

# The Spiritualist,

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BY HENRY G. ATKINSON, F.G.S., AUTHOR OF “LETTERS TO MISS MARTINEAU.”

Instinct, genius, and prevision are very close cousins. They all concern the logic of the soul, and not the logic of observation and science; they also all bring us to the question of the analysis, value, sphere of action, and influence of the sense-channels, and of the practical value of the illusions, as in respect to the objective sense of light and heat, and sound, pain-feeling, taste, and smell.

A very decided instance of prevision given by Mr. Morrison, as related in Mr. Campbell's interesting article, involves, if true and rightly reported, the vision of an incident two hours before it occurred. Sir Walter Scott, like Harriet Martineau and Wordsworth, whose light within burned so clearly and brightly, had the outer senses, or some of them, defective. The question is whether the power less diffused towards the senses, does not add to the powers of intellect or of imagination, as the case may be. Lockhart, in his life of Scott, gives us this interesting account:—He says “It is a fact, which some philosophers may think worth setting down, that Scott's organisation, as to more than one of the senses, was the reverse of exquisite. He had very little of what musicians call an ear; his smell was hardly more delicate. I have seen him stare about quite unconscious of the cause, when his whole company betrayed their uneasiness at the approach of an over-kept haunch of venison; and neither by the nose nor palate could he distinguish corked wine from sound. He could never tell Madeira from sherry—nay, an Oriental friend having sent him a butt of *Sheeraz*, when he remembered the circumstance some time afterwards, and called for a bottle to have Sir John Malcolm's opinion of its quality, it turned out that his butler, mistaking the label, had already served up half the bin as *sherry*. Port he considered as physic; he never willingly swallowed more than one glass of it, and was sure to anathematize a second, if offered, by repeating John Home's epigram:—

“Bold and erect the Caledonian stood,  
Old was his mutton, and his claret good;



Let him drink port, the English statesman cried,  
He drank the poison, and his spirit died."

"In truth, he liked no wines except sparkling champagne and claret; but even as to this last he was no connoisseur; and sincerely preferred a tumbler of whisky-toddy to the most precious liquid ruby that ever flowed in the cup of a prince."

The rest is very interesting, but enough is reported for the question in hand. One would think that the sense of the measure and harmony of verse would imply "a musical ear," and it is curious that in the introduction to Kenilworth, the story of which he took from a description in verse, he remarks that the sound and ring of verse are more taking with most of us in the earlier periods of our lives. In his own case we find him discontinuing his romances in verse for his immortal novels in prose, in respect to which we must take into account the defective ear for music.

My old friend, Barry Cornwall, had very short sight, and was indifferent in respect to music; he left off writing poetry early in life, yet his poetry was "musical as is Apollo's lute."

Miss Martineau, in her *Autobiography* says: "I was always glad to see Mr. Proctor in any drawing-room I entered. It was delightful to know the 'Barry Cornwall' who won his first fame when I was living on poetry, down at Norwich, and when his exquisite metres were on my tongue or in my head day and night; but all I found in him supported and deepened the interest with which I met him." Mr. Proctor was the reverse of Scott; his choice wines were always a source of pleasure to himself and a great treat to his friends. I never knew him taste spirits, and his drinking songs are perhaps the best of their kind. Then we see how Miss Martineau had a fuller relish for verse in early life. As regards her defective senses, she had no sense of taste or smell, and could only hear by yourspeaking into her trumpet. Wordsworth also was deficient in the senses of taste and smell. I need not say that this is not intended to be an essay, but simply a record of facts suggestive.

In sleep visionary wonders occur when the senses are closed; it is the same in the mesmeric trance. Even Byron tells us how requisite it was to enclose himself within four walls to concentrate his mind, free from sense intrusions. In opium eating the influence is by dulling the senses, and "It has been an old and general belief," as Bacon states, "that the mind, when it is withdrawn and

collected into itself, and not diffused into the organs of the body, hath some extent and attitude of pre-notion, which therefore appeareth most in sleep, in ecstasies, and near death, and more rarely in waking apprehensions; [as in Scott's case], and is induced and furthered by those abstinences and observances which make the mind most to consist in itself."

Bacon suggests that if there be any force in the imaginations and affections of singular persons, it is probable the force is much more in the joint imaginations and affections of numbers, &c., and of which he relates historical instances, but which would occupy too much space here.

In our *Letters on Man*, in a letter to me, Miss Martineau says, (p. 91), "It must yield a sweet kind of amusement to Dr. Howe to read what Blackstone says on this matter. You know Dr. Howe is the benefactor of Laura Bridgman and Oliver Caswell, the girl and boy who are actually without eyes and ears—deaf, dumb and blind; and Laura, if not Oliver, nearly or quite destitute of the senses of smell and taste, while by Dr. Howe's singular wisdom and patience, they are educated into a high degree of intelligence." "A man" says Blackstone, "who is born deaf, and dumb, and blind, is looked upon by the law as in the same state with an idiot; he being supposed incapable of any understanding, as wanting all those senses which furnish human beings with ideas." Rejecting the dogma of metaphysicians, and disbelieving that ideas are the relics of sensations, Dr. Howe examined nature, and he seems certainly to have found, in the case of these two children, that as you say, "the entire perceptive power is within the brain," and that the senses are only the ordinary conditions, which may be dispensed with, if the brain organ can be reached by another avenue.

I may be allowed to say that these observations were published before Spiritualism was heard of in England. That a subtle spirit is at once the source of all power and of mind and instinct, as well as the universal medium of communication throughout, as acknowledged to be in the instance of light and heat, the necessity of carrying the idea into the brain and in respect to perception and reflection, is now becoming apparent to many minds, as it was to the minds of Bacon and Newton, the attempt of Lewes and others at ridicule, notwithstanding; and with an interpenetrating medium, it is clear that the mind may be reached without the ordinary and prac-



tically useful physical channels of sense, and that power may issue forth without the intervention of the muscles, as in the case of table moving and all the rest of it.

Boulogne-sur-Mer, France, Dec. 10th, 1880.

#### MORE OF BÖEHME'S SPIRITUALISTIC TEACHINGS.

BY A. J. PENNY.

"Now as the original and beginning life in a creature is, so is the first regeneration of the nature of the new life in the corrupted body of the world. And he that denyeth it, he hath not this the true understanding, nor any knowledge of nature." (*J. Boehme's Aurora*, chap. 25, par. 69.)

So few suppose themselves to have any knowledge of the "original and beginning of life" that here Boehme is as unlikely to be contradicted as to be understood; but, in several of his works, specially in his *Threefold Life of Man* and *Three Principles*, he so toils to make it intelligible, that if once we can grasp his facts regarding the corruptible body, we shall be greatly helped to apprehend some idea of the process by which an indestructible body is originated.

I have met with the remark—of Sir A. Helps, if I remember rightly—that some of the greatest steps in the advance of science were made by people very imperfectly informed even of the existing knowledge of their day, the limitation of their view allowing both a very clear sight of a few truths, and much boldness for further research; had they known more, the complexity of their knowledge would have checked seeming presumption. This is somewhat my case in the present attempt. If I could take in all Boehme teaches as to the origin of life, I should despair of transmitting one clear idea from his depths; and assuredly if I began to tell of his "seven forms of nature" in full, and of his "tincture," no one unused to his pages could distinguish it from utter nonsense; no sense for such a reader could it have. Yet with a rough sort of paraphrase it may be possible to put any attentive reader in possession of his point of view; this, as a context necessary to what follows, I will do as best I can.

All life, he tells us, vegetable as well as animal—yes, and mineral formation also,—consists in the ceaseless interaction of the seven forces of a nature antecedent to Time. Astringency, mobility, (bitterness he calls it also) anguish and fire, are the four first of these; and it is from the conflict of the three first, terrible in antagonism, that fire is struck up, and light—

a flash of light—from the fire. That "which is generated out of the anguish in the flash of the fire" according to him "is the true soule which is generated in man." "The harshnesse (or astringency) is then so mightily overjoyed with the light, and the light with the mother or harshnesse wherein it is generated, that there is no similitude to compare it with, for it is the birth and beginning of life." (*Three First Principles*, chap. 13, pars. 58, 59.) Elsewhere he says, "The crack of the fire killeth the fierce property" (of the hitherto raging forces) "whereby it is overcome and falleth back, from whence cometh weight in nature and the matter of everything." (*Threefold Life of Man*, chap. 3, par. 10.) I italicise the assertions to which I particularly desire to draw attention.

Precisely in the same way, Boehme tells us, is the new birth brought about. Into the fierce struggle for rest which goes on in the soul of man, so long as the first three forces of its eternal nature are unappeased, comes by sheer anguish and unrest, if self-will does not resist, that state which we call *contrition*, which may be well typified by the hidden fire elicited from a hard struck flint. But whence the *light* of that fire in the troubled soul? This is "the true light arising from the original of the *Divine will* which doth also bring itself forth in nature through the fire into the light." (*J. Boehme's 6th Epistle*, par. 30.) For "the spirit of God goeth not from without into the soule, but it openeth itself through the soule's fire and through the light's fire." (*Consideration on E. Stiefel's Threefold State of Man*, par. 122.) For the soul of man derives from eternal nature, and in those three first properties of it, before light and love are evolved, it feels it exists in what we call the wrath of God. Now if escape from this inevitable source of anguish led to its right issue, unhindered by the effect of what we call the fall of man, *i.e.* the spirit's will desiring a lower, a *material*, kind of satisfaction, the true heavenly body would have its initial outcome thus. It is far otherwise now.

But leaving that subject for awhile, let us try to follow Boehme as to the method by which the "spirit of the soul" attains any corporeity, be it that which is perishable—the successive flux of atoms organised for temporary purposes, which comes to naught with the life which we see to end here—or that spiritual body, called by some an astral body, to which no doubt our visible flesh and blood are but a coarse protective husk, and which probably lasts



much longer—still ending in Time—on that imperishable structure which he describes as “conformable to eternity, and yet it is very true flesh and blood, that our heavenly hands so feel and take hold of, a visible body,” \* \* \* “A power body, but truly and really in flesh and blood.” (*Treatise on the Incarnation*, chap. 6, of part 2, par. 76.)

“The soul, itself is a spirit, and hath need of a body.” (*Threefold Life*, chap. 13, par. 22.)

If it needs it, and the soul is truly the will in its primal measureless hunger—it will surely gain it of some sort. “It is desirous of substance, of the substantiality of its forme: the desire maketh substance, and bringeth that substance into its imagination, and that is the magick fire’s, viz.—the spirit’s—corporeity, whence the spirit is called a creature: also that substantiality is the spirit’s food whereof the fire liveth or burneth.” (*Bœhme’s First Apology*, part 2, par. 186).

Here then we have the first factors of substance—will and desire. “Where a desire is, there is also substance; the desire maketh itself substance.” (*Treatise on the Four Complexions*, chap. 1, par. 21).

“In whatsoever substance or will the soul’s fire liveth or burneth, according to that is also the fiat in the will-spirit; and it imageth or formeth an image.” (*Apology 1*, part 2, pars. 265, 266).

Again, “a will is no substance, but the willing’s imagination maketh substance.” (*Incarnation*, part 2, chap. 2, par. 23).

Here we find imagination to be another, so far as I can gather Bœhme’s meaning, desire; and will attracts substance, and imagination moulds it.

There are well-known facts of physiology which prove the creative force of imagination; but being beyond the analysis of reason, they have more often been noticed as singular accidents, than as any indication of a law. According to Bœhme, every angelic or human being was an idea in the Divine mind before it had separate existence, and man—made in the likeness of God—in a similar way produces his creations of will by imagination, literally by magic, as we say of procedures that utterly baffle our insight. In his writings, *imagination* means the very opposite of what we call *fancy*: it means the power that makes, and not the weakness that dreams and mistakes wishes for realities; this last he sometimes identifies with self will, speaking of the “Kingdom of Phantasy” as contrary to the world of light.

I said that the first nature of the soul, or process of coming to fuller life is changed. Every human body proves it. “We are fallen home” as he says, “to the earthly life, *merely in imagination*,” in the first instance; but ultimately to all the grossness and misery of our present estate. This is the outcome of the awful magic of Adam’s soul; and by Adam I understand not only the progenitor of the human race, but every member of it individually, under that collective name, at some epoch prior to this mortal life.

“And now seeing that it is so, that it hath with Adam put upon itself the earthly image, it must therefore bear the same.” (*J. Bœhme’s Fifth Epistle*, par. 26). Yes, but in bearing it we have advantage. It is just from its manifold disquietudes, distractions and torments that we find the most favourable conditions for the new birth, “For the painful working of the creature in this lifetime is the opening and begetting of divine power, by which that power is made *moveable* and *operative*.” (*J. Bœhme’s Supersensual Life*, par. 49).

Any one poking a slow burning fire sees a vivid type of what the hard blows of fate can do for our torpid spirituality: they may shatter our personal surroundings, but then—maybe for the first time—we know the might of that indestructible life which is latent within us; and then the glorious liberty of the sons of God is perceived, breaking forth like light, from the bondage of self, with joy and love universal. For from the anguish proceeds fire, and from fire, light. Not necessarily, however, the true light, or all consequent corporeity would be heavenly substantiality. There is a false light; there is “an imagination which nature modelleth to itself in the abyss into our own self desire, and desireth in own self might, without the will of God to introduce itself into a dominion of its own self willing,” (*Brief Intimation*, par. 23), such is also “an efflux from the fire: as the smoak and the fire are two substances, and yet come out of one only ground; thus it is but a substance of fierce wrath.” (*Theosophic Question*, 13 par.)

Now compared to the “power-body” which takes its rise in the new birth, all others are as dark, as transient and unstable, as smoke compared to light.

In a concluding paper, I shall endeavour to draw some ideas from Bœhme as to this new birth which is, to say the least, as much a reality, and no more a matter of mere emotion and sentiment, than the birth of a body that



must decay. I entreat the reader to have patience with all my quotations, as only thus can Böhme's drift be made evident. Let any who *can*, refer to chap. 2 of his tract on "*Divine Vision*," and his "*Brief Intimation concerning Knowledge*," priceless in value for those who seek for light on this plane of thought.

The Cottage, Collumpton, Devonshire.

#### PROFESSOR ZÖLLNER'S EXPERIMENTS.

From "*The Truthseeker*."

The two remarkable works, "*Transcendental Physics*" and "*Psychic Facts*,"\* deserve the gravest possible attention. The first, by Professor Zöllner, gives elaborate reports of over thirty meetings for experiments with Mr. Slade, the "psychic" or medium. The experiments were conducted in a deliberate and thoroughly scientific manner, with results that sometimes astounded Mr. Slade himself. They were witnessed by many men of eminence in the scientific world, such as Professor Weber, the physicist, and Professors Fechner and Scheibner, of the University of Leipsic. Every conceivable test was devised and tried, Mr. Slade himself assisting in every possible way, to shut out the barest possibility of deception or illusion or doubt. The results it would be useless to merely tabulate: they ought to be read in connection with the careful description of conditions here given. Suffice it to say that the experimenters were abundantly convinced that in and from "space of four dimensions" phenomena of a most abnormal character occurred. The evidence for the facts is overwhelming: the explanation is very, very difficult to give or to understand. The book is enriched with a number of exceedingly interesting diagrams, and, in addition to the descriptions of Professor Zöllner's experiments, contains a valuable translator's preface, a fine dedication of the book to Mr. William Crookes, with some interesting appendices.

The second work, "*Psychic Facts*," contains a collection of valuable papers by Dr. Hare, William Crookes, Mr. C. F. Varley, Serjeant Cox, Professor Zöllner, Capt. Burton, A. R. Wallace, Lord Lindsay, Dr. Butler of Epes Sargent, Dr. Crowell, Judge Edmonds, and Col. Sir Wm. Topham; with extracts from a Report on Spiritualism by the Dialectical Society.

\* "*Transcendental Physics*: an Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy in the University of Leipsic, &c. Translated from the German, with a Preface and Appendices, by Chas. Carleton Massey, of Lincoln's Inn, Barrister-at-Law." "*Psychic Facts*: a selection from the writings of various authors on psychical phenomena. Edited by W. H. Harrison. London: W. H. Harrison, 33, Museum Street."

From "*The British Mail*."

It will be recollected that a few years ago a Spiritualist medium named Slade was prosecuted at Bow Street, under the Vagrancy Act, on a charge of using "subtle crafts and devices by palmistry or otherwise," to impose upon Professor Ray Lankester and others. He was found guilty, and sentenced to three months' imprisonment with hard labour; but he appealed against the conviction, and on technical grounds, the proceedings having been erroneously taken under the Vagrant Act, the appeal was given in Slade's favour. Proceedings were about to be recommenced against him on an amended charge, but he did not wait the result. Some time afterwards he addressed a letter to Professor Lankester, offering to return and subject himself to fresh tests, but no notice was taken of the offer. Slade truly assigned as his reason for leaving England abruptly that he was under engagement to appear in St. Petersburg. The allegation made against him in London was that he had held a slate on which a scrap of pencil was laid close up to the underside of a table, and pretended that while in that position the spirits had written upon it. Professor Lankester exposed the trick by snatching the slate out of Slade's hands while he was in the act of putting it under the table, when it was found that the slate was already written upon. In spite of this exposure Slade was wonderfully well received in Russia and Germany, and, if the book before us is to be regarded as reliable, his success was amazing. The honesty of the German author, who is Professor of Physical Astronomy at the University of Leipsic, is unimpeachable, and some of the manifestations are vouched for by other scientific men of high standing. It is declared that at St. Petersburg the slate was written on while in the hands of the Grand Duke Constantine, without Slade touching it. The manifestations at Berlin and Leipsic were still more wonderful, the feats performed belonging to the class of impossibilities. Thus a number of knots were tied on a single string, both ends of which were sealed together on a card, and kept in view on a table in broad daylight. Wooden rings, turned in one piece, were transferred from a sealed string on which they were strung, to the pillar leg of a round table, which they encircled without their continuity being broken—a transference which could not be effected unless the round table had been taken to pieces and reconstructed. All this was done in daylight. The only circumstance which



renders the testimony doubtful is the fact that Professor Zöllner is the author of an extraordinary theory that space has a fourth dimension—a theory which we confess our inability to comprehend—but which he says renders the passage of matter through matter possible without breach of its continuity. It may be suspected that he was in the mood to be fooled, and that Slade was clever enough to gratify him. Be that as it may, the book is a wonderful one, and will well repay perusal.

#### A MEETING IN HONOUR OF MISS BURKE.

We have been requested to announce that some friends of Miss C. A. Burke purpose "giving a concert on the 10th of January, 1881, to commemorate her departure from the British National Association of Spiritualists, and in recognition of her services to Spiritualism. No doubt the public, who have appreciated her work, will be glad to hear that this step has been taken." Further particulars will be published hereafter.

#### AN EXPLOSION IN A MINE FORETOLD.

*From our own Correspondent.*

WINDSOR, NOVA SCOTIA, NOV. 15TH, 1880.

On the 12th inst., there was a fearful explosion in one of the Albion coal mines, New Glasgow, Pictou County. About fifty lives were lost, and the mine is now on fire. It will be perceived that a Mrs. Coos, of New Glasgow, foretold the disaster weeks before it happened. The following extract from the *Halifax Daily Chronicle* of to-day, gives the circumstances:—

STELLARTON, NOV. 14.

A remarkable story, which comes from a reliable source, has been given your reporter, and, as its veracity is vouched for, it must cause a doubt even to the most credulous disbeliever in second-sight. It seems this last, as well as all other disasters, was predicted by an old soothsayer in New Glasgow, named Mrs. Coos, or Cross. On September 15th a flooded pit was broken into from the Foord pit, and considerable damage was done, but no lives lost. At this time the fortune-teller referred to was visited by some of the superstitious miners. The old crone predicted that there would shortly be another accident by water, with loss of life, and further on, said she, on *November 12th*, there would be a mighty blast in the mine, and the consequences would be fearful, for the Foord pit was doomed. This prediction occasioned much talk in the mining community, and after the fulfilment of the first part of the prophecy the excitement in-

creased. It will be remembered that the water broke in for the second time on October 12th, and six lives were lost. Some of the men again sought the soothsayer, who, with impressive earnestness, repeated what she had formerly said, evidently believing it herself. The men were so much impressed by what many of them now believed to be a solemn warning, that some objected to going into the pit again, and about twenty left the mines. The supposed foolish credulity of the latter was made the subject of comment from the pulpit, and the old woman denounced as a humbug.

One young man named Roberts, perhaps with a presentiment of impending doom, visited her a few days before the explosion. She told him he would be saved if he heeded her warning and stopped out of the mine on November 12th. On Friday morning as he left the house he remarked to his mother, "This is the day Mrs. Coos said the pit was to blast." His mother rebuked him for listening to idle words and he went out—to count within the hour one among the many victims of the crone's only too accurate forecast of the fate which has of late overtaken the Foord pit.

#### WILLIAM BLAKE ON SWEDENBORG.

BY ERNEST WILDING.

To the world at large William Blake, the artist, was merely a madman. He wrote poems resonant with perfect music, but all too deep for those who run to read; and prose too vigorous and manly to escape giving offence to common-place prejudices; moreover, his engravings and sketches were strong, weird, and wild, often grotesque, extravagant, visionary, ironical, ever full of divine beauty.

His life is a great study—simple, gentle, noble, much enduring, fearless, stainless, laborious, charitable, sympathetic, courteous.

His labours were given to religion and art; his doctrines were deep and wide as shoreless seas; to him all things perfectly natural were perfectly pure. He might have said with the greatest thinker, teacher and poet America has ever known—Walter Whitman—"I will make the poems of my body and of mortality; for I think I shall then supply myself with the poems of my soul and of immortality, upholding the dignity of man's body with its divine functions." He was devout to his beliefs, and adopted the principles of the early Gnostics. He had little respect for artificial sophistries: to him the world's ways were false and astray; he practised the religion of good works, was a philosopher, a worshipper in the great school



of nature, a lover of social and political liberty, and a good hater of despots (George the Third King, by the grace of God).

Swinburne says "he was a man perfect in his way, and beautifully unfit for walking in the way of any other man," which I hold to mean he was intensely unhappy and was regarded as a poor specimen of humanity by the general public.

His faith in the supernatural world was supreme, and commenced at about the age of nine years. It is worthy of remark that at the age of ten he gave utterance to a prophecy. He was taken to an engraver named Ryland, for the purpose of being apprenticed, but to this he strongly objected. "The man's face looks as if he will live to be hanged," said the boy. Some years afterwards Ryland met that fate.

Finally Blake was too honest and earnest in any labours he undertook to secure appreciation, or scarcely dry bread in life, or a permanent grave in death.

This is but a most crude rude sketch of his singular life, full of much that was beautiful though seemingly wild and erratic, because not understood: however, it may serve to show he was just the man to reflect Swedenborg's ideas in many ways. It is not too much to say Emanuel Swedenborg has exercised an influence over many minds such as that which Socrates once held over the youth of Greece. No doubt Blake's dreams, poems, and sketches are largely imbued with visionary symptoms.\*

Influenced by a study of Swedenborg, the other day in the British Museum Library I came across a rare and precious volume of *The Wisdom of Angels*, by Swedenborg, which time had faded and the moths in part consumed. In the preface the translator declares—in the quaint ponderous style then in vogue—it to be a work "which will introduce the reader to inexhaustible treasures of true religion and true philosophy." This work is in many places carefully annotated by William Blake. As the preface promised so much, and Blake's comments cannot fail to be interesting, I made the few extracts which follow.

In all cases the annotations are in italics.

"That the natural mind is capable of being elevated to the light of Heaven, in which the angels (i.e. spirits) are, and of perceiving naturally what the angels do spiritually, consequently not so fully; but still the natural

mind of man cannot be elevated into angelic light itself.

"That man by the means of his natural mind elevated to the light of Heaven, can think with angels, yea, speak with them, but then the thought and speech of angels flow into the natural thought and speech of man, and not *vice versa*, wherefore the angels speak with man in natural language, which is the man's mother tongue.

"That this is effected by spiritual influx, into the natural principle, and not by any natural influx into the spiritual principle.

"That human wisdom, which is natural so long as man lives in the world, can by no means be exalted into angelic wisdom, but only into a certain image thereof: the reason is, because the elevation of the human mind is effected by continuity, as from shade to light, or from dense to more pure. But still, man, in whom spiritual degree is open, comes into that wisdom when he dies, and may also come into it by laying asleep the sensations of the body, (*this is while in the body*), and by influx from above at the same time into the spirituals of his mind.

"*This is to be understood as unusual in our time but common in ancient.*

"The natural mind of man consists of spiritual substances, and at the same time of natural substances; from its spiritual substances thought is produced, but not from its natural substances; the latter substances recede when a man dies, but not the spiritual substances: Wherefore, that same mind after death, when a man becomes a spirit or an angel, remains in a similar form to that in which it was in the world.

"*Many previously understood him, as if man while in the body was only conversant with natural substances, because themselves are mercenary and worldly and have no idea of any but worldly gain.*

"The natural substances of that mind, which, as hath been said, recede by death, constitute the cutaneous covering of the spiritual body, in which spirits and angels are. By means of such covering, which is taken from the natural world, the spiritual bodies subsist, for the natural is the ultimate continent. Hence it is that there is no spirit or angel, who was not born a man. These arcana of angelic wisdom are here adduced, that the nature of the natural mind in man may be known.

\* Read *The Marriage of Heaven and Hell*, his greatest book, full of strange sweet music, and fantastic thoughts, and see his wondrous engravings of the book of Job.—E. W.

"It may appear that man from a merely



natural idea cannot comprehend that the Divine is everywhere and yet not in space: and yet the angels and spirits clearly comprehend this; consequently that man also may, if so be he will admit something of spiritual light into his thoughts; the reason why man may comprehend it is, because his body doth not think, but his spirit, therefore not his natural but his spiritual (part).

*"Observe the distinction here between natural and spiritual as seen by man. Man may comprehend, but not the natural or carnal man."*

"No one knoweth what is the life of man, unless he knoweth what is love: if this be not known, one person may believe that the life of man is only to feel and to act, another that it is to think, when nevertheless thought is the first effect of life, and sensation and action the second effect of life.

*"This was known to me and thousands."*

"God is very man. In all the heavens there is no other idea of God than that of a man. The reason is because heaven in the whole, and in part, is in form as a man, and the divine which is with the angels, constitutes heaven, and thought proceedeth according to the form of heaven: wherefore it is impossible for the angels to think of God otherwise; hence it is that all they in the world, who are in conjunction with heaven think in like manner of God, when they think inwardly in themselves, or in their spirit. By reason that God is a man, all angels and all spirits are men in perfect form.

*"Man can have no idea of anything greater than man, as a cup cannot contain more than its capaciousness. But God is a man, not because he is so perceived by man, but because he is the Creator of man."*

"What person of sound reason doth not perceive that the divine is not divisible; also that a plurality of infinities, uncreates, omnipotents, and Gods is not possible!"

*"Answer: Essence is not identity: but from essence proceeds identity, and from one essence may proceed many identities, as from one affection may proceed many thoughts. Surely this is an oversight. That there is but one omnipotent, uncreate, and God, I agree with, but that there is but one infinite I do not, for if all but God is not infinite they shall come to an end which God forbid. If the infinite was the same as the identity, there could be but one identity, which is false. Heaven would upon this plan be but a*

*clock; but one and the same essence is therefore essence, not identity."*

"He who knows how to elevate his mind above the ideas of thought which are derived from space and time, such a man passes from darkness to light, and becomes wise in things spiritual and divine, and at length sees those things which are in them and from them; and then, by virtue of that light, he shakes off the darkness of natural light and removes its fallacies from the centre to the circumference.

*"When the fallacies of darkness are in the circumference they cast a bound about the infinite."*

"A man may be elevated to the angelic wisdom, and profess it while he live in the world, but, nevertheless, he does not come into it till after death, if he becomes an angel, and then he speaks things ineffable and incomprehensible to the natural man.

*"Not to a man, but to the natural man."*

#### ORGANISING EFFORTS IN SPIRITUALISM DURING A QUARTER OF A CENTURY.\*

The first organisation among Spiritualists in this country which I ever heard of, originated at Nottingham about the year 1856 or 1857. A body of Spiritualists in that town united with others in various parts of the Kingdom, and entitled themselves "The Great Organisation;" this was under the leadership of Mr. G. H. Brown. Several books and thousands of leaflets, as well as printed lectures, were distributed, so that much early seed, imperfect as it may have been, was sown by them. One important lecture then freely circulated was upon "The Authenticity and Corruptions of the Scriptures,"—a subject at that time of day but little understood or thought about by the million. A weekly paper entitled *The Spiritual Free Press* was also published by the organisers, which, with various discussions that from time to time appeared in the newspapers, had a tendency to cause many people to investigate. In the course of a very few years, through faults of the leader this organisation fell to the ground. About this time *The Spiritual Telegraph* was published at Keighley in Yorkshire, also the *Spiritual Magazine* in London. This latter was a very respectable periodical, but for the want of support it recently, and the *Telegraph* long ago, became defunct. Another paper then appeared in London, owing to the exertions of Mr. G. Cooper, and edited by the late Mr. Powell, but it was short lived. Then appeared

\* We have abridged this communication.—Ed.



*Daybreak*, a monthly religious sheet, under the respectable editorship of the Rev. J. Page Hopps, but he very soon transferred it to its present proprietor, who, after the appearance of *The Spiritualist* in 1869, added to its title the word *Medium*, and changed it into a newspaper. Although at this time readers of spiritualistic works had become more numerous, yet I think the paper barely paid its way. The "British National Association of Spiritualists" was established in 1873. We have now *Spiritual Notes* and *The Herald of Progress* in the field. Thus far have we proceeded with Spiritualism and organisation. As for another organisation at present, as was suggested at the late Conference, I cannot see what it would achieve. Instead thereof I would suggest the advisability of using double energy in encouraging home circles, so that every house may become a church, and a member of the same become priest. Also local associations should be encouraged, which would stimulate each other in the great and good work, and develop mediums and public speakers. Lastly, district committees should be formed to send out public speakers, so as to bring Spiritualism more prominently before the public. Beyond these, I think Spiritualism is not ripe for further organisation.

RESURRECTUS.

#### MISS BURKE'S SECRETARYSHIP.

At a Council meeting last Tuesday night, on the motion of Mr. Stainton-Moses, seconded by Miss Houghton, for the adoption of the report of the General Purposes Committee, the notice to quit to Miss Burke was confirmed, and Mr. Blyton appointed in her place; his hours of duty to be from six to nine in the evening, for which he is given the spare rooms of the Association rent free, coals and gas. He has to clean the windows. A boy to be employed by the Association from two to six o'clock.

Some talk took place about the General Purposes Committee having given Miss Burke notice without authority, so the following paragraph, which had not been entered in the regular way, was added to the minutes of the last meeting immediately before they were signed:—

"The General Purposes Committee were empowered to make arrangements for the future secretaryship and occupation of the vacant rooms subject to confirmation of the Council."

No such resolution as the above had been passed at the previous meeting, and a month's

notice to quit, subject to possible withdrawal of it a fortnight later, by one only of the contracting parties, was obviously illegal.

No attempt was made to offer Miss Burke the same terms as those entered into with Mr. Blyton.

The members of the Council who have chiefly tried to check the Council in its peculiar treatment of Miss Burke, are Dr. Wyld, Mr. Frank Podmore, and Mr. Cornelius Pearson.

Mr. J. W. Fletcher (member of the Council) and Mrs. Susan Willis Fletcher sent in their resignation as members of the Association; so also did Major Carpenter, Mrs. Cook, and Mr. Lister. Madame de Steiger resigned her seat on the Council. Three new members were elected.

A vote of thanks to Miss Burke for past services was awarded.

The members present at this meeting were Mr. A. Calder, Mr. E. D. Rogers, Mr. Stainton-Moses, Miss Houghton, Mr. E. T. Bennett, Mr. Theobald, Mr. and Miss Withall, Mrs. Desmond FitzGerald, General Maclean, Col. Evans, Mr. Christian Reimers, Mr. F. Podmore, Mr. W. H. Coffin, Mrs. FitzGerald, Mr. Pearson, Mr. Miall, Mr. Pearce, and Mr. Tietkins.

### Police News.

#### THE PROSECUTION OF AN AMERICAN MEDIUM BY A SPIRITUALIST.

Last Friday morning, at Bow-street Police-court, Susan Willis Fletcher, aged 32, described as residing at 22, Gordon-street, Gordon-square, who was brought up in custody the week before, charged with being concerned with her husband, John Wm. Fletcher, in unlawfully obtaining, in the month of September, 1879, three strings of Oriental pearls and other jewellery by means of false pretences, with intent to defraud Juliet Anne Theodora Heurtley Hart-Davies, surrendered to her bail for further examination, before Mr. Flowers, the sitting magistrate.

Since the first hearing of the case, the whole of the circumstances have been placed before the Treasury authorities, and Mr. Blanchard Wontner now appeared on behalf of the Public Prosecutor. The Prisoner was defended by Mr. E. D. Lewis.

Considerable interest was shown in the case, and the Court was completely filled. The Prisoner, who was elegantly dressed, was accompanied into Court by two or three ladies, all of them carrying huge bouquets.

Mr. Blanchard Wontner said, since the case was before the Court last week representation had been made to the Public Prosecutor in reference to the case, and the Public Prosecutor, having gone through the information, had taken up the matter, it being of sufficient public importance for him to do so. That being so he (Mr. Wontner) appeared, as usual in such cases, as the agent of the Public Prosecutor, and in that capacity he had the honour of appearing on the present occasion. He had only been instructed on the previous day, and he had not yet had an opportunity of going



into the facts of the case. He thought, therefore, it would be best for himself and also in the interests of the Prisoner, that he should at once ask for a remand, in order that he might fully go into the facts before he proceeded any further with the case.

Mr. Abrahams, who prosecuted in the first instance, said this course had his entire approval. The case was one of such magnitude that he felt it should be taken up by the Public Prosecutor. Personally he should be most happy to afford those who represented the Public Prosecutor any assistance in his power, on behalf of the Prosecutrix.

Mr. Wontner.—I am much obliged to Mr. Abrahams for his promise.

Mr. Lewis, on behalf of the Defendant, stated that he, as the Court was aware, appeared on the present occasion for the first time in the case. His client had only one desire in reference to the matter, and that was that it should be fully and perfectly investigated. When his friend on the other side said he was not sufficiently instructed to proceed with the case on the present occasion, he could not possibly object to an adjournment.

Mr. Flowers said it was unfortunate, as they had prepared to go on all the afternoon with the case.

Mr. Humphreys, who appeared privately to watch the case, intimated that Mr. Flowers could take a walk in Covent-garden.

Mr. Flowers.—I think I should hardly find room there.

Mr. Wontner asked that there should be a tolerably long adjournment, as the Prisoner was out on bail. He suggested that day week.

Mr. Lewis said he, too, was in favour of a long adjournment, as the more his friend went into the case the better he would see his position. He also remarked that a very long statement had been made in open court by his friend Mr. Abrahams, and he was anxious to get as soon as possible to the cross-examination of the Prosecutrix, with a view to the vindication of his client.

After a short consultation, the Magistrate remanded the Defendant until Tuesday, December 21st, at twelve o'clock, and accepted the same bail as before.

## Correspondence.

### REVELATION.

Sir,—Understanding by revelation "Spiritual communication," allow me to refer your correspondent "M. D." to such a revelation as he speaks of in his letter given in your paper of the 10th inst. He will find it in vol. i. of *Les Quatre Evangiles*, J. B. Roustaing, No. 56, p. 171 *et seq.* I may here also mention, apropos to the article by "An Old Spiritualist" in the same issue, that the key-note of the whole work, as indeed, I think, of French Spiritism in general, is "Universal Toleration." Of course, like all other communications, the contents of the work given through "Roustaing" must be judged by each individual according to his light.

The work in question was obtained by me through a local bookseller at 3s. 1d. cash per volume. There are three volumes, and it is published in Paris, at the Librairie Centrale, 24, Boulevard des Italiens, date 1866.

H. M.

Bath, Dec. 12th, 1880.

### MATERIALISATION.

Sir,—I feel flattered by M. D. considering my reply to his letter requesting information on the subject of "Materialisation" "a very instructive communication,"

although I see that I have quite failed in making myself understood by him, which perhaps may be accounted for by the term "mystical," which you applied to my "communication" mystifying him as to the sense of it.

But, I assure you it was furthest from my intention to be at all mystical or obscure, or even "symbolical," but to speak of spirits and intelligent beings as what they really are. For I consider all intelligences, of whatever grades they are, to be *wills*, and in the form of spheres; that *will* is their *essence*, their grade depending upon the amount of intelligence and state of consciousness that they have arrived at; which also is dependent upon the amount of *experiences* they have gone through. And so far from supposing a spirit (which I conceive to be a will in a particular stage of consciousness) to be "an inchoate cellular being, without personality and with an unstable or fluctuating and ultimately evanescent individuality," I consider that the individuality of spirits, (as well as that of all other intelligences) or their self-consciousness, is ever *increasing*, inasmuch as their *experiences* are ever increasing; that this consciousness is not in the least dependent on matter. For I have been led to the conclusion that matter has no real existence, and that material objects only exist in the consciousness of the spirit, arising from the impressions which are continually being made upon it by the deific intelligences which are engaged in its development by putting themselves into the shapes of these objects and then impressing themselves upon the spirit. They are but pictorial representations of the different forms these intelligences have put themselves in. This they can readily do as they are spheres of an inconceivably smaller size than ourselves. And it is obvious how many more ideas we must thus possess than if left entirely to the impressions made upon us by the centripetal motions of the constituent spheres of the sphere of which each one of us is a centre. And as our consciousness is proportioned to the number of our ideas, it is manifest how much more rapidly we must progress under the development of the deific intelligences than we should do without them.

At the change called "death" we are subjected by them to a different kind of impressions, by which we have a consciousness of the spiritual world and its inhabitants; material objects which we once thought so solid and impenetrable becoming mystic and only symbolical of the spiritual which are then real to us, but still have no more reality than material things. I do not expect any of your readers to receive all this as gospel, merely on my word. Neither would it be conducive to their spiritual development. I have gone through a long course of instruction by the deific intelligences who are engaged in my development before I could receive it myself.

When, in my first letter, I spoke of the materialisation of departed spirits as being "evanescent," I meant that it was so in comparison with that of our physical bodies, the object of the materialisations of departed spirits being merely to assure those left behind of their continued existence.

I do not believe that "the infinite will has to assume the form of a sphere through which to carry on further actions." For I consider that the infinite will is a sphere, one of infinite extent, the wills of which it is constituted being spheres also. I cannot conceive of anything existing without form of some kind. And their *spherical* form, I have been shown is a necessary consequence of wills acting according to their nature. For *action*, as expressed in motion, is the nature of will. And the spherical form which all wills ultimately take is the necessary consequence of the laws



of motion, and of change of inclination that all wills are subject to. I am glad to see from your opening article in your last number that you are favourable to the theory I advocate, though perhaps you will call in question its *modus operandi*.

Budleigh Salterton, November 30th, 1880.

### NEWSPAPERS IN THE PAY OF ORGANISED BODIES.

A primary duty of respectable organised bodies should be to put down all attempts to corrupt the Press.

Some time ago we received and rejected the following money offer to print reports of the meetings of a public body, but without the word "advertisement" at the top, or anything to show the public that they were reading subsidised literature:

"British National Association of Spiritualists,

"38, Great Russell-street, Bloomsbury, W.C.

"April 23rd, 1879.

"DEAR SIR,—The General Purposes Committee of the British National Association of Spiritualists have under consideration the advertising arrangements of the Association, and also the best means of furnishing members with an authoritative report of the proceedings of the Council.

"With respect to these points I am instructed to inquire whether you are prepared to entertain the following propositions, receiving in return an inclusive sum of £9 a quarter, commencing with the first week in July:—

"1. To insert all the usual advertisements of the Association monthly, instead of weekly, as heretofore.

"2. To insert in the same No. of *The Spiritualist* an authorised report of the proceedings of the Council signed by the President, such report not to exceed a column in length.

"3. To furnish the Association with 250 free copies of *The Spiritualist*, containing such advertisement and report, for distribution.

"Your early answer will oblige, as the Committee will meet on Monday 28th.

C. A. BURKE, Secretary.

"W. H. Harrison, Esq."

To the foregoing letter the following reply was sent:—

"38, Great Russell-street,

"April 28th, 1879.

"To the General Purposes Committee.

"GENTLEMEN,—Your proposition for advertising is so framed, that it would be of special value to any monthly paper which has no circulation.

There being little profit on circulation, your offer to take 250 copies for monthly distribution, is of no special benefit to *The Spiritualist*, which already has a large circulation; but it so reduces the payment for advertising, as to leave but about ten shillings a column for that purpose. Thus the offer would be adapted only to the requirements of any monthly journal which might desire to be remunerated for being advertised and circulated at the expense of your members.

"I therefore propose to accept your offer if the following modifications are made:—

"1. That instead of 250 *Spiritualists* per month, I shall supply you with 250 copies of your advertisements and official Council report, monthly, one week after they have been printed in *The Spiritualist*.

"2. That the Council report shall never exceed one column in length; that it shall also have the word '[Advertisement]' printed at the top in small type, in brackets.

"(Nothing is ever inserted in the literary part of *The Spiritualist* on payment, and when the public are reading advertisements they ought to know it).

"3. That no cross-headings, or sub-headings, or unusual displays of type shall be put in the report, and the only cross-heading shall be the title—'Council Meeting of the National Association of Spiritualists.'

"I cannot publish your present advertisements on the present terms after this quarter. I have been charging you about £100 a year less than a cheap contract price, because I wanted to help organisation.

"W. H. HARRISON."

The offer thus rejected by us was accepted by *Spiritual Notes*, a journal controlled by Mr. E. D. Rogers, who is a Vice-President of the National Association of Spiritualists, and Mr. Blyton. Under this contract the Council Report was printed, which Mr. E. D. Rogers, in the recent case of *Lowe v. Fitz Gerald* at Westminster, made oath was not paid for.

Another very well-known Vice President, is reported in *Spiritual Notes* to have said at last month's Council meeting that, "he did not think *Spiritual Notes* was unduly paid; indeed, the same terms had been offered to another paper and rejected as unworthy of consideration."

Is this a strictly accurate description of the above official and published correspondence? The offer was refused on moral and not on money grounds, it being one disgraceful to any proposer and to any recipient. We said of it in *The Spiritualist* of May 3rd, 1879:—"They scarcely want a corrupt journal in Spiritualism, which would insert a report on payment as if it had been put in by the free-will of the editor, so cannot object to the word 'advertisement' at the top."

PEACE IN SPIRITUALISM:—Those who wish for peace in Spiritualism, who wish to raise a voice against dissension, should cluster round the meeting in honour of Miss Burke, whose enemies are utterly unable to produce one solitary word or fact against her, and have been compelled to pass a vote of thanks to her while turning her adrift upon the cold world.

THE LORD LINDSAY:—The death is announced of the Earl of Crawford and Balcarres. His lordship, who had been in delicate health for some time, was staying at Florence at the time of his decease, which occurred on Monday night. He is succeeded in the peerage by Lord Lindsay, his eldest son, who is at present in Germany. A vacancy is thus caused in the representation of Wigan.

THE SHIN-TOO RELIGION:—The funeral of the late M. Sameshima, the Japanese Ambassador in Paris, takes place to-morrow morning, from his residence in the Avenue Marceaux. The "lettre de faire part" is, I may add, sent by M. Mori Sameshima, his brother, and the secretaries and attachés of the legation, no mention being made, according to Oriental etiquette, of his widow, Madame Sameshima. The interment will be only a temporary affair, as full directions are still awaited from Japan, but the ceremony will nevertheless be held according to the rites of the Shin-Too religion, which is professed by about half the Japanese, the other half being Buddhists. Shin-Tooism recognises a supreme being called "Tien," the sun, and admits the existence of a number of spirits and demigods. Its priests abstain from all animal food. The Emperor and his family are Shin-Tooists, the name being derived either from a work of Confucius entitled "Shinto," or from the word "shin," a hero or demigod.—*Daily Telegraph*, December 7th, 1880.

WHAT'S IN A NAME?—A local paper says:—Mr. Stuart Charles Francis Cumberland, who recently appeared on the public platform as an exposé of Spiritualism, seems to me to have gone to a very unnecessary expense, unless he has come into a large property. Those whom he exposed discovered that he was not Mr. Cumberland at all, but Mr. Garner. He owns the soft impeachment in the agony column of the *Times*. He was Mr. Charles Francis Garner, but he has now by a deed poll duly enrolled in her Majesty's High Court of Justice, Chancery Division, abandoned the surname of Garner in favour of Cumberland, and prefixed the prænomen of Stuart. It must have cost a good deal, but, at all events, the gentleman has got a lot for his money. The new appellation is strongly suggestive of Norfolk Howard, and considering that actors continually assume their *noms du théâtre* with such a flourish of trumpets, it would seem that there can only be one reason for this "littérateur and lecturer," as he terms himself, indulging in such a demonstration.



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PLATE IV:—Result of the Experiment.

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

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

PLATE VIII:—Slate-writing Extraordinary.

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

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