

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## INDIVIDUALITY AMONG SPIRITUALISTS.

At the recent Spiritualistic Conference in Manchester, various speakers, acquainted with the characteristics of our movement in the provinces, told what has long since been discovered in London, namely, that Spiritualists are each and all endowed with strong individuality, and are not easily led by others in any particular direction. Mr. Gerald Massey, if we remember rightly, years ago brought this feature into relief, and compared Spiritualists to bundles of needles, therefore a rather awkward body for outsiders to attempt to grasp. In fact, in the world of religious thought, we occupy an analogous position to that which in the days of yore the wild Highlanders of Scotland bore to the more slothful and peaceful Lowlanders; then as now each had merits worthy of imitation, as well as defects which might be avoided with advantage.

The quarrels inside the movement within the last eighteen months show that the individuality characteristic of Spiritualists is not in all cases a type of advance in civilisation, but in some instances is merely exalted obstinacy combined with want of intellect and principle; moreover, the bundles of needles have of late been thrown together higgledy-piggledy instead of pointing in an orderly manner, thereby doing as much harm to each other as to the opponents of religion, psychical science and truth. First principles and the public rights of individuals have sometimes been presented for consideration to people incompetent to deal with either, but who have habitually dragged questions of principle down to the region of personalities, and then decided in accordance with feeling, and in accordance with personal likings and dislikings, whereby some of the general interests of the movement have been distinctly trodden under foot, as demonstrable in acts which are now matters of history.

The wise man acts for the future upon the dearly bought experience of the past; and what is now necessary is that in public life all Spiritualists should strive by self-sacrifice to tread all personal feelings under foot, and vote or act in



accordance with true principles. Another point is to remember that no dissension can take place without an aggressor ; ten times more criticism and pressure ought to be brought to bear upon the aggressor than upon his opponent, because the former initiates the disturbance of the public peace, consequently it is unfair to throw equal odium upon both.

In the early days of Spiritualism many dissensions originated with the lower class of physical mediums, who went everywhere among new converts, presenting marvellous phenomena, so that the latter received them with almost as much reverence as they would have welcomed the prophets of old, and accepted as genuine the stories they told about rival mediums and individuals who sometimes knew rather too much about them. It took years to discover that phenomena are but phenomena, that physical mediumship may sometimes be connected with low morality, and that intelligent people who receive all their ideas about Spiritualists and Spiritualism through but one of these specimens of strongly emotional humanity are in a humiliating position, much to be pitied. These remarks are not intended to apply to those superior mediums who never speak against their brother sensitives or spend their time in spreading slanders. Our remarks are only intended to apply to those who deceive uncritical patrons who so far trust in them as to view Spiritualism entirely through their spectacles. In the early days of Spiritualism animosities and prejudices without just foundation commonly sprang from the cause just mentioned, and sometimes spread and endured for years. At present, as a general rule, only those Spiritualists who have had but a few years' experience are at all influenced through such dubious sources of information. Mediums have in most cases failed in the capacity of saints and of revelators of knowledge new to the world, but deserve estimation in accordance with the value of the mental or physical phenomena evolved in their presence.

Many of the dissensions in the movement seem to be now dying out, partly because some of those who fostered them are receiving their deserts, and partly from other causes. The prospect for the coming year is therefore hopeful. Strong individuality of character may be a blessing, or the reverse, according to the principles by which it is governed, and it would be well if the year 1881 brought in more mutual forbearance, less detraction, less aggression, and less introduction of personalities into public work, than have been witnessed during the greater part of 1880.

#### THE "DAILY NEWS" ON SPIRITUALISM.

PROFESSOR ZÖLLNER'S EXPERIMENTS.

The *Daily News* of last Friday, contained the following review :—

If the claims of what is popularly known as "Spiritualism" could be settled by the mere number and respectability of its adherents, it must be confessed that it would be difficult for the sceptical to maintain their ground ; but, as it is a well-known circumstance that few mysteries have been too absurd to gain enthusiastic converts, there is perhaps still some little excuse for those who claim a right to use their own common sense in this matter. These observations seem needful, since, in taking up an English version of a work by Professor Zöllner, to which Mr. Carleton Massey, the translator, gives the title of "Transcendental Physics" (W. H. Harrison), we are confronted at once with a motto from "the Divine Pimander," which more than hints that he who shall fail to be convinced by the cloud of witnesses here testifying, will be fortunate if he is let off upon the charitable assumption that he is nothing worse than a fool. Mr. Massey, to do him justice, approaches the subject in his introductory essay in a calm and equitable spirit, and nothing can be more satisfactory than his professed willingness to submit to the "known criteria" applicable to human testimony. It may be conceded, moreover, that Herr Zöllner, who is a well-known man of science, and professor of astronomy in the University of Leipzig, is entitled to all respect, and as much may be said of many persons whose evidence is here recorded or referred to. But when we are asked to believe, even on the doubtlessly honest testimony of Lord Lindsay and Lord Adare, that the substantial form of Mr. Home was able to glide in and out of a window and remain floating in the air at a great height from the ground, we fear that if the reader has any sense he will prefer to suspect some illusion rather than to believe that so well established a principle as the law of gravitation was really suspended on Mr. Home's behalf. It is perhaps unfortunate for this book that its principal hero is Doctor Slade, of whom English readers know too much. To be fair, the author does not evade any point in this rather notorious person's antecedents, but his deep and tender compassion for the sudden attack of illness which unfortunately compelled Mr. Slade to remove himself rather rapidly from the domain of the English criminal law will, we are afraid, only remind the scoffers of Orgon's



generous sympathy for his pious and persecuted friend. The "phenomenon" in which Mr. Home figures occurred, we observe, at night; but it appears that the moon was shining. It is decidedly unlucky for Spiritualism that though it occasionally tolerates moonlight, it has as an almost invariable rule, a decided aversion to broad daylight. This fact, together with its frequent necessity for a pre-appointed "medium," and its inability to induce the spirits of the illustrious departed to maintain in the style of their communications their old reputation upon earth, causes, we doubt not, sincere regret to honest believers. Such tokens may have in this instance no sinister significance, but they are unquestionably of the class which men of the world are accustomed to regard as indications of fraud and imposture.

#### THE SAMENESS OF ORDINARY SPIRITUAL MANIFESTATIONS.

*The Daily News* of a previous date says of the sameness of spiritual phenomena through any particular medium:—

It is not very easy to invent, or perhaps we should say to elicit, anything new in Spiritualism. The apparitions who come at the command of Slade and Home, or of the enterprising firm which "runs" Peter King, are very conventional in character and limited in range of performance. There is something rather dismal in hearing even Mr. Corney Grain give the same entertainment for the seventh time, and the spirits repeat themselves much more than Mr. Grain, or any other embodied professional entertainer. They buffet the credulous in the eye, they pluck at the boots of the sceptic, they talk in the tones of Punch and Judy; they bang pillows about, and, like black Chloe in Mr. Trevelyan's burlesque of *Horace*, they are "skilled on the banjo and the bones." Beyond the feats we have enumerated, and some tricks with flowers, your spirit who keeps a professional medium but rarely manages to advance. Even if the paid exhibitors were free from all suspicion of dishonesty the monotony of the entertainment would gradually tire even the most enthusiastic admirers of the denizens of four-dimensioned space. For the most philosophical explanation of Spiritualism at present before the world is something to the effect that our poor three dimensions by no means exhaust the capabilities of space. There may be worlds within worlds, and a spiritual one of which we know little or nothing may be extremely close to us. Thus, Swedenborg held (unless he is maligned by a commentator) that

there was room in man's nature for the presence of two spirits (not good ones), neither of which knew the other nor was conscious of his own situation within the human individual. If the spirits only knew where they were, there would be a frightful to do, Swedenborg said; but as both they, and the man who harbours them, are absolutely unaware of the very strained situation, nothing happens in particular. The reason why of this singular arrangement has not, to our knowledge, been explained by the seer; but the theory seems to illustrate the relation of spirits to tables and chairs. They are in them without knowing it, and only become conscious of their own existence when enveloped in the magnetic atmosphere generated by a number of human beings holding each other's hands in the dark. The unfamiliarity of a *début* in this world to a spirit more at home in four-dimensioned space accounts for the comparatively slender accomplishments of the beings who appear at "manifestations."

#### SECOND CHILDHOOD.

Not having new light to throw on the subject of lost identity, only a doubt to cast on the materialistic solution, or a gleam of hope to give to those who hope, yet fear, I thought to let my respondent to "Life Lessons" have it all his own way. Still, though "I have ceased to live hurriedly or anxiously," life has taught me an additional lesson, not to live idly, nor selfishly, but courageously, hopefully and forbearingly.

I would, before daring to measure my untried sword with a master-hand, thank Mr. Atkinson for the honour he has done me in thinking my letter worth a portion of his valuable time.

Heart, in return for an act of private sympathy and kindness, holds me his debtor—brain, in justice to my question, demands another *provocative*.

Not being a Spiritualist, nor yet a follower of dogmas, I must decline to aid by my silence those teachings, claiming that nothing exists which we cannot see, hear, smell, feel, or touch. Timidity also held me back; one hesitates to raise one's feeble voice against the thunder of giant minds, nor would we, were it not that we know victory is not always to the strong, nor yet right with might.

Mr. Atkinson in "Thoughts on Life" sides with the school of Sir William Laurence. He also throws down the gauntlet to Mr. Harrison in hopes he will try his powers on this hard nut, as yet uncracked, either by



"reflex action," or "unconscious cerebration." And I think the readers of the *Spiritualist*, while seconding the high opinion Mr. Atkinson expresses of the fairness and integrity of its Editor, will also second his desire to know Mr. Harrison's "Thoughts" on the subject before us.

Mr. Atkinson thinks "that the soul or vital principle" being "under the influence of the organisation," is subject to the law that governs all matter, and is after having accomplished its work "dispersed back to its native elements." With this "Thought" on the momentous question, he quotes a passage from Sir William Laurence, who denied that there exists proof of "the existence of an independent mind or soul," that in fact "we are such stuff as dreams are made of."

While Mr. Serjeant Cox saw proof "of the existence of an independent mind or soul" in the "retention of memory, and the sense of identity notwithstanding the entire change of the body," my able respondent sees only "a general law of all animate nature, vegetable as well as animal," whereby, "the new matter is at once invested with the precise and whole conditions of that which it is absorbed into," that "the character of age and of oblivion is transferred to the new material as well as the memory and habits."

Elsewhere, the same strong pen records that "a soul is a pretty way of accounting for a natural action," demanding nevertheless in the next sentence the still unsettled question, "but how are we to account for soul?" If this "general (therefore universal) law of all animate nature" is so simple, so easily understood, why all this uncertainty? We have many teachers!

It is easy to say, and also to understand that "to eat means perpetual waste and replacement, being in fact one act"—but we demand, can inanimate matter set itself in motion? If not, what is the force, principle, first cause that forces all this atomic action into play—this changing of matter into thought? If non-materialists are asked to account for the principle of soul, the non-idealists must on their side explain, past doubt, what is the subtle unseen force governing this atomic action, endowing it with such wonderful properties and capabilities of mind, that men like Leibnitz are lost in admiration and led to exclaim, as he was, when asked to account for a psychological problem he could not solve:—"Meanwhile, I am filled with astonishment at the nature of the human mind,

of whose powers and capabilities we have no adequate conception."

Dr. Carpenter admits in an elaborate work of seven hundred pages, that the largest percentage of his facts will not account for all the phenomena of Spiritualism. If even one beam of the structure is defective, how can the learned doctor conscientiously invite the world to stand with confidence on his platform of hard planks.

Not having new light to illumine this dark spot on the scientific sun, I will borrow an electric ray from a *new doubter* in the transcendental powers of protoplasm.

Professor Allman, who as a man of deep research and profound thought, stands in the advanced ranks of scientific men, bids us hope in these words:—

"If we could see any analogy between thought and any one of the admitted phenomena of matter, we should be bound to accept the first of these conclusions as the simplest and as affording a hypothesis most in accordance with the comprehensiveness of natural laws, but between thought and the physical phenomena of matter there is not only no analogy, but no conceivable analogy." He further adds, "The chasm between unconscious life and thought is deep and impassable, and no transitional phenomena can be found by which as by a bridge we may span it over."

The brave Professor demands of his brother "searchers" if in their deep divings into inanimate matter they have "made in all this one (*one*) step forward towards an explanation of the phenomena of consciousness as the discovery of its source," and himself answers forcibly, "Assuredly not."

What becomes of the soul or mind power in second childhood? may find an explanation in the idea that "the spirit may sometimes be unable to express itself through the defective (or enfeebled) brain, and an analogy in the paralytic or disabled hand. The spirit thought or will-power exists, but has no command over the dead member. We see this latter idea illustrated in the case of a musician who has kept his knowledge of the technicalities of his art fresh through mental study, and the sense of hearing, but who has been obliged to forego the mechanical use of voice or fingers. The brain knowledge is there, the inspirations of soul, yet, the physical material atomic organs of larynx or fingers refuse to respond to the brain and soul.

The world teems with speculations: and



what are speculations? Only opinions founded on certain facts, each fact forming the basis of twenty speculations or opinions. I do not complain against opinions, speculations, atoms and protoplasm. The human mind must think, search, and develop what it thinks, and seek the end of its *découvertes*, but I must complain against the egoism that leads savants to claim infallibility for their pet children of the brain.

Truth is, is somewhere, and truth must be truth always and everywhere; being so, it must be a property in which all men of all nations and of all conditions have a common interest in knowing.

It is no doubt right to defend our discoveries or our decisions, otherwise we would be ever losing, but only in the spirit of hold fast that which seems good to our highest judgment until we find something better to replace it.

That society and science would benefit by knowing in what manner and to what degree the new substance taken into the body changes, or takes on the form and conditions of the old, is not disputed; and that when doctors disagree, and scientists differ, it demonstrates to a truth, as Mr. Atkinson also seems to think, "the need of some other evidence of a soul which, though being an attendant and dependant of the body during life, is yet capable of an independent existence."

It is indeed a thread of hope for weary unscientific "seekers" like myself to grasp, when men of acknowledged attainments and mental calibre like Professor Allman and Mr. Atkinson begin to put on the armour of self-sacrifice and courage, and thus come before the world to say, or admit when handling this difficult subject that "Independently of any revelation the ground must be yielded to the Spiritualist," or to those who would prove immortality from certain facts, the laws governing which are as yet unexplained by the materialistic school or by any known science.

E. J.

South of France.

**GAINING WISDOM:**—Man was formed with an understanding for the attainment of knowledge; and happy is he who is employed in the pursuit of it. Ignorance is in its nature unprofitable; but every kind of knowledge may be turned to use. Diligence is generally rewarded with the discovery of that which it seeks after; sometimes of that which is more valuable. Human learning, with the blessing of God upon it, introduces us to Divine wisdom; and while we study the works of nature, the God of nature will manifest himself to us; since, to a well-tutored mind, "The heavens," without a miracle, "declare His glory, and the firmament sheweth His handywork." — *Bishop Horne.*

## MODERN MONASTIC INSTITUTIONS.

BY JOHN T. MARKLEY.

I feel sure that thousands of liberal-minded Protestants, like myself, will endorse the fine defence, in *The Times*, of religious liberty, as it is now being outraged by the Republican Government of France. To condemn the ever-plotting political Jesuits is one thing, but to confound that historically mischievous cult, with such exemplary, holy, and dispassionate contemplative orders as the Capuchins, the Franciscans, and Benedictines, is altogether to misinterpret the *raison d'être* of monastic pretension. Perhaps it is not yet too late to show the otherwise admirable government of France that an overwhelming weight of enlightened Protestant opinion, not only in England, but in Continental Europe and America, condemns a policy, the bitterness of which is only equalled by its injustice and its folly. Romanism, as a public priestly pretension, is contrary to the religious instincts and sympathies of average Englishmen; the intellectual and *spirituelle* fascination of Cardinals Newman, Manning, and other eminent Catholics notwithstanding. But only theological bigots, and the anti-religious partisans of extreme politics, fail to see, and seeing, tolerate that "beauty of holiness" often met with in connection with the saints of the cloister. Republican France, in its strangely irreverent intellectuality, is treading upon things sacred, with an ugly cloven foot, but the anti-religious and repulsive crackling laughter of police merriment is unworthy the traditions of a first-class nation. Strange to say, policy is often illustrated by underlying facts which unconsciously throw a vivid sidelight upon the questions of the hour. Here is a case in point. Not many days ago, the Paris correspondent of *The Times* told us that never before has the above-named city been so offensively flooded with gutter literature of the most unmentionable nature. Such unscrupulous publications and tracts were shown to be quite a stench in the nostrils of all decent, to say nothing of devout, residents and visitors in Paris. Can it be that such a splendidly conceived Republic as that of France is about to rid the nation of the usual moral discipline, and make advanced politics an excuse for unsavoury conceptions of life and character? At any rate it is not a little singular that these state persecutions of the religious orders in France are being cruelly pushed, at a time when the very streets of the city are in ill odour from the sale of indecent prints. Now, as is well known, the ideal conception of monastic



life is meant as a rebuke to irreverence and indulgent passions, and, although possibly very narrow in its view of human destiny, yet aims at cleanness and sweetness of character. Cynics and enemies of the French Republic are to be excused if they compare outward and visible signs in the matter of Parisian morality with the motives which lead to the wholesale extinction of the contemplative religious orders.

I write from an English county—Sussex—where there is a conspicuous revival of Catholic monasteries in all directions. Those who most oppose and dread Popery in its every-day forms, do not, as far as I can judge, desire to interfere with the monks living in retreats, to evolve, according to their own ideas of religion, a separated and devout spiritual experience. In fact, when these Carthusian, Capuchin, and other Sussex monks do show themselves outside the monastic walls, and betray the culture peculiar to discipline so effectually carried out, they are quite popular with what I now may jokingly call the children of this world. The smell of gunpowder, and the grin of images of the Sussex carnivals held on Friday, far more indicates a spirit of annual fun, than any sour memory of religious feuds or animus against the pious celibates in our midst.

#### A SÉANCE WITH MRS. NUGENT JAMES.

BY H. C. SHOWERS.

I was present last evening at a *séance* in which Mrs. Nugent James was the medium, and an entirely new manifestation took place, I mean new to all the company then present. After the usual phenomena at dark *séances*, such as the carrying about of musical instruments, &c., &c., had taken place, the medium was desired by "Peter" (one of the spirits present) to go to the piano and play, (the piano being at some distance from the table), when the spirits immediately began to accompany her, by ringing the bell, and shaking the tambourine to the air the medium was playing. The luminous slate\* at the same time was taken up to the ceiling, and the fire-irons were rattled furiously, hands being held all round the table. During the evening several hands of different sizes and shapes, were seen to pass the slate. After the dark *séance* the "staple" manifestations took place in the light, while the medium was bound to the chair. The company present were Captain John James, Mr. Herbert Stack, Miss Riccalton, Mr. Wheelhouse, Mrs. Showers and myself. I may add that at a former *séance* a luminous face appeared far above the heads of the company in my own house. I am not yet

a believer in Spiritualism, but I am sure there was no trickery on the part of the medium. If you will kindly give this space in your valuable paper, perhaps some one of your readers would solve the mystery for me.

Westminster Palace Hotel, London.

#### A REMARKABLE SÉANCE WITH MR. RITA.

On Tuesday, the 9th November, 1880, Captain James received a few friends at a private *séance* held at his rooms, 129, Gower Street, London. Mr. Rita kindly attended as medium. The witnesses present were Mrs. Burke, Rev. W. Newbould, General Maclean, Colonel Evans, Miss Riccalton, Mr. Wheelhouse, Mr. Wilding and Captain James.

Before commencing the *séance*, a good sized book-slate, the property of Captain James, was carefully cleaned with a sponge and plenty of water by Colonel Evans, assisted by Rev. W. Newbould, and in it was placed a small crumb of slate pencil. The slate was then closed and tied crossways and lengthways with tough twine, and gummed paper was fixed all round the edges, completely covering the interstices between the leaves. The string was sealed over in several places with a signet ring belonging to one of the visitors, so that it was impossible to open the slate without cutting the twine, breaking the seals and removing the gummed paper. After this had been done the slate was never out of Colonel Evans' and Mr. Newbould's hands; they were sitting next each other and jointly held it between them on the table. The gas was then put out, and shortly afterwards the usual manifestations of spirit-power commenced with the sound of raps, followed by spirit voices, movements of various objects and transitory materialisations on the part of the spirit "Charley."

The *séance* was about half over, when a spirit hand placed one of three photographs, which were on the table, in the hand of General Maclean, and a voice addressing him, said "tear off a corner." This request having been complied with, the photograph was taken away, but the piece torn off remained with General Maclean. A voice then informed the sitters that, if possible, the photograph would be made to pass into the closed slate, but the performance of this feat appeared to be more difficult than our spirit friends at first anticipated, for several times the company were informed that the task was almost beyond their power. However, on being urged by Captain James, and requested to do their best, a spirit hand, holding the torn photograph, passed round the circle, brushing several persons' heads with it, and so, as th

\*A slate covered with Balmain's luminous paint.—ED.



sitters were informed, gathering magnetic power for the accomplishment of the so much wished for test.

After this, a curious rumbling, accompanied with a tremulous movement of the table, commenced, and a sound was heard as of writing going on inside the slate, which was tightly held by Mr. Newbould and Colonel Evans. This sound soon ceased, and a spirit voice announced that the task had been accomplished, and that the photograph had passed into the closed slate. A light was then struck, and the seals and other fastenings of the slate having been carefully and minutely examined and found to be intact, Colonel Evans, with his pen-knife, cut the string, broke the seals and removed the gummed paper, when the photograph, with the corner torn off, was found lying inside between the leaves of the slate, and thus, *solid matter had passed through solid matter*. The corner of the photograph still in General Maclean's hand was fitted to the torn part of the photograph found in the slate, and corresponded exactly to the part whence it had been torn.

The words "Good night, Mr. Newbould" were also found written on the slate. It is deserving of notice, that after the gas had been lighted and shortly before the party broke up, one of Captain James' sea-shells showed its approval of so successful a *séance* by flying from its accustomed place on the mantel-piece across the room and then turning over several times on the floor.

J. N. MACLEAN, Major-General.

E. L. M. EVANS, Colonel.

W. W. NEWBOULD.

A. C. BURKE.

SARAH RICCALTON.

GEORGE WHEELHOUSE.

ERNEST WILDING.

#### MESMERIC EXPERIMENTS.

Mr. J. Coates is attracting large audiences in Edinburgh to his mesmeric entertainments, and fulfilling his promises in regard to special tests. He is establishing the genuineness of the performances in the public mind, as he gains one or two fresh sensitives every evening, and on Friday last a committee of four was appointed by the audience to go on to the platform, and apply tests. One of the committee, Dr. Gunn, after examining the rigidity of the body, the insertion of a pin through the hand, the application of a light to the eyes, and the state of the pulse as the operations went on, publicly confirmed the testimony of the rest of the committee as to the abnormal

condition of the sensitives and the genuineness of the entertainment. J. T. RHODES.

#### BOEHME'S VIEWS ABOUT SOUL AND SPIRIT.

BY A. J. PENNY.

I strongly sympathise with "Truthseeker's" wish, expressed recently in *The Spiritualist*, to have some clear notion as to the nature and difference of *soul* and *spirit*; the two words are by most writers used interchangeably with confusing vagueness. In the Bible, soul and spirit are distinguished, but so far as I can gather from our English translation, no light is thrown on their difference. For this I believe Jacob Bœhme to be our only authority; all interested in Spiritualism might learn much of abstract science from him, one of the most wonderful mediums on record. On this point his report is definite, and as clear, I suppose, as facts of superconscious life can be made to minds seeking knowledge on the plane of reason. Feeling how very little I comprehend of truth at this mystic's depth, I am yet eager to offer to any mind as hungry for it as my own, such distinct apprehensions of what Bœhme reveals as long years of study have enabled me to collect.

This can only be done in his own words, which I give in the best sequence I can, connecting them, when it seems helpful, with ideas deducted from them. It is groping and most imperfect work, reason is sure to contemn it, but in these dim regions of thought the efforts of the feeblest pioneer may be of service. As such I shall in this paper attempt to show what soul and what spirit is and what the agency of spirit is according to Bœhme:—for completing the bases and sketch of man's triune being, and offering any elucidation (such as he gives) of the process by which spirit clothes itself with body, another and a far more difficult *précis* would be necessary. I refer here to the invisible but only substantial body which alone constitutes true being. According to this teacher the outward body is but a transitory expedient originated after man's fall from pristine glory, a fence between the human spirit and its many unseen foes, a scaffolding by the aid of which the incorruptible body is built up.

For anyone already prepared for such teaching, the answer to the 5th of Bœhme's "*Forty Questions of the Soul*" would be an almost exhaustive answer to the question, *What is the Soul?* The book is invaluable, but besides being not easily procured, it is full of obscurity from the thought-baffling mystery of



its subject; this sentence however, is plain enough for quotation:—

"The soul originateth in the fire life, for without the fire source or fountain quality no spirit doth subsist," (*Quest. 1, par. 245*).

"The soul, together with its image, hath a substance, and yet the soul is only a magic fire, but its sustenance or preservation is from its substance." (*First Small Point, par. 3*.)

Mark that word *substance* of the soul; a future paper will I hope, in some degree, explain it.

"The soul is an essential fire, and the flash of the fire maketh in it the life; the soul resembleth a fire globe or fire eye." (*Appendix to Forty Questions, par. 16*.)

"The soul originateth out of God the Father, out of the eternal nature." (*First Apology to Balthazar T. Number 6, par. 47*.)

"The fire giveth soul, and the light's power giveth spirit." (*Treatise "On the Knowledge of all things," par. 24*.)

"We finde the spirit is generated by the flowing (working or springing) and rising up out of the essences, and that the fiercenesse so becometh the root of the spirit, and the meeknesse its life." (*Three Principles. Chap. 21, par. 14*.)

"The spirit is the precious noble image which God created to his image." . . .

"the spirit is not severed from the soul; no, as ye see that fire and shining is not severed, and yet is not one and the same: it hath a twofold source or quality, the fire fierce, wrothful, and the light meek and lovely; and in the light is the life, and in the fire is the cause of the life." (*17th Question of the Forty Questions, pars 7, 9, 10*.)

"This is now the right and true spirit that becometh generated out of the soul wherein the image of God standeth." (*Forty Questions. Quest. 27, par. 12*.)

Here I admit there is confusion of thought in Bœhme's words. In the preceding passages he used the word *spirit* in this highest sense, but that it is not to be only or generally thus used is evident from several assertions equally emphatic; for instance, this:—

"The will is the spirit, and the soul is the great life of the spirit which upholdeth or preserveth the spirit." (*Forty Questions. Quest. 1, par. 327*.)

And "The soul's will, viz, the outgoing spirit." (*Apol. 3, par. 39*.)

And again, "So now a spirit is nothing but a springing will." (*Three Principles. Chap. 8, par 20*.)

And "The word spirit is the living outgoing motion in the comprised or closed power." (*Explanation of Table of Three Principles, par. 22*.)

That the image to which the spirit moulds itself is not necessarily the image of God, is plainly declared by these words:—

"The image of the spirit of the soul sticketh in the mind, and to whatsoever the mind inclineth and giveth up itself in that is the spirit of the soul figured by the eternal fiat." (*Three Principles. Chap. 16, par. 43*.)

In this the word mind is evidently used in the sense of will-born attention.

In several other passages some confusion may arise from the use of the words soul and spirit,—for example, when it is said, "The soule is a spirit generated out of God the Father" (*Three Principles. Chap. 22, par. 14*) but a little reflection removes it: here Bœhme speaks of the *outcome* of a soul; none the less is it in its first severation from Deity, a fire globe. And putting together as well as we can all these dark sayings, I think this much becomes thinkable—that the central-fire *soul* is the basis of all human life,—that from this *spirit*, the acting conscious user of latent faculty emerges, forming by its will such an image as the magic of desire and imagination creates; "for whatsoever the essential fire of the soul desireth that becometh imagined in the soul." (*Appendix to Forty Questions, par. 29*.)

Observe that here, as elsewhere, Bœhme uses the word *imagined* in a far more active sense than we are wont to do—with him it is a powerful formative agent, and undoubtedly it is so in every one of us, only we have not yet discovered the extent of magic power that every human nature hides.

I purposely restrict my remarks to the original constituents of human nature, well persuaded that other kinds both of soul and spirit are now adjoined and subordinated for temporary purposes to the "sparkle of Deity," which alone is truly man; I avoid also any reference now to the spiritual body which completes the trinity of the perfect man, answering as it does to the effective manifestation of the one God which we designate the Holy Ghost, because this body of spiritual flesh and blood is conditional on what manner of spirit, of will, of imagining, the soul generates; and this subject would entice me to undue expansion of a summary too long already. But a few more words on the question of the soul's immortality must be permitted; we have to reconcile the fact of a man's soul being out of the "eternal



central fire," with the saying of Jesus Christ "what shall it profit a man if he gain the whole world and lose his own soul?" The only conjecture which enables me to do so is this—that the fire-soul when it has fallen short of its destiny, and not evolved the light-spirit, and consequently the heavenly substantiality of its true body,—(which consequence remains to be proved;)—must by Bœhme's showing lose consciousness of itself, for he often repeats sayings such as these: "every spirit without a body is raw or void and knoweth not itself, therefore every spirit desireth a body. (*Forty Questions*, Fourth Question, par. 1.) Now for a soul to be unconscious of individual life would be tantamount to losing itself.

If we receive this idea, the question immediately occurs, what then is the immortal life of the lost soul? And here, even with Bœhme's vast repertory of gleams from the abyss of spirit-life, I should be entirely without a guess had not T. Lake Harris, in one of his wonderful mediumistic predictions supplied one. In his *Arcana of Christianity*, chap. 5, p. 679, he says, "finally, each soul-germ of the lost from our own race, having died to itself, and become extinct, and having been reconstituted in the divine creative sphere, being born again of an incorruptible seed, shall descend to earth, and there through infancy attain to manhood, clothed upon with each and every atomic principle designed in the beginning for one who became extinct." . . . "So the harmonic number of the seed of Adam shall be filled. So disorder shall end. So the universe itself shall be purged from the plague spot of corruption; and God be all in all."

Dear sir priest, do you call this a dangerous doctrine? Nay, if you do, I reply that you make light of the warnings of Scripture. Can the torments of a disintegration of being be called a trifling result of sin? The prophet Isaiah must have understood better the doom of a lost soul, when aghast at its approaching fate, he cried out "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" The devouring fire is within us all; and so is the will-power that can transmute it into glorious and everlasting light.

The Cottage, Cullompton, Devonshire.

AFTER four years' travel round the world, in the course of which Dr. Slade has been received with honour by some of the greatest social as well as scientific powers on the Continent, that eminent medium has at last returned to New York, where, rejoined by Miss Slade and Mr. Simmons, he now resides at No. 238 West 34th Street.

#### THE MINISTER'S DAUGHTER.

In the minister's morning sermon  
He had told of the primal fall,  
And how thenceforth the wrath of God  
Rested on each and all.

And how, of his will and pleasure,  
All souls, save a chosen few,  
Were doomed to the quenchless burning  
And held in the way thereto.

Yet never by faith's unreason  
A saintier soul was tried,  
And never the harsh old lesson  
A tenderer heart belied.

And, after the painful service  
On that pleasant Sabbath day,  
He walked with his little daughter  
Through the apple-bloom of May.

Sweet in the fresh green meadows  
Sparrow and blackbird sung;  
Above him their tinted petals  
The blossoming orchards hung.

Around on the wonderful glory  
The minister looked and smiled;  
"How good is the Lord who gives us  
These gifts from his hand, my child!"

"Behold in the bloom of apples  
And the violets in the sward  
A hint of the old, lost beauty  
Of the Garden of the Lord!"

Then up spake the little maiden,  
Treading on snow and pink:  
"Oh Father! these pretty blossoms  
Are very wicked, I think."

"Had there been no Garden of Eden  
There never had been a fall,  
And if never a tree had blossomed  
God would have loved us all."

"Hush, child!" the father answered,  
"By His decree man fell;  
His ways are in clouds and darkness,  
But He doeth all things well."

"And whether by His ordaining  
To us cometh good or ill,  
Joy or pain, or light or shadow,  
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,  
"And I try to love Him too;  
But I wish He was good and gentle,  
Kind and loving as you."

The minister groaned in spirit  
As the tremulous lips of pain  
And wide, wet eyes uplifted  
Questioned his own in vain.

Bowing his head, he pondered  
The words of the little one;  
Had he erred in his life-long teaching?  
Had he wrong to his Master done?

To what grim and dreadful idol  
Had he lent the holiest name?  
Did his own heart, loving and human,  
The God of his worship shame?

And lo! from the bloom and greenness,  
From the tender skies above,  
And the face of his little daughter,  
He read a lesson of love.



No more as the cloudy terror  
 Of Sinai's mount of law,  
 But as Christ in the Syrian lilies  
 The vision of God he saw.  
 And as when, in the clefts of Horeb,  
 Of old was his presence known,  
 The dread Ineffable Glory  
 Was Infinite Goodness alone.  
 Thereafter his hearers noted  
 In his prayers a tenderer strain,  
 And never the gospel of hatred  
 Burned on his lips again.  
 And the scoffing tongue was prayerful,  
 And the blinded eyes found sight,  
 And hearts as flint aforetime,  
 Grew soft in his warmth and light.

—[John Greenleaf Whittier, in the *Atlantic Monthly*.]

## Correspondence.

### A MYSTICAL COMMUNICATION.

Sir,—In reply to M. D.'s letter in *The Spiritualist* of November 12th, 1880, though not one of "the founders of the science of Spiritualism," perhaps I may be able to throw some light on the subject of evanescent *materialisation* of disembodied spirits, by giving you the information I have received from my spirit-control respecting the nature and *modus operandi* of the life-long materialisation of spirits (such as ourselves) in physical life.

First, it will be necessary to state that spirits are finite portions of the Infinite Will which extends throughout all space, and is the primordial principle of all things. This will is a sphere consisting of an inconceivable number of other wills which are spheres also. And these again consist each of an inconceivable number of other wills which are similarly constituted. And these of others; and so on *ad infinitum*, each of us being one of the links in the endless chain, and also constituted of wills in the same way. It is the nature of wills to unite with those they come in contact with, and together go through the same motions until they have performed them as many times as is the number of wills that have united in their performance. Then they feel an inclination for a change, and separate, each one oscillating in the direction of the resultant of its previous motions as many times as is the number of wills of which it is constituted. Thus they unite together in larger numbers and go through other motions, and separate again when they have performed the same motions as many times as is their number. And thus they proceed increasing in numbers and changing their kind of motion according to the law of change, until at last their motions become centripetal, and they all (except one) impinge upon the will in the centre of the sphere they are in. The consequence is that the consciousness of the central will becomes increased in proportion to the number of contents it receives, and is at last raised to the highest degree of the stage it is in. In the meantime the central spheres of those spheres that are impinging upon it are also raised to the highest degree of the stage they are in. But since the motions of those spheres are over spaces proportional to their smaller sizes, these are gone through in a time so much less than the others that they are a stage ahead of them; and by the time the centripetal motions of the larger spheres are finished, those of their constituents are finished also, and the lesser central spheres impinge upon the larger central sphere, and thus impart to it a portion of their higher consciousness. Each of us is a central will in the human stage of consciousness. We were in the lowest degree of this stage when the lesser central wills came first in contact with us; these being in the

highest degree of the stage above the human, namely, the Spiritual. But when they had raised us one degree, they had attained the first degree of the deific, and consequently are now in the deific stage, and have been impressing us with human forms of superior structure according to the degree we have attained to. This they do by uniting together to put themselves in these organised forms, and then impressing themselves upon us, thus imparting to us a consciousness of our possessing those forms. And thus our material bodies have no existence, except in our consciousness. And hence it is reasonable to suppose that the evanescent forms of departed friends are impressed upon our consciousness in the same way.

The consciousness of the central wills is increased by the efforts they make to resist the pressure of the larger wills, by their constituent wills uniting together for the purpose.  
 G. B.

### THE FAREWELL MEETING TO MR. AND MRS. RICHMOND.

Last Saturday a number of Spiritualists assembled at Neumeyer Hall, Bloomsbury Mansions, London, in honour of Mr. and Mrs. Richmond, to bid them farewell before their departure to the United States. The proceedings consisted of a concert in two parts; a few speeches were made in the interval. Mr. Webster Glynes presided.

The Chairman said that they had met to give a few words of farewell to Mr. and Mrs. Richmond before their departure from London. That had not been the first visit of Mrs. Richmond to England; five years ago she had visited this country and instructed her hearers most excellently in the principles of Spiritualism, thereby raising a desire to hear more from her lips. She had a permanent engagement in Chicago, but their spiritual brethren there had kindly made arrangements whereby she had been enabled to visit England. He hoped that she would find time to once more come amongst us, and that the lessons she had given had taken deep root and would bring forth fruit a hundred-fold. The hearty thanks of the meeting must be sent to the Chicago Society of Spiritualists for its kindness in arranging for her to come over. They should all join hands together as Spiritualists. They should also thank the guides—the band of spirits—who controlled their gifted medium; they should study and remember their teachings; they should treasure them in their hearts and put them into practice. Spiritualism was a great gift to man. It had opened far and wide a vista through the ages; it revealed not one world only, but opened up ages upon ages throughout all eternity. It revealed not one life, and then heaven or hell, but life and life again until individuals became purified enough to enter angelic spheres; then would they be able more perfectly to praise the Great Creator and to form more true conceptions of Him. Spiritualism taught them more thoroughly their duty to man; it taught them to pity and help the weak; it taught them to be humble when they considered the nature of the Mighty Being who rules the Universe, and what poor simple creatures they were compared to Him. If they were humble they would always be happy. Several friends had thought it well to present Mrs. Richmond with a substantial proof of regard. He held a purse in his hands which he asked her to accept as a mark of their respect, and he trusted that before long she would return amongst them. (Applause.)

Mr. Richmond replied: Friends, I wish to return thanks. When the spirit guides told us that they had work to do here, I was very reluctant to leave my native land to come to England, but I have found so many appreciative minds and warm hearts, that I now feel reluctant to return. (Applause.)



Mrs. Richmond then passed into the trance state, and the controlling powers said that on behalf of their medium and her companion as well as of themselves, they wished to return thanks for the sincere expressions of opinion put forth that evening. They felt that their work had been understood and had not been performed in vain; the message they had to give had been delivered through the lips of their medium during the short time they had been in this country. Although there were lovely scenes of earth, the revelation which promised the immortal endurance of faith and love, was of higher value. Their medium and her companion would return to their native land filled with the gladness imparted that evening, and they hoped that in Spiritualism there would be a renewal of the fountains of faith.

At the close of the address an inspirational poem was given through Mrs. Richmond's lips.

Mr. William Tebb said that about twenty-two years ago he had had the privilege of hearing Mrs. Richmond for the first time. It was in New York, in the presence of a large assembly of intelligent people, including doctors of divinity, lawyers, and men of science. At the close of Mrs. Richmond's address—which startled the listeners more than her addresses do now, so full was it of noble thoughts—as well as he could remember it was Dr. Sawyer, an able preacher, who rose and put question after question, with the intention of puzzling the lecturer; Professor Mapes next tried to puzzle her on science, then lawyers tried in their turn, but marvellous replies were elicited. The New York papers were filled with reports of both questions and answers. It was no slight thing to travel one thousand miles by land and three thousand miles by water at the beginning of winter, in order to deliver the message which had been given. He had heard how full of noble ideas her Sunday addresses in this country had been; they had contained nothing dogmatic, no denunciation, but had been after the manner of the Great Teacher. While listening to the music that evening, his thoughts had passed far away to a scene of months back in the mountains of Bavaria, to the scene of the Oberammergau Passion Play, and in that marvellous representation, of all the beautiful scenes nothing excited stronger interest than the parting of Jesus from His disciples. The feeling therein represented prevailed that night at that meeting in London. He thought that he must not say more, but he felt that the fitting words of Mr. Glynes would be responded to by all present, for they felt that Mrs. Richmond's teaching had been good for them, and they would all echo Mr. Glynes's wish that she would visit them again. She would carry with her across the Atlantic their best wishes and benedictions. (Applause.)

The Chairman then read a telegram from the Nottingham Society of Spiritualists, expressing good wishes towards the departing guests.

The following was the first part of the musical portion of the musical proceedings:—

1. Overture, "Der Calif von Bagdad," *Boieldieu*; The Misses Ward. 2. Song, "The Bend of the River," *Blumenthal*; Miss Clementina Ward. 3. Song, Mr. E. Tietkens. 4. Solo (Concertina) "Rigordon" (A.D. 1683), *Arranged by H. Roe*; Mr. John C. Ward. 5. "The Guardian Angel," *Gounod*; Miss Ada Earée. 6. Song, "The Message," (*by request*) *Blumenthal*; Mr. John C. Ward. 7. Duet, Miss Ada Earée and Mr. E. Tietkens. (Encored). 8. Song, "The old Street Lamp," *Molloy*; Miss Kathleen Hunt. 9. Duet, "Tell me where is fancy bred," *Sir John Stephenson*; The Misses Ward. (Encored).

The following pieces were executed during the second part of the concert:—

10. Glee, "Sleep gentle lady," *Bishop*; The Misses Ward, Mr. E. Tietkens and Mr. John C. Ward. 11. Solo (Pianoforte) "Polonaise in A," *Chopin*; Miss Clementina Ward. 12. Song, "The old house at home," *Loder*; Mr. John C. Ward. 13. Song, Miss Kathleen Hunt. 14. Song, "Good night beloved," *Balse*; Mr. E. Tietkens. (Encored). 15. Song, "The beating of my own heart," *Macfarren*; Miss Evelyn Ward. 16. Solo (Concertina) "Serenade," *G. Regondi*; Mr. John C. Ward. 17. Song, "The Kerry Dance," *Molloy*; Miss Ada Earée. (Encored). 18. Recitation, "The Famine," *from Hiawatha*; Miss Ella Dietz. 19. Finale, "The star-spangled banner," *American*.

A vote of thanks was given to Mr. Ward and others who had contributed to the artistic portion of the proceedings, after which the meeting broke up.

Mr. and Mrs. Richmond left London for the United States last Monday, *via* Liverpool.

### THE PROSECUTION OF MEDIUMS BY SPIRITUALISTS.

We have received from Mr. John W. Mahan, counsel in Boston, Mass., for Mr. and Mrs. J. W. Fletcher, a letter bringing a variety of charges against Dr. Mack, the healing medium, which we do not print chiefly because the charges are actionable at law, and for the publication of them an *ex parte* letter from America would be no legal justification. Moreover, if the Fletchers could succeed in painting Dr. Mack as black as Lucifer, it would not alter the fundamental fact of their having had in their possession a vast amount of the property of Mrs. Hart-Davies for which they had not given equal value in return, also that she declares (and the Fletchers deny) that this property was handed over in consequence of alleged spirit messages from her departed mother. Within the last ten days we have seen much of Dr. Mack and Mrs. Hart-Davies, and heard their versions both when they were together and apart. Mrs. Hart-Davies says that she, as a stranger in a strange land, and without solicitation on his part, asked Dr. Mack to assist in getting her free from the Fletcher party and in recovering her property, and that he has unselfishly done his best both in England and America. She also says that she is now conducting her own affairs, and Dr. Mack says that his chief desire is that she and her relatives should do so, to take all further responsibility off his shoulders; he also wishes it to be understood that he has tried to do his best, and has succeeded in recovering much of the property.

If the Fletchers wish to have the case tried at law they had better come over here, to the country in which the alleged offence was committed, and do it. Dr. Mack's address is 37, Upper Baker Street, London. They will get a fair and unbiassed report of the proceedings so far as this journal is concerned, meanwhile, our sympathies are entirely with Mrs. Hart-Davies, who is a thorough lady in every respect. She now sees as clearly as anybody else, the unwisdom of having in the first instance handed over so much property to the Fletchers. But they were remarkable mediums, who in trance commonly revealed the private affairs of entire strangers to themselves, even to the extent of giving proper names, dates, and precise details, and that too, without any leading questions or remarks on the part of the sitters. The effect of this upon a new inquirer of a naturally spiritual temperament was in this instance too strong; she had not had experience enough to know that such communications often came through remarkably earthen vessels, so that messages are occasionally of a very "mixed" character.



# THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

## LIST OF ENGRAVINGS.

FRONTISPIECE:—The room at Leipsic in which most of the Experiments were conducted.

PLATE I:—Experiments with an Endless String.

PLATE II:—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

PLATE III:—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV:—Result of the Experiment.

PLATE V:—Result of the Experiment on an Enlarged Scale.

PLATE VI:—Experiments with Coins in a Secured Box.

PLATE VII:—The Representation of Test Circumstances, under which Slate-writing was obtained.

PLATE VIII:—Slate-writing Extraordinary.

PLATE IX:—Slate-writing in Five Different Languages.

PLATE X:—Details of the Experiment with an Endless band and Wooden Rings.

## PREFACES.

MR. C. C. MASSEY'S PREFACE:—Professor Zöllner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

Career after leaving England—Professor Zollner's Polemic—Items relating to the English Translation.

PROFESSOR ZÖLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes):—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

## CONTENTS.

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CHAPTER II:—Henry Slade's first visit to Leipsic—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

CHAPTER III:—Permanent Impressions obtained of Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polaroscope—Flight of Objects through the Air—A Clue to Research.

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CHAPTER V:—Production of Knots in an Endless String—Further Experiments—Experiments of the same Nature in London—A Dining Table Floating in the Air in Daylight—Manifestations in the House of a Physician—A Medium in Seclusion—The Imposition of *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

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## APPENDICES.

APPENDIX A:—The Value of Testimony in Matters Extraordinary—The Proportional Strength of Evidence—The Contradiction of Experience by Alleged Facts—Mr. Starkie's *Treatise on the Law of Evidence*—Hume's *Essay on Miracles*—The Influence of Preconception—Hume's Principle Mathematically Refuted by Mr. Babbage—The "Uniformity" of Nature—The Lord Lindsay's Experiences—Dr. Lockhart Robertson's Experiences—The Cumulative Force of Testimony—The Universal

Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

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