon Bible truth and illustrated by Scriptural incidents, and that, if prefaced by a text and delivered from a pulpit, it would have passed as a sermon; that he had been informed that the Club lectures were for a class who did not attend church services; that he had found the audience appreciative, and he was greatly astonished that his brethren in the ministry should construe his talk to them as desecration. The Club, which is named the "Unity," has invited him to deliver another lecture, to which many church members are going, in order to see whether he desecrates the Sabbath, and whether such a plan of competing with vitiating amusements on Sunday ought to be encouraged.—*American Correspondent.*

SPIRITUALISM IN LONDON & THE PROVINCES

GOSWELL HALL.

On Sunday morning last, Mr. Wilson gave an exposition of the principles of "Comprehensionism," which he illustrated by numerous diagrams of an unique and interesting character. Owing to the length of his lecture there was no time for discussion; consequently the subject was adjourned for a fortnight. In the evening the hall was filled, the point of attraction being the popular medium, Mr. J. J. Morse, whose "guides" took for the subject of their discourse, "Humanity's Conquests." The following were enumerated as the principal conquests which humanity had made, viz: Language, social unity, government, commerce, and religious liberty. The last and greatest conflict, which is now being engaged in, is against ignorance, which from time immemorial has been the greatest enemy to the progress of humankind. The flood gates of knowledge have been thrown open, and slowly maybe, but nevertheless surely, this arch-fiend is being vanquished. It is much to be regretted that this lecture has not been preserved and included amongst those already in course of publication, as it was a masterpiece of oratory, and from beginning to end full of sound and practical argument. On Mr. Morse resuming his seat the feelings of the audience found vent in prolonged and enthusiastic applause, which was again renewed on the announcement that the course of lectures recently delivered in this hall were in the printers' hands, and would appear in book form in the course of a few weeks. Next Sunday a new speaker will appear on this platform in the person of Mr. Veitch, of whom report speaks in glowing terms. We hope he will have a hearty welcome.—RES-FACTA.

QUEBEC HALL.

On Sunday evening last, Mr. MacDonnell lectured here, his subject being—"The God Idea." An interesting discussion followed in which several took part, and a very agreeable evening was spent.

LIVERPOOL.

RETURN OF MR. E. W. WALLIS.

On Saturday last, Mr. E. W. Wallis, the well-known and highly esteemed trance medium, reached home by the Wisconsin from New York, after a sojourn of nine months in the United States. On Sunday, at the Concert Hall, Lord Nelson-street, Mr. Wallis occupied the platform morning and evening. The audiences, considering the very inclement weather, were good, and listened with close attention to very practical and well delivered discourses. At the close of the evening meeting, Dr. Hitchman spoke in highly eulogistic terms of the discourses delivered by Mr. Wallis, and also by Mrs. Wallis, who lectured in the same hall on the previous Sunday.

On Monday evening the Liverpool Psychological Society entertained Mr. and Mrs. Wallis at a musical soiree which was largely attended by members and friends. After tea an excellent programme was provided with pleasing pianoforte solos, songs, duets, recitations, &c. The following friends rendered efficient services, viz., the Misses Chatham and Holden, and Misses Ainsworth, Lodge, Davis, Leighton, Wallis, Chatham and others. Miss Caldwell efficiently presided at the piano.

The First Association of Spiritualists of Philadelphia, having entrusted Mr. Wallis with their fraternal greetings, the chairman of the evening (the President of the Society) proposed a resolution acknowledging the greetings of the Philadelphia friends, and our desire to co-operate with the American Spiritualists in all efforts having a tendency to benefit humanity. Dr. Hitchman, in speaking to the resolution, delivered a fine address on the rights and privileges which, as free-thinkers, we claim in the search for truth.

Mr. Wallis during the evening gave a highly graphic and interesting sketch of his tour in America, according a high meed of praise to the good and true workers in the cause of human redemption from ignorance and error, and he as heartily denounced the cheats and charlatans who, both in England and America, are doing so much to bring the movement into disrepute; and Mr. Wallis had the cordial concurrence of all who heard him. The speaker stated that he heard Colonel Ingersoll, and he paid that gentleman a high compliment for the much-needed work he is doing in America in connection with the liberation of thought from the bonds of superstition.

We would strongly recommend societies to keep our brother Wallis in constant work; they will thus do themselves a service and help to advance the car of progress.—CORRESPONDENT.

NEWCASTLE-ON-TYNE.

Through an oversight I forgot last week to notify the fact that on Sunday morning, April 23rd, T. P. Barkas, Esq., F.G.S., lectured at the rooms of the N.S.E.S. His discourse, which was listened to with great attention, was characteristic of his usual able and lucid style, which brings conviction and ever makes one feel that one would like to hear the lecturer again. On Sunday evening last, Mr. J. Hope lectured to a moderately sized audience. The lecturer insisted upon the love of God as being the only lever which could uplift the world to higher conditions of excellency.

GATESHEAD.—On Sunday morning last, Mr. Walter Howell, of Manchester, who has just been fulfilling a very successful

engagement at Glasgow, lectured in the hall of the G.S.I.S., upon "Proofs of Mortality." The lecture was good and met with a great amount of appreciation. In the evening at 6.30, he again lectured to a large audience upon "Why do not people attend places of worship?" He went on to shew wherein the Church had forsaken the ancient landmarks of truth, simplicity, and brotherhood, thereby alienating the masses from holding communion with it. Hence the people, having lost faith in the living power of the Church as an institution containing and being the repository of spiritual excellency and truth, became careless and as a necessary consequence failed to give it that attention and respect which it otherwise should have commanded. The lecture was highly appreciated. A vote of thanks was proposed to Mr. Howell by Messrs. Dawson and Hall and was cordially passed. The chairman, Mr. H. Burton, in putting the above motion, said that one point had been touched upon which he found himself bound to make a public protest; that was the danger of saddling the broad platform and press of our movement with the tinsel garnish of a rigid creed. Latterly, he said, a few little-minded persons had been making the endeavour to foist upon the movement the narrow and intolerable lines of a creed which the thinking men and tolerant minds in the cause would resent as degrading and withal most dangerous to the well-being of Spiritualism. His protest, which was forcibly and feelingly put, was enthusiastically appreciated.

FELLING.—On Sunday evening last, Mr. W. H. Robinson lectured to the friends at the Spiritual Temple of this place, his subject being "Seven Years' Experience in Spiritualism." The attendance was good, and the lecture of a very interesting description. Mr. Wright occupied the chair.

ASHINGTON.—We should like to express our warm sympathy with the widow and family of the late Mr. Wake, of this place, who, on Thursday, April 27th, passed to the higher life. Mr. Wake has for some years been an energetic worker in the cause, and a trance speaker of no inconsiderable merit. His mortal remains were interred last Sunday at Bothal Churchyard, in the presence of a large circle of friends.—NORTHUMBRIA.

NORTH SHIELDS.

Our service was held as usual on Sunday evening, in the rooms, Bolton's-yard, Tyne-street. Mr. W. H. Lambelle, of South Shields, occupied the platform. The audience requested the controlling Spirit to give his Spiritual experiences. He gave a graphic account of his boyhood, his position in the Church as a clergyman, his passing away and reception into the higher life, and his present employment. It was a very effective discourse, and much appreciated by a large and attentive audience. On Sunday evening next at six instead of 6.30, Messrs. Nicholson and Forster, of Seghill, will occupy the platform, and on Sunday, May 14th, at 6.30, Mr. A. Pickering, of Felling. Healing service as usual, on Sunday afternoon, from two to four. Books have been received towards our library from the British National Association of Spiritualists and Mr. W. H. Lambelle, for which the committee tender them their 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, May 7.—Goswell Hall. Séance, 11 a.m. Mr. J. Veitch, 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.
 Monday, May 8.—B.N.A.S. Mesmeric Séance with Mr. D. Younger, 7.30 p.m.
 Tuesday, May 9.—B.N.A.S. Council Meeting, 6.30 p.m.
 Friday, May 12.—B.N.A.S. Members' Free Séance, 8 p.m.

Societies advertising in "LIGHT" will have attention called to their advertisements, as above, without extra charge.

EXTRAORDINARY TRANCE.—"He gave some instances of monomania, and mentioned one extraordinary trance case of a man who was chopping some trees in a wood, and laid down and slept much longer than usual. When he awoke life was a blank; he was not in a state of idiocy, but all his acquired knowledge was obliterated. He learned to read again quickly, but all that had passed previously to his trance was entirely swept away from his memory. At the age of fifty he slept again an unusual time. On awaking, his first act was to go to the tree which he had been felling on the former occasion to look for his hatchet. The medium life was now forgotten, and the former returned to its distinct reality. This is well authenticated."—"From Journals of Caroline Fox."

MR. J. J. MORSES'S APPOINTMENTS.—LEICESTER: May 7th; LONDON: May 14th and 28th; KEIGHLEY: May 21st; GLASGOW: June 4th; WALSALL: June 11th; NOTTINGHAM: June 18th. 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. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friesse, 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 *mediumic 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 *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.