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# The Spiritualist Newspaper

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME TWELVE. NUMBER TWENTY-ONE.

LONDON, FRIDAY, MAY 24th, 1878.

## OCCULTISM AND SPIRITUALISM.

BY BABOO PEARY CHAND MITTRA.

DURING the Vedic period the Aryas settled on the banks of the Seraswate, rose in the morning and prayed, "May the Supreme Ruler, who generates all things, whose luminous ray is self-existent, who is the sublime cause of light, from whom worlds receive illumination, be favourable to us!" They also chanted Gayitri: "Let us meditate on the adorable light of the Divine Ruler; may it guide our intellects." In each family there were prayers offered three times a day—once in the morning, once in the afternoon, and once in the evening. There was no priest originally, no caste, no temple, no image of God. God was worshipped in the soul. The will-force went on increasing. The mesmerism of prayer, the mesmerism of insulation, and the mesmerism of the yogi—or the suppression of the vital life—could not but intensify the psychic power; as this force was developed, it illuminated the brain. What was dark was now bright. This is the spiritual state—the state of Nirvana. In this state Sakya Muni "held the divine eye, by the aid of which he could see all things within the space of the infinite worlds, and he received the knowledge that unfolds the causes of the ever-recurring circle of existence."

Occultism and Spiritualism both aim at the will force. These two sciences engaged the attention of my countrymen, of which there are proofs in the Darsanas. Occultism is partial Spiritualism. The will force is in the subtle body, or *linga sarira* or *sucshma sarira*, which lives after the natural body dies. It is composed of "subtle particles, rudiments, or atoms denominated *Tanmatra*; perceptible to beings of a superior order," or who are in the spiritual state. Sankhya philosophy says: "Power is eightfold, consisting in the faculty of shrinking into a minute form, to which everything is pervious, or enlarging to a gigantic body, or assuming levity (rising along a sunbeam to the solar orb), or possessing unlimited extension of organs (as touching the moon with the tip of a finger), or irresistible will (for instance, sinking into the earth as easily as in water), and dominion over all beings, animate or inanimate; faculty of changing the course of nature; ability to accomplish everything desired."

Again, in Pataryali's *Yoga Sastra* it is stated that by intensely profound meditation, "accompanied by suppression of breath and restraint of the senses, the yogi acquires the knowledge of everything past and future, remote or hidden. He divines the thoughts of others; gains the strength of an elephant, the courage of a lion, and the swiftness of the wind; flies in the air, floats in water, dives into the earth, contemplates all worlds at one glance, and performs other strange feats." This is occultism or will-force developed to a high degree. But Sankhya says: "It prepares the soul for that absorbed contemplation by which the great purpose of deliverance is to be accomplished." Again, it says that the acquisition of "such power, however transcendent," is not sufficient for the attainment of beatitude. Let us see what the *Vedanta* says: "The souls of those holy persons only, whose devout meditations were addressed to the pure Brahma himself, take the route described; not those whose contemplation was partial or restrictive—they have their special reward. Those, too, whose knowledge of God was more perfect, pass immediately, or by any route, to a reunion with the Divinity with whom they are identified." The *Vedanta* adds that "when the knowledge of God is less perfect, the yogi possesses transcendent powers under which the *pitries*, or shades of progenitors, may be called up by a simple act of the will; and other superhuman faculties may be similarly exerted. The possessor of these is independent—subject to no other's control. He may, at his option, be invested with one or more bodies, furnished with senses and

organs, or be encumbered with a corporeal frame. He may translate himself into other bodies called into other existences by the mere force of his will, cause instantaneous removal to any place at his pleasure, and other wondrous performances." On this point Sankhya and Vedantie are not divided. The most complete deliverance is the spiritual state (*vidiha mookti*), the less complete deliverance is the acquisition of transcendental powers. The Buddhists have two kinds of Nirvana. The one with remains and the other without remains; the latter being the total extinction of the idea of *ego* or personality leading to the "abode of the blessed." Like the Aryas the Buddhists have the *Siddhi*, or transcendent state, and there are rites for the attainment of supernatural faculties. The yogi, if not intensely performed, leads to Occultism or *Siddhi*, but not in many cases to *Nirvana* or *Bideha mukti*, or the conversion of the life of darkness into one of brightness. The spiritual world is composed of spirits of different will-force, but their real occupation is to spiritualise those whom they can raise. The means they employ are not the same in every case. There may be external manifestations in some cases. In other cases, they work on the *mind*, on the sensations and emotions, that the man may sink into *serenity*—the first psychic stage. In the midst of the work of the spirits, we pass from sympathy to somnambulism, from somnambulism to clairvoyance, from clairvoyance to *Nirvana*. In this way mediums are developed and communication between men and spirits is established. We sometimes know a great deal from the exercise of our own spiritual power. But we feel the influence of the spirits on our body and on our mind, and thus recognise them. We hear their words, and we find that they are working on our will-power that it may be entirely the power of the soul.

What I have stated is from actual spiritual experience. For the last sixteen years I have been associated with spirits who are not away from me for a moment, and I am not only being spiritualised by them, but I am talking with them as I talk with those who are in flesh. My debt of gratitude to God is endless for vouchsafing me this light, and I am anxious that Spiritualism should be solemnly thought of. There are many points which are apparently not clear to every mind, but let us endeavour to gain light from each other in a fraternal spirit.

Nothing delights me so much as the teaching of the Arya philosophy, that God is in the soul or the subtle body as its internal light, and that true theosophy is to be in the soul state, that being illumined by that light we may make our existence a bright one, both here and hereafter. No particular code of ethics is necessary; no creed is required. The light within, if seen internally, is our guide, and leads us to endless love and wisdom.

Calcutta, April 20th, 1878.

WHO MAKES THE FASHIONS?—Almost invariably these "fashions," as they are called, have one distinct motive—to give the milliners work..... It may easily be seen that there can be but very few methods of perfect dress in the world, and that if it were necessary to invent a new method once every six months (or oftener), these would soon be exhausted, and recourse would have to be had to all sorts of ingenious devices and extravagances to keep up the requisite novelty. This is what happens in Paris; and as we follow the French with a slavish submission, this is what happens in England, too. Let but an unholy inspiration enter the head of milliner or leader of the fashion, and straightway every one must also be inspired in like fashion, or remain in that outer darkness where, for women, alas, there is always gnashing of teeth. If our Englishwomen could only be persuaded to stand upon their dignity at last, and say, "No, we have been dragged at your chariot-wheels long enough; we have imitated you till we have ruined our husbands and made frights of ourselves, and now we will do it no longer. We are sick of your caprices, and your follies, and your inconsistencies, and we will try if, for the future, we cannot dress the ladies without your help." This is what we should like to hear our countrywomen say and stand to.—*Piccadilly.*



## THE PSYCHOLOGY OF INTERNATIONAL CHARACTER.

BY J. T. MARKLEY, AUTHOR OF "MANY THOUGHTS ON MANY THEMES."

MAN is distinguished by national, as well as by individual types of character. This fact is supported by experimental observation, and the student especially devoted to phrenophysiological research can determine, with success, the finer shadings of disposition. In a less pretentious degree we may all speak out upon the question. Let us begin at home. The Englishman to us—and, of course, we lean a little to our kindred—is pre-eminent in all the walks of life. Bold, chivalrous, combative—yet merciful, clever, and gossipy—John Bull is at once the pride and ornament of his race, surpassing the aliens in the achievements of physical skill, acute in intellect, invariably polite in deportment, humane amid suffering, graceful in action, emboldened in speech, conciliating foes by honest tact, pleasing friends by noble toil. His faults are many, but his fame is fragrant. With unabused liberty as a birthright, and a history that will bear inspection, the true Briton is a model being

Whose honours, with increase of ages, grow  
As streams roll down, enlarging as they flow.

The German, less quick in sympathy and the social graces, excels in music and the weightier revelations of philosophy. As a ruler he is slow, but imperative. As a subject he is zealously patriotic; fond of his wonderful Fatherland; silent, but sanguine, in his ambitions; redeeming the past by ponderous exertion; utilising the present by affectionate labour. The Frenchman may be studied as an example of highly dramatic temper, inspired by a Napoleonic love of glitter, rhetoric, and war; less secretive in council than his Teuton neighbour; subordinating wit, wealth, and culture to the requisitions of great military and political genius. The irreverent mental brilliance of Voltaire; the startling semi-musical oratory of Victor Hugo; and the fine cavalier dash of an impulsive soldiery, betray and represent the more striking types of French character—the restless, visionary Gaul—whose every inclination and enterprise is a continual stage play, the curtain not seldom rising to reveal unavoidable despotism, or discontent. The Spaniard is equally poetic, and not less combative; violent in the expression of his faith; romantic, but blood-thirsty in political deeds. The temperament of the Spaniard is as uneven as the mountains over which he urges the pet mule; nor can the sun-kissed fruit and odorous blossom of the southern vineyards, or the winsome ritual of Papal tabernacles, distract or appease the passion for internal rebellion. Well might Byron poetise his regret in the words:—

Such be the sons of Spain, and strange her fate!  
They fight for freedom, who were never free;  
A ringless people for a nerveless state.  
Her vassals combat when her chieftains flee—  
True to the veriest slaves of treachery.

The Yankee character is well-known. Jonathan is our fondest, smartest, but sauciest brother. We often criticise, but sincerely love him. God bless America! The "Stars and Stripes" are not without honour, and in many things noble, humane, and progressive, we need not hesitate to mock the Yankee. As an individual study he is exceptionally interesting, showing off to advantage, in the matter of versatile genius, and the value of an adventurous manhood; being very lean, through the activities of acquisitiveness; and eminently inclined towards "huge" jokes. With a quick eye, and a firm step, he is "mighty fast" in achieving wonders, and those who sneer at, must perforce admire his pluck and talents. United to Englishmen by grandfatherly blood and the magic of common speech, identified with the parent country in all that constitutes manliness of feature and the divinity of civilised aspirations, the honourable American presents a *physique* at once dignified and renowned. In thus glancing at the leading types of manhood, what shall we say of "Paddy," the consecrated child of mistakes, sentiment, and disaffectionate dreams? Politically he may be the slave of an ambition too impassioned, pleading for "liberty" with the voice of a tyrant; but the "Peep O'Day Boys," in their best character, betray the impulse of a magnificent nature, which, when allied to a cultured understanding, produce not a few of the moral and intellectual giants of history. We do an injustice to Ireland and the

"Children of the bog," by inferring that "Paddy" is rebellious by birthright, can be developed only by roast potatoes, and is continually saying the contrary to what he means. The genuine Irishman has a brow lofty and broad, a tongue accustomed to the trickeries of eloquence, a hand initiated in the mysteries of skill, and a disposition—when not angrily biased—impulsive, but friendly, energetic and wise in its sway. Of the sinewy, but thoughtful, Scotchman, we need say but little in this lecture. Perchance the slowest, but assuredly the most determined of all mortals, he of the thistle is a fit theme for separate study, exercising, as he does, an immovable faith in oatmeal and the stern doctrines of election. In the Scotch we find the motive and mental temperaments advantageously combined. The horny hand may be seen attached, by agreeable membership, to the inventive brain. The poet of the heather unites the muscle of the athlete with the imagining of delicate romance; the college student is not unfrequently of warrior size; the commercial citizen thrives occasionally on "porridge," and, in many cases, smiles only as an article of business, but

"A man's a man for a' that,"

and the physical, no less than the intellectual bearings of the canny Scotchman strengthen the cumulative evidence I have adduced to prove that man is the grandest type in all creation. But we should not overlook the unwelcome fact that, notwithstanding man's superior dignity, he is capable of serious degradation. This is the bad side of an otherwise beautiful picture. However exquisite in its original bearings, a broken image is a painful exhibition. This is no reference to theological doctrine, but simply a regret that man, the finest, may become the foulest type of God's creation, by the abuse of highly-wrought, and once healthy, passions. Even the beasts of the field—and all the lower creation subordinated to man's requirements—live out their existence with more deference to pure habits than certain classes of men. These "fallen stars" yield to questionable influences, and lose the "divinity of their light," through wilful misdirections of conduct. Take the poor, pitiable sot whose continual paradise is the tap-room. What a wreck of humanity! A pest to society, a disgrace to his country, and a terrible sorrow to himself, the confirmed drunkard still retains the "image of God," and is a link, broken and despised, in the great chain of human brotherhood.

## MENTAL PHENOMENA.

A MIDDLE-AGED man, a native of this town, possesses some peculiar mental characteristics, to which I wish to draw attention. He is named "Natty" (probably an abbreviation for Nathaniel) C—. Until within a year or two he resided here, and I had various opportunities of testing his abilities. He is now in Liverpool, where he runs errands for drapers and other tradesmen, delivering for them small parcels, and acting somewhat in the capacity of a courier. He can spell any word given him, backwards without hesitation, but I notice that whenever he spelt the same word incorrectly in the ordinary way, his inverse orthography was also in exact keeping with his own idea of the mode of spelling. But this is not all. If you ask "Natty" on what day of the week a particular day of the month falls in any month of the year, whether the time be past or in the future, he can instantaneously and without error tell you. For instance, if one wished to know the day of the week for the 14th of August, 1802, or asked the same question as to the 1st of January, or any other time selected, say in 1889, an immediate reply would be given. I remember once taking half-a-dozen old almanacks in my pocket, and, with these, meeting "Natty" I cross-examined him. Whatever date I named was forthwith answered, and as I timed him to see how long the mental calculation took, I found that generally the response came within a single second, and never exceeded two. He then, turning to a bill advertising a sale of farming stock, read it down aloud, and turning from it, repeated the announcement backward, beginning at the imprint and ending with the first word. I desired to learn how he was enabled to accomplish such feats, when hereplied, "I don't know; don't know! It's God's gift; God's gift!" at the same time cutting a variety



of absurd eapers, and acting in a manner suggestive that if the brain had abnormal powers in some respects it was lacking in others.

I should like to ascertain from such of your correspondents as can inform me, whether by any system of mental arithmetic such a result as that I have mentioned with regard to the identification of distant dates—no matter how remote—can be arrived at in so speedy a manner? If there is no explanation of it by mathematics, then "intuition"—the sixth sense—seems in this case to be fairly established.

Ulverston, May 13, 1878.

T. J.

#### PROOF PALPABLE OF IMMORTALITY.

Mr. Epes Sargent, at the close of his latest book, "*Proof Palpable of Immortality*," writes:—

The wonderful fact of a future life is, at the present time, either practically ignored, or but faintly entertained, or else ridiculed and rejected by more than three-fourths of the people of Christendom; an atheistic Science lifts its voice and proclaims annihilation as the only consistent creed for a *savant*; the prayer even of believers is, "Help thou my unbelief!" and now, when spirits come and reveal themselves palpably to our senses, and claim recognition, and get it, and declare to us that death has not destroyed them, or changed their affections, the stupendous demonstration, instead of being welcomed with exultation, is met with the complaint, "None of them have told us yet about the new life; we are no wiser than of old!"

"No wiser?" Does the fact itself leave us actually no wiser? Can any one who laments the loved one gone before, and longs for a reunion, say that the information which the apparitions vouchsafe is "valueless?" Valueless? And the information they vouchsafe is, that the departed still live?

Hear the testimony of one who has seen and heard and touched. I once related my own interview with the Rev. Mr. Pope, who went with his wife to see the manifestations at Moravia, N. Y. He writes to Dr. Crowell, Feb. 28th, 1873: "We went there almost totally unbelieving as to the possibility of seeing our spirit-friends, but our doubts and unbelief were soon swept away. We went there oppressed with a great sorrow; we saw those we mourned, as alive from the dead; we looked into their faces as in other days; we received messages from their spirit lips; we felt their celestial hands touching us, and we went away sorrowless, our hearts singing for joy. All things now seem changed; the world wears a brighter aspect; and I tell people I am one of the happiest men on earth. I always believed and preached that the departed are alive, and near us; *but believing and seeing are widely different things*, and I thank God for the ocular demonstration, and for the joy it gives."

It is not quite correct to say that spirits tell us nothing "about the new life." Their accounts of it are as various as their characters. As the objective environments of a spirit are supposed to correspond with his moral and mental state, it is quite consistent that the descriptions of their "new life" by these revenants should differ greatly.

It is a question, moreover, whether it would not require the development of a new sense in ourselves before we could fully comprehend the descriptions we might get of life in the spirit-world. Even if we got something *new*—some truthful and extraordinary account of the "new life"—what would it amount to unless we had the faculty of accepting the truth when it was offered, and appreciating it accordingly.

We are told that through Spiritualism "we are no wiser than of old." Truly, that depends. A mere fact adds nothing to our wisdom until the fact is accepted for what it is worth. All the information which the highest archangel could impart in regard to the "new life" would profit us nothing unless there were the proper conditions of mind and heart, or the opening of a latent sense for its reception.

Spirits and seers, ancient and modern, have given full and various descriptions of the "new life;" descriptions which may be true, false, or mixed; but obviously they are nothing to us until we have the data and the faculties for testing their accuracy. Mrs. A. A. Andrews says she has seen autograph letters, enough to fill a volume, written by spirits, under strictest test conditions, upon paper untouched

by the medium, and containing descriptions of daily life in the other world, which gave as vivid a conception of existence there as it seems possible for those still in the flesh to form.

To attempt to throw discredit on the significance of spirit materializations simply because something *new*, beyond the amazing fact itself, is not added, is obviously unwise. In ourselves, and not in the fact, must the requisite condition be presented before anything new in regard to the future life can enter our minds. A mere assertion takes no root in an unresponsive understanding.

Suppose that a true account of the occupations in spirit-life of Plato, Shakespeare, or Columbus were written out and published: what impression would it make unless we had been prepared, by thought, sympathy, and presence, to recognise the verisimilitude of the description?

The objection, therefore, that spirits "tell us nothing about the new life" does not hold; they tell us a good deal, but what they tell us is valueless indeed so long as we are unqualified to form an opinion of its truth. The prophecies of Cassandra were none the less true because they were not believed.

As for the objection, so often raised, "Why do not spirits forewarn us of many accidents, public or private, which their premonitions might avert?" The Spiritualist is not bound to give any other reply than this: "I do not know." Any person who will take the trouble to investigate may learn that, in many individual cases, premonitions *are* given, and calamities *are* averted by spirit interposition. Why this is not done oftener, or in a manner to impress the public at large more forcibly, is a matter on which we may speculate but cannot speak with confidence.

Objections may be multiplied, but they cannot invalidate the one great fact which must suffice. Proofs palpable, given in the reappearance, in temporarily materialized forms, of deceased persons, are now so numerous and so fully attested, that no incredulity or opposition can impair their force. The phenomena are admitted by all who have qualified themselves by patient and unprejudiced investigation to pronounce an opinion.

Since the phenomena of Modern Spiritualism cannot be explained by known natural laws, and *seem* frequently to occur in violation of those laws, "there remain only for their explanation either the magic forces of the mediums, or of foreign spirits." Such, as I learn from Dr. Bloede, is the conclusion of Dr. Maximilian Perty, Professor of Natural Science at the University at Berne, Switzerland, author of "*The Mystical Phenomena of Human Nature*;" who further admits that there are many undeniable facts which can hardly or not at all be explained by the forces of a medium or his surroundings, and must be attributed to spiritual beings.

Thus to the spiritual theory all persevering investigators are brought at last, sooner or later, according to the extent and thoroughness of their experiences and studies. To the proofs mental and supersensual we have now added the proof palpable of immortality; and the result of our examination is that no theory, other than the spiritual, is ample enough to include all the facts, and to offer for them a rational solution.

MISS POYNTZ'S MATINEES.—The first of a series of three *matinées* was given by Miss Katherine Poyntz on Saturday last, at 28, Park-crescent, Regent's-park, London (the residence of Mr. and Mrs. Arbuthnot), before a brilliant audience. Mr. Brandram recited Shakespeare's *Tempest* in a masterly style, and the incidental vocal music was rendered by Miss Poyntz, Madame Gilardoni, Mr. Raynham, and Mr. Pyatt; Mr. Duggan conducted at the pianoforte. Miss Poyntz soars far above the level of the ordinary concert-room style; whatever she undertakes is rendered with a finish and completeness which the public has noticed from the very first at the classical concerts given by her at St. George's Hall three years ago, where she made her mark as an artist. She was ably sustained on the present occasion by her coadjutors. One of "Caliban's" songs, composed by Mr. Duggan, and sung effectively by Mr. Pyatt, was a masterly composition. The second *matinée* will be on the 30th inst., when "Tiny," the celebrated infant elocutionist, aged seven, will take part; and at the third, on the 8th of June, Mr. Brandram will again recite: the play on that occasion will be *The Midsummer Night's Dream*, with musical illustrations. The play of *The Tempest* should please the Occultists, for from beginning to end it is a story of the control by a man of spirits lower in the scale of creation than himself.



## TRANCE AND WRITING MEDIUMSHIP.

THE appended communication and poems were given through the trance and writing mediumship of the wife of a clergyman known to us. She first heard of Spiritualism eight years ago in Sheffield, where she witnessed common table manifestations, and a spirit, "Georgina Kemble," gave her information which afterwards proved to be true. Later that evening she sat at home for manifestations, and coherent messages were written through her hand, without the exercise of her volition. "Georgina Kemble" that night told her to "write to Lumley, in Oxford-street," about certain literary matters; she previously had not known of the existence of such a person, but afterwards found his name in the directory. Since then she has sometimes used her mediumship, and sometimes neglected it for a time; she also has of late years seen a little of Spiritualism in London. When she writes under influence she is in a half trance; when she speaks under influence she is deeper in trance: she never altogether loses consciousness.

As to the materialistic description in the following communication of a house in the spirit world, our supposition is that mortal brains cannot conceive the conditions of spiritual existence; that the spirits are obliged to speak to us by sign and by symbol; and that the key to the whole matter is probably contained in Swedenborg's doctrine of correspondences. It is remarkable that descriptions of curious ever-changing pictures on the walls of spirit homes, have often been given through different mediums unacquainted with each other.

When the spirit has reached the stage when it needs no longer the swaddling clothes of material corporeity, it is immediately brought into surroundings formed by its previous life, and suited to its present capacities and aspirations. I hear a great deal of talk about "spheres," which in the ordinary acceptation of the word appears to me to be the cant overlying Spiritualism, just as other cant phrases get used in other matters. It seems to me from my standpoint in spiritual life that there is one grand scheme of everlasting but gradual progression. So gradual indeed is this progression to those who pass from your world to ours, or from one condition to a higher here, that they scarcely know themselves to have changed. The state in which I now live alters according to the interior change of my being. Many of the dear ones who were with me in earth-life, attracted to me by the drawings of friendship or affinity, are continually with me now. Living the same life, we enjoy the same surroundings. Our friendship on earth was a foreshadowing of the abiding city here which encloses around those of one spiritual family. We have our own special homes too, in which we can draw around us all our loved ones, and in which we can surround ourselves with all things beautiful. Artists, and poets, and sculptors, and above all, musicians, follow the special beents of their intellects, and conjointly worship the Great Giver of all things beautiful by the cultivation of their special talents. The "kings of the earth" do indeed bring all their treasures into the homes our Father prepares for His children. We have fixed times, as well as you on earth, for prayer and praise to our Great Father. Glorious floods of harmony fill the air, and all creation, inanimate as well as animate, joins in the universal hymn. Many bright and holy angels come to instruct us in our assemblies—many who have suffered for the sake of truth on earth and are now high in the spiritual world. They, as well as poets and artists, follow their earthly vocation. Preachers on earth are preachers here, but oh! of so much higher truths. They, receiving their light from a nearer standpoint to the Great Father of Light, impart it to those who are farther away; and so the chain of light and love lengthens, until it reaches the darkest and most wretched outcasts from the realms of happiness and holiness.

On my arrival here, the first one who met me was my beloved wife. She had been living in a retreat, the choice of her quiet spirit, waiting for me. Her first-born child was with her, and their affectionate greeting consoled me in the trouble of parting with those I had left behind. There seemed to be a second marriage. I took her, as I took her at first, from her quiet home to a house more suitable to my more ambitious nature. It was not then altogether as I am now about to describe it. We use means as you do. That which I began by my life on earth I have now my delight in completing. As thought is added unto thought, and power unto power, so things external increase in beauty and symmetry of form and colour; fresh delights are continually being added, forming new channels for the expression of spirit power.

I will now proceed to describe my house here. It has a long entrance, paved with tessellated marble, and forming an archway of luxurious blossoming plants. This entrance opens into a spacious circular court, in the middle of which are many fountains, higher and purer than any you have on earth. Around the sides of this court statues are arranged of purest white marble. They are the portraits of all I hold dear. Opposite the entrance to the court of which I before spoke is the principal entrance to the house, which is built around three sides of the court. The apartments nearer to the court, and around it, are the more general ones, where we see our acquaintances, and hold our more casual intercourse. Here are books and paintings, musical instruments of all kinds, and all manner of articles of vertu. Leading from these outer apartments are the inner chambers, where we see our more particular friends. In these rooms are our couches for rest. In the midst of all is an eight-sided room, where I hold sweet intercourse with the one chosen partner of my soul. I have described one court and one half of the house. The other half corresponds and stretches around three sides of another court, and the whole is surrounded by a most beautiful garden, in the midst of which is a small river, "washing up its silver spray," as you sing. Groups of luxurious trees form a variety of shade from the heavenly light which clothes all things with

splendour. My grounds are filled with the most beautiful and gentle of animals, and are the favourite resort of many little children. The banks of the river are covered with the softest verdure, and many most delicate and curious shells can be seen on its shores. We call it "the river of plenty." We often sail on its waters, and vary our amusement by landing and roaming through the beautiful woods on its shore. Many varieties of fish abound in its waters, and they are so tame they will be fed from our hands. The landscape around is many-tinted with flowers, more lovely than any seen in the East. All things in and around our wonderful home "show forth the glory of God, and declare His handiwork." Adjoining each corner of my house is a tower surmounted by a minaret, open at the top. A room at the top of each tower is approached by a spiral staircase of mother-of-pearl, ending in a flooring of gold. These apartments are devoted to astronomical observations, and contain telescopes of mighty power, one in each room,\* fixed in the minaret for upward use; the others, respectively north, south, east, and west. The stars seem very large to us, and can be seen in the broad daylight, which always surrounds us. Spirit sight is too strong to be hurt by their splendour. The sides of the house are composed of archways of carved sandalwood. Each arch is approached by two steps, each a single opal, and is framed with carved ivory, topped by a beading of the same. This, again, is surmounted by a colonnade of the same pure material, which runs around the house, shielding a terrace-walk of fretted gold. The roof, of which this terrace is the base, is arched, and composed of a fretwork of the purest gold, covered with most exquisite creepers. In the centre, and over the eight-sided room, the terrace converges into a fifth minaret room, which is fitted up for rest. The terrace itself is centred from the rooms in the towers, which, as well as the walls of the house, are built of carved sandalwood. The walls of the interior rooms are composed of glass, on which passing events and scenes, sometimes of the earth and sometimes of the spiritual world, are painted. I can retain these pictures by breathing upon them.

The outer apartments are three in number, and are devoted respectively to music, the fine arts, and literature. Such friends as are drawn hither by any of these attractions find as many opportunities as I can give them for following the several beents of their genius. They have, especially, many concerts, for which our rounded rooms afford the greatest facility. Our instruments, unlike yours on earth, are perfect, especially stringed instruments, which are carried to great perfection. On each of these occasions a leader is appointed, who composes the music at the time, and impresses those who act in concert with him to carry out his ideas. Some eminent musicians pay us visits from time to time, and we enjoy many happy hours of melody in their company. Music is not with us as it is in most earthly concerts, a mere jingle, or tickling of the fancy. It is our highest aid to religion, and many sin-sick souls are harmonised by the heavenly strains which re-echo from our halls, and attract them from their far-off solitudes, to place themselves within the reach of those who would do them good. We have academies of music for the young, one of which is held in my house. You have been already told my house has a double correspondence. The corresponding room to that in which we hold our concerts is the one which is the practice-room for the young. The other end room is devoted to painting and sculpture, and here again we enter into the soul of the matter. Perfection of form and purity of colour are aimed at, and only those styles are allowed for one moment by our masters which combine harmony, truthfulness, simplicity, and rest. The corresponding room to this is used as an academy for the young. When any spirit wishes to write a book on any subject, the first thing he does is to fix his desires in that one direction, and so bring himself within reach, as it were, of all the facts within the range of the subject. These then become substantial to him, and can be gathered together and classified. Only thoughts have any form with us, so you never find in any of our books, as in those which reach us from earth, whole pages perfectly blank, the blank spaces being those on which the empty words were written. The truth on any subject is arrived at at once by a truth-loving spirit, without the waste of life-force which is felt on earth in sifting evidence relative to the matter in hand. History with us is only valuable as it relates to the psychological nature of man. Events are only the media for the expression of his spirit-life; therefore when they have done their work the memory of them is useless. Man's spirit attainments are his best memoranda. Histories of wars, the turmoils of nations, and struggles for thrones appear to us as ugly blots. And little acts of love and self-denial for the good of others, in the meanest lives, are beautiful pictures in our histories of man. One of our favourite studies is the formation of matter, for by it the spirit is ever struggling to find expression. The material universe is the thought of God, and, in so far as any of His children think, they also create. Much that your geologist takes years to discover is probed to the root at once by some of our keen-sighted ones, and they delight to collect the facts they see, and substantiate them for the instruction of others. The attitude of mind of those with us who look into these deep things is ever one of humble receptiveness. "More light!" is ever their prayer, and while they are engaged in their investigations they can be seen by others as in a stream of sunshine. The more earnest they are in their search the more intense the light which streams into and from them. Everything that those spirits who meet in my house undertake has two objects in view—the first, self-improvement, and, from that, the improvement of others. Do not neglect any opportunity you have even now of improving the talents God has given you, for by every step you take onward on earth you attain one step higher in spiritual life, and those who have done their utmost with you begin their life here from a higher standpoint than they could if they had to commence their work of self-improvement after their change. But now to resume the description of my house. The flooring of the outer rooms is of gopher wood; that of the inner apartments of cedar; and both

\* Telescopes are not mounted by modern astronomers at the tops of towers, because the vibrations there would render them nearly useless.—Ed.



are inlaid with ivory and ebony. The pillars which support the roof, and separate the outer from the inner apartments, are of lapis-lazuli, in form a spiral Corinthian. Draperies of a rich crimson hang between, on bars of silver, and draw aside of themselves, to welcome the approach of any favoured guest. In these inner chambers, as I before told you, we hold our closest intercourse with those who love the interior of things, and who not only are attracted by their love of art, but by special love of ourselves. The couches I before spoke of are of carved sandalwood, covered with sea-green satin, richly embroidered with a deeper shade.

They have flowing couvettes of white floss silk. Gold and white lilies twine around the pillars, and climb to the roof. The air is constantly laden with their delicate odours, and reverberates with the music of singing-birds, who make their homes amid the leaves. These songsters are of great numbers and variety, and will fly around us as we walk, and even nestle in our bosoms, knowing no fear in this home of love. In these rooms we accumulate the relics of our past, the pictures of our present friendships.

The curtain which separates the centre inner apartment from the eight-sided room, and which forms its entrance, is of white silk, embossed with pearls and turquoise. Within this sanctuary I enjoy the greatest of all spirit-communion. My love for my sweet partner, your mother, is hallowed by conjoint prayer and praise to the Great Author of our bliss. Together we kneel, and receive the influx of His light and love and life, and together we stand to pour out before Him the incense of our joy and praise. The floor of this apartment is strewn with seed-pearl, emblematical of pure thought. Here is kept everything that appertains to our most inner life. Just within the curtain, in the right hand corner, is a small table, carved out of one pearl, in which stands a lyre-like instrument of gold, with seven strings. One sweep in this by my dear wife's hand summons me to her presence at any moment.

There is no dust here, nor indeed on any of our surroundings; but at the first approach of any discord or disagreement of thought their lustre fades, and their beauty becomes dim. The instant that harmony is restored to our spirits, the external world shines in all its former brightness.

The height of the house I have described is three hundred cubits. It is 465 cubits long, and 232 broad.

Do you wish to know anything of our method of motion? Our speed is in proportion to our desire. If we have a strong wish to see another, especially if that other has a corresponding desire at the same time, our meeting is instantaneous. At other times we walk with lingering steps, and admire the beauties of God's Paradise, which are as tangible to us, in all their varieties of colour and odour, as those which surround you on earth. Desire, which is prayer, is the soul of our life here. It is the motive power of advance, and the spring of all enjoyment. Man having free-will must work out his own salvation, and thus it is that so many poor souls lie in darkness so long—they have no wish for anything higher. Sometimes in thinking out these thoughts in my own privacy, I am impelled to visit some lone soul wandering in darkness, and become the happy instrument of leading him to wish for something higher. Sometimes, even the approach of a brighter spirit, in sympathy and love, imparts the light which henceforth becomes a thing to be longed for by the poor lost one. He contrasts his state with ours, and then it is we are able to whisper, "What is my heritage is yours, my Father is your Father, my God is your God;" and oftentimes the soul which has suffered most in the darkness of self-despair shines the brightest in the full glory of the love of God. Thus you see our life is not one only of self-indulgence. Amidst all the happiness of our personal surroundings, our great aim is to be co-workers with Him "who would have all men to be saved." Beauty, and love, and joy, have all this end in view, the glorification of God in the goodness, and, therefore, the happiness of all his creatures. It is a pity that among you the first principle of all-healing is not better understood, which consists in the mesmerism of love, or sympathy. The hurt infant who turns to the mother "to kiss the place and make it well" is wiser than all your physicians. If mesmerism were better understood and oftener applied, there would be little or no need of any medicines. Of course, such often contain, in essence, a part of the life-giving principle which is needed for certain diseases, but a thoroughly healthy body and pure mind contains the essence of all life, which can be imparted by the efforts to aid which sympathy teaches. The desire to heal produces the power.

I have heard you desire an explanation of the substantiality of the *locale* in which we move and have our being; also as to whether the vegetation of our soil is cultivated, or is spontaneous growth. I will try to answer you by a few simple thoughts.

First, with regard to substantiality. Spirit is the ultimate of matter. From your world to ours there is a continuous resurrection. Every portion of the matter which surrounds and sustains you is the manifestation and outpouring, for your present necessities, of the eternal Spirit in whom we all exist. When the purpose for which it is thus embodied is served, it arises to a higher use. You say a flower is "dead." Its *clothing* is worn out and cast aside, but the *flower itself* is breathing out its beauty in a lovelier form, and where there is no fading or loss. As with your verdure, so with your soil. Its spirit reclothes itself in ours, only in a more fruitful form.

These flowers and beauties of nature gather themselves around those with whom they have a natural correspondence; so also do the thorns and deformities. There are spirits who may roam amidst—nay, even tread upon—the loveliest of God's flowers, and know not of their presence; and others around whose footsteps they spring spontaneously in fresh varieties of odour and colour.

While these beauties of God's Paradise are lavishly outspread and spring up uncalled around those who specially love and cultivate them, they grow and smile in thousandfold numbers and joy.

You say, Where then is the need of cultivation? There is *this* need. The need of our nature to aid and cherish, which is drawn out in some more than in others, in this particular direction. Where is the need of cultivation? Do you cease to cultivate a spirit because it is pure, and gentle, and good? Nay, verily, the culture makes it shine the brighter in the firmament of love. The effort to aid others blesses both the improver and the improved.

You ask me, Do we ever sleep? We have, as you have on earth, certain periods of rest in which all our surroundings take a part. The flower shuts its beauteous eye to gain from higher spiritual surroundings more ethereal beauty and more delicate bloom. The bird hushes his song, only to learn fresh strains of melody from music more perfectly attuned, which lures him to his dreams. And man withdraws from his external life to commune with the interior, to drink more deeply of the spring of eternal beauty and love, to accord his spirit more perfectly to heavenly harmony, to gather strength from God's own stronghold of power, and to bathe himself afresh in the fountain of everlasting life.

The following poems have been given through the mediumship of the same lady:—

## ANTICIPATION.

Oh come, blest time,  
When we shall meet  
In happiness  
And union sweet,  
When heavenly chimes  
Shall call to praise  
The Father of  
Our endless days;  
When all around  
Our joy shall share,  
When harmony  
Shall fill the air,  
When earth's tired children shall be blest  
With sweet eternal heavenly rest.

The longest years  
Will moments seem,  
When ended is  
Earth's fitful dream,  
And weary ones  
Will smile at pain  
Which cannot be  
Endured again;  
All misconception  
Being past,  
Divided hearts  
Shall meet at last;  
In all God's Paradise of rest  
Not one shall mourn or be oppress.

## WHAT IS GOD?

God is the Magnet which attracts the Universe,  
The Great Unknowable to whom all learners bow,  
Creation's loving, tender, and all-pitying Nurse,  
The Sire and Mother of the future past and now,  
The Love-Force binding sentient things in brother-love,  
Creation's Nerve which throbs around, beneath, above;  
The perfect, ever-yearned for, ever-ungained Rest,  
And unattainable, till man has worked his best,  
Within *thysself* Immortal, is the answer sealed.  
*When thou hast formed thysself thou'lt find thy God revealed.*

## WATCHMAN, WHAT OF THE NIGHT?

WATCHMAN, what of the Night?  
Its hours drag slowly along.  
All hail the first ray of the luminous day  
When sorrow shall change into song.

Watchman, what of the Night?  
Its dews are heavy and cold;  
But the morning sun will clothe each one  
With an aureole of gold.

Watchman, what of the Night?  
Darkness and death are wed;  
But an angel of light holds a coronet bright  
Over each suffering head.

A SUPERSTITIOUS TERRIER.—Mr. C. F. Crehore, of Boston, United States, sends us an amusing incident, *à propos* of the subject of fetishism in animals referred to by Mr. Romanes recently in *Nature*. A brave, active, intelligent terrier, belonging to a lady friend, one day discovered a monkey, belonging to an itinerant organ-grinder, seated upon a bank within the grounds, and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset with such undisturbed tranquillity that the dog halted within a few feet of him to reconnoitre. Both animals took a long steady stare at each other, but the dog evidently was recovering from his surprise, and about to make a spring for the intruder. At this critical juncture the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by raising his hat. The effect was magical; the dog's head and tail dropped, and he sneaked off and entered the house, refusing to leave it till he was satisfied that his polite but mysterious guest had departed. His whole demeanour showed plainly that he felt the monkey was something "uncanny," and not to be meddled with.—*Nature*.



## PSYCHOGRAPHY.

(From "The London Figaro.")

PSYCHOGRAPHY. A Treatise on One of the Objective Forms of Psychic or Spiritual Phenomena. By "M.A. (Oxon.)" London: W. H. Harrison, 38, Great Russell-street.

As Mr. Harrison prefatorially alleges,\* this book is "concerned with what has been variously called Independent, Direct, or Spirit Writing." It is put forward as the presentation, "within convenient space, of a record of facts bearing on one form only of Psychic Phenomena"—and that a form closely associated with Slades and slates; and it is intended to "elucidate one among many of the facts which testify to the existence of a soul in man, and to its independent action beyond his physical body." Constructed on these lines, and bringing into demonstrative focus existent allegations anent spirit writing, the book contains revelations which out-Slade Slade, and are matchless for unnerving inexplicability only by the so-called plots of some of our most notorious dramatists. Witness this brief tribute to the psychographic powers of Baron Guldenstubbé, as set forth in his book, "*La Réalité des Esprits, et le phénomène merveilleux de leur écriture directe*":—

"Baron Guldenstubbé seems to have been able to dispense with the usual conditions under which writing is obtained—a closed room with mesmerically-charged atmosphere, subdued light, and a formal gathering of persons from or through whom the necessary force is evolved. He obtained his writings anywhere, and at any time, in the open air, and on a tombstone, of which locality he was specially fond. It squared with his idea of the source of the writing, and so facilitated its execution. . . . Among the places named as those where successful experiments were made are the Louvre, the Museum at Versailles, the Cathedral of Saint Denis, Westminster Abbey, the British Museum, the cemeteries of Montparnasse, Montmartre, and Père la Chaise; the Bois de Boulogne, and various churches and ancient ruins in France, Germany, Austria, and England. . . . The first experiment was made by placing paper and pencil in a box, which was locked, and the key of which never left the Baron's possession. No one was acquainted with the fact that any such experiment was in process. After twelve days, during which no mark was made on the paper, there appeared on it certain mysterious characters, and during that day ten separate experiments gave successful results. The box was then left open and watched, and writing was seen to grow upon the paper without the use of pencil. From that time he abandoned the use of the pencil altogether, and obtained his vast number of Psychographs by the simple process of putting blank paper on the table of his room, or in public buildings, or on the pedestal of ancient statues, or on tombstones in churches and cemeteries. It apparently mattered little where the paper was placed; and it is more than probable that the Baron, by exercise of his will, could have obtained any given name in any given place. The association of name and statue or tomb was a consequence of his prepossessions."

The above recital is, however, it must be confessed, by no means the most startling and sensational disclosure in the volume.

SIR THOMAS CHAMBERS will preside at Finsbury Chapel on Tuesday, the 28th May, at half-past seven o'clock, when a discussion will take place between Mr. Wheeler and Dr. Wyld on the advantages and disadvantages of vaccination. As many Spiritualists are altogether against the practice of vaccination, it might be well to know what can be said on both sides of the question.

SPIRITUALISM AND THE NEWSPAPERS.—About three hundred copies of *The Spiritualist* of May 3rd were posted to the chief newspapers and periodicals in the United Kingdom and the islands in the British seas. Whenever we did the same, during the past eight years, about half a dozen newspapers arrived by post every morning for a fortnight, containing articles abusing Spiritualism. Of late this abuse has died out, and as regards the number of May 3rd, but a single specimen of newspaper blackguardism has reached us. The days of abuse of Spiritualism are nearly over, and the days of its popularity are at hand. Prosperity tries individuals and communities as much as adversity, and how Spiritualism will bear the change is a problem shortly to be solved.

MISREPRESENTATIONS OF SPIRITUALISTS.—While the editor of the *Christian World* was doing what good he could to Spiritualism, by honourably letting his numerous readers know the truth about it, Mr. William Howitt partially undid the work and strongly prejudiced their minds by telling them that the British National Association of Spiritualists called upon its members to renounce Christianity—an irreligious and wanton assertion, in which there was no truth whatever. In justification he now quotes what he calls "documentary" evidence—namely, a statement about Spiritualists printed in a daily newspaper. But there is not a word in the *Daily News*' paragraph, on which he relies, to the effect that the National Association of Spiritualists called upon its members to renounce Christianity. It merely says that the Association removed a statement about Christianity from its programme, "because it was impossible to please everybody." And it was quite right so to do, since it has no more business to interfere with the religious opinions of its members by putting a theological clause in its prospectus than has the Royal Institution or the Royal Society. Mr. Howitt has neither withdrawn his false statement in the pages in which he made it, nor written an apology to those at whom he has thrown mud. Many a conscientious Atheist, Buddhist, and New Zealand savage would have too nice a sense of honour to stand in such a position; and this shows that noisy theological professions are one thing and religious life another. If Mr. Howitt considers daily newspaper statements about Spiritualists to be "documentary" evidence, what does he say to the assertion once printed in *The Times* that he is a "fanatic?"

\*It should be, "As 'M.A. (Oxon.)' prefatorially alleges."—ED. OF S.

SPIRITUALISM IN DALSTON.—Mr. T. L. Henly will read a paper, entitled "The Origin of Matter—a Speculation based on Scripture," at the ordinary weekly meeting of the Dalston Association of Inquirers into Spiritualism, 53, Sigdon-road, Dalston, London, E., on Thursday evening next, at eight o'clock. Mr. Desmond G. Fitz-Gerald, M.S.Tel.E., will preside. Visitors are invited to attend, and to take part in the proceedings.

WE have received a letter from America complaining that Professor J. R. Buchanan, of Boston, United States, was called plain "Mr." in *The Spiritualist*. In England professors often prefer to be called "Mr.," because here we have professors of hair-cutting, and professors in tight-fitting garments who keep four knives in the air at the same time, while they balance a fifth on the ends of their noses, and all this upon a piece of carpet a yard square in the open street. Our correspondent nevertheless forgets to state, after all, in what college or university Professor Buchanan occupies the professorial chair.

HACKNEY PSYCHOLOGICAL SOCIETY.—The paragraph in the last number of *The Spiritualist*, calling attention to the formation of the new psychological society in Hackney, has resulted in the addition of several new members to the organisation, six having joined on Sunday last. Mr. C. Rhys Williams, the secretary *pro tem.*, desires to secure the services of a trustworthy physical medium, and would be glad to correspond with any such who would give *séances* on moderate terms. The services on Sunday last were well attended. The meeting was of a devotional character, and Mr. Williams states that the proceedings seemed to give general satisfaction. Those who wish to attend the developing circles on Tuesday evenings should call on Mr. Williams, at 6, Field View-terrace, London Fields, Hackney, E.

CANADIAN NECROMANCERS INTERRUPTED.—A Montreal detective has arrested two "necromancers," Paul Boone and Jean Sudan, under very singular circumstances. He found them at midnight in a gentleman's orchard; they were laden down with beads and crosses, walking round and round a tree, the leader reading spells from an ancient Latin book by the light of a taper, while the other, holding the leader's coat-tail with one hand, with the other cut and slashed at imaginary demons with a sword. At last they fell on their knees, and, beating their breasts, called on Satan to deliver up the gold. When they were brought before the police justice it was found that they had with them hammers and cold-chisels wherewith to break open the iron casket of gold they were to receive from the guardian demons at 12.30 o'clock on Friday night, and pleaded piteously to be released in time to go through the final conjurations. They were released, but warned not to trespass on the premises again.—*Boston (U. S.) Sunday Herald*.

GENERAL MEETING.—The annual general meeting of the members of the British National Association of Spiritualists will be held next Tuesday, at 6.30 p.m., at 38, Great Russell-street, London, for the adoption of the annual report, the election of officers for the coming year, and other business. We notice from the voting papers that the principle of vote by ballot has been abolished, and are glad of it, although it appears to have been done without authority. Vote by ballot is a secret and "un-English" practice, but in political arenas substitutes a lesser evil for a greater, by establishing secret voting in place of voting subject to the tyranny of landowners, lawyers, and others. The better remedy would be that society should ostracise those of its members who interfere with freedom of election. There are complaints about the system of election laid down for the National Association of Spiritualists next Tuesday, each voter being obliged to strike off the list of names, those of individuals for whom he does not wish to vote. The complaints are that it is unpleasant to be forced to strike off names—that a line ought to be left opposite each name, on which the elector can put his signature if he wishes to vote for the individual, thus permitting him to do nothing in relation to those he does not wish to support. Striking off names is felt to be a disagreeable way of managing the election. This can be corrected next year. By organisation Spiritualists are practically learning the art of orderly self-government.

AN EXPERIMENTAL LECTURE.—Last Monday night, at the ordinary fortnightly meeting of the British National Association of Spiritualists, at 38, Great Russell-street, London, Mr. Desmond Fitz-Gerald, M.S.Tel.E., gave an experimental lecture on "Theosophy and the Conservation of Energy." This lecture is printed in another column. The Rev. W. Stainton-Moses, M.A., presided. Mr. Fitz-Gerald illustrated his address by several experiments. He ignited a little pyroxyline in his hands, and, when it disappeared in a flash of flame, he explained that its atoms had not been destroyed; that they were imperishable; that they were floating invisibly in the air in other forms of chemical combination, and that science was able to prove it. In stating that Spiritualists did not believe in the infraction of the law of gravitation in levitation phenomena, but that some other forces came into play to counteract it, he caused an electro-magnet to make a lump of soft iron rise through the air in opposition to the force of gravitation, although nothing visible was touching the metal. He next explained that as matter was indestructible, so was force never lost; it could but be transformed. The work done by his assistants in turning the handle of a Wyld's magneto-electric machine was transformed into electricity, which in its turn was made to tear asunder the particles of oxygen and hydrogen gases of which water consists; but again the power was not lost, for it was stored up in the gases from the water which he collected in a soda-water bottle. When he ignited these gases, the energy became once more sensible in the form of light and explosive sound. Thus energy was transformable, but indestructible. He then argued that certain opinions held by Theosophists were opposed to the law of the conservation of energy. Dr. Carter Blake, Mr. G. R. Tapp, Mr. Henly, and others, took part in the discussion.



THE ATTEMPT TO LOCK UP MRS. WELDON IN  
A MADHOUSE.

CERTIFICATES OF HER SANITY.

THE appended certificates show that those who saw much of Mrs. Weldon in France up to the time she left it are certain as to her sanity. Those who have seen most of her since her return to England can do the same; and Mr. Flowers, the magistrate, a few days ago stated from the bench that, while she was conducting her own case before him against Mènier, he saw no reason to suppose her to be insane.

Yet, a few days after her return from France, doctors in disguise entered her house on the pretence that they were Spiritualists, and wished her to extend her charity to certain orphans who had no existence except in the utterances from their lips. They went away, signed certificates that she was insane, keepers came to carry her off to Dr. Forbes Winslow's madhouse, and would have succeeded but for the accidental presence at Tavistock House of Mrs. Lowe, honorary secretary to the Lunacy Law Reform Association, who, to her honour, rescued Mrs. Weldon.

The law, Mr. Dillwyn and others will notice, is in such a horrible state that since then Mrs. Weldon has neither been able to ascertain with certainty the names of the doctors who signed the certificates, nor the allegations above the signatures. Thus an alleged lunatic is far worse off than an alleged criminal. The latter knows what he is charged with, and who makes the accusation.

Why did not Dr. Forbes Winslow, when writing to *Truth*, further the interests of the public by giving the information in his possession about the contents and signers of the certificates?

CERTIFICATE OF DR. JAMES BELVIN.

51, Rue de Luxembourg, Paris,  
May 16th, 1878.

To whom it may concern,

I, the undersigned, Doctor of Medicine and Member of the Royal College of Surgeons, England, certify having been medical attendant of Mrs. Georgina Weldon during her late sojourn in Paris.

I was always struck with the remarkable clearness of her intellect, and the masterly manner in which she would discuss every subject to which her attention was drawn. I regard Mrs. Weldon as sane beyond a question of doubt.

JAMES BELVIN.

CERTIFICATE OF DR. GEORGE WYLD.

12, Great Cumberland-place, Hyde-park.

I hereby certify that I met Mrs. (Georgina) Weldon many times last year, and never saw or heard anything to indicate that she had a tendency to insanity.

I have this day spent one hour in continuous conversation with her, and I have not been able to find any trace of insanity either in her appearance or in her conversation.

GEO. WYLD, M.D., Ed.

April 19th, 1878.

CERTIFICATE OF DR. JAMES EDMUNDS.

8, Grafton-street, Piccadilly,  
April 19th, 1878.

This is to certify that I have conversed with Mrs. Weldon for more than an hour,\* and have carefully examined her with regard to her sanity. I am of opinion that she is perfectly sane.

JAMES EDMUNDS, M.D., M.R.C.P. Lond.

A QUOTATION FROM LAST WEEK'S "TRUTH."

"There seems to be some difference of assertion in respect to the names of the medical men who signed the lunacy certificate of Mrs. Weldon. The lady says that Dr. Winslow came with Dr. Winn, and that the certificate was signed by Dr. Winn and Dr. Rutherford. Dr. Winslow writes to say that 'Neither of the lunacy certificates for the reception of this lady into my lunatic asylum were signed by Dr. Winn or myself—such a proceeding on my part would have been illegal—but by two independent medical men. My connection with the case was of purely a professional character, and commenced before the prosecution of Mènier, with which it has nothing to do!' So far as I can make out, Mrs. Weldon is now admitted to be sane; and yet, had she not resisted the attempt to incarcerate her, she would have been carried off to an insane asylum. I do not the least question that she would have been well treated in the establishment of Dr. Winslow, but surely that gentleman must admit that the condition of the law under which, assuming her to be sane, she might have become an inmate of a madhouse, needs amendment."

CERTIFICATE OF THE NUNS OF GISORS.

(Translation.)

To whom it may concern:—

The sojourn of Mrs. Georgina Weldon at the Convent of Gisors has been from beginning to end marked by the highest wisdom and the greatest dignity. There is not one of us who has observed her closely, who has heard her, and who has conversed with her, who has not been struck by the superiority of her intelligence. All in her—her speech,

her conversation, the correct and neat state of her account-books—denote her as a person possessed of perfect reason. [*The document then sets forth the indignation of the writers at the attempt to incarcerate Mrs. Weldon in a lunatic asylum.*] We cannot resist the desire we feel to send her all our sympathies, conjointly with a multitude of others which must reach her on all sides. They must be a little consolation to her in the midst of such cruel trials.

Her sudden departure from amongst us at Gisors caused to all in the establishment—administrators, secretary, nuns, boarders, and inmates of all ages—unanimous regrets.

We beg Mrs. Weldon to accept the spontaneous expression of this, and to make what use of it she chooses.

Hotel Dieu de Gisors.

May 9th, 1878.

(Signed)

M. LEFAGE, *Administrateur*.  
SISTER LEBAS, *Mother Superior*.  
SISTER DELANNOY.  
ZOE MARTIN, *lady boarder*.  
SISTER MELITE.  
SISTER EM POSSET, *who knows how to appreciate the grandeur of soul of this lady*.  
MARIE RENDU, *lady boarder*.

VVE. ARNET.  
MARIE BERTHY.  
E. LEFEBRE, *Aumonnier*.  
HTE. ROBINE, *Econome*.  
SISTER F. LEGROS.  
SISTER MEULON.  
SISTER ST. FRANCOIS.  
MISS MACDIVITT.  
VE. ARTEL.  
SISTER FRANCOISE.

MR. E. W. WALLIS, the trance medium, is now lecturing in Newcastle and the north of England. He intends to return to London about the end of June.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.—Last Thursday night, at the ordinary fortnightly meeting of the Psychological Society, at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox gave an address on Phrenology, in which he maintained the truth of its major asserted facts, and said that there was less certainty about some of the minor. He knew from personal experiments that phrenomesmerism was true. The intellectual faculties were in the front part of the brain, the aspirational at the top, and the animal at the back. At the next meeting Mr. W. H. Coffin will speak on these points.

MRS. EVERITT AT DALSTON.—A special invitation *séance* with Mrs. Everitt was held on Wednesday evening last week at the rooms of the Dalston Association of Inquirers into Spiritualism, 53, Sigdon-road, Dalston, London, E. The circle was a large one, but much satisfaction was expressed by all present at the direct voice manifestations of the spirits known as "John Watt" and "Znippy." Before the gaslight was turned off, movements of the table and of the large family Bible thereon, with rappings on the table and chairs, were obtained. Appropriate passages of Scripture were signalled by raps, proving an intelligent source. I was directed to sit next to Mrs. Everitt, and am satisfied of the voices being unmistakably separate and distinct from the vocal utterances of Mrs. Everitt. At the close of the *séance* a vote of thanks was unanimously accorded to Mrs. Everitt for her visit.—J. BLYTON, *Hon Sec.*

SPIRITUALISM AT AINSWORTH.—On Wednesday evening a lecture was delivered in the Unitarian Schoolroom, Ainsworth, by Mr. W. J. Colville, on the question, "Wherein do Unitarians and Spiritualists Differ?" The Rev. Ephraim Turnd officiated as chairman. The lecture, which was thoughtful and eloquent, was well received. After showing that Spiritualism, like everything else, might be abused, and had actually been abused, he yet contended that its advantages far outweighed its dangers, and that it was the only power capable of conquering Materialism and making religion universal.—Questions, aimed at certain joints in the lecturer's armour, were put by Messrs. Ellis Greenhalgh and Thos. Tootill, the Rev. R. Cowley Smith, and the chairman, and such questions were answered with varying degrees of satisfaction. On the nomination of the chairman, a committee of four persons, two being Spiritualists and two non-Spiritualists, conferred together as to the subject of the extempore poem. The theme chosen was "Spring," and Mr. Colville gave a poem of much beauty and power on that subject, and closed amidst much applause. The proceedings were closed with the Doxology.—*The Bolton Evening News*.

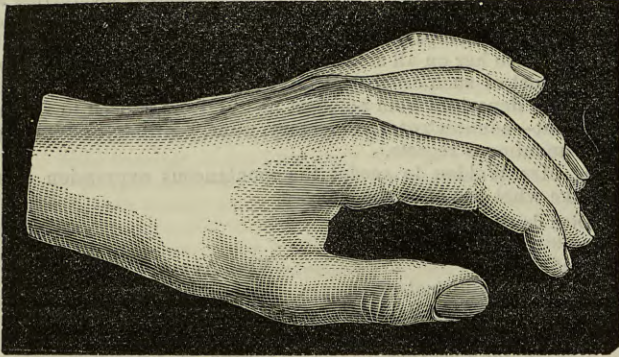
A MURDERER'S BRAIN.—Yesterday afternoon, says the *Albany Argos*, an autopsy of the body of Sam Steenberg, the murderer, was held by Drs. Vanderveer, Balch, and Ward, in the presence of a numerous representation of the medical profession. The fine physique of the man as he lay upon the operating table, previous to the use of the knife, was commented upon—five feet seven inches in height, forty-four years of age, chest measuring thirty-nine inches, head and muscles of the entire body finely developed, weight one hundred and eighty-four pounds, body well proportioned and nourished, notwithstanding the confinement of the past few months. The tape measure registered 23½ inches around the skull at the largest part, the measurement of Ruloff's being 24½ inches. Steenberg's measurement across the shoulders was 17½ inches. The brain weighed 50 ounces; Ruloff's weighed 59 ounces; Cuvier's brain, which is the maximum brain, weighed 65 ounces; Webster's, 46 ounces; Abercrombie's, 63 ounces. The minimum-weight brain is 20 ounces. The average between the maximum and minimum is 42 ounces, while the general average of mankind is 50 ounces. Notwithstanding this large measurement around the brain, the upper lobes of the brain were very small, as in Ruloff, and the lower part large, showing him to have been merely an animal. The skull of the negro had an average thickness of one-quarter of an inch, being very uniform, with no thin places, making it really a thick skull. The crest of the skull was deeply indented. All over the surface of the coating of the brain were marks of chronic inflammation, which has been deemed in some criminal cases as affecting mental action, forming a very interesting scientific question.—*Boston Sunday Herald*.

\* Dr. Edmunds was in my society that day five hours and a half.—G. Weldon.



## A CAST OF A MATERIALISED SPIRIT HAND.

BY WILLIAM OXLEY.



THE above is an exact copy from a photograph of the cast of a hand in plaster of Paris, from a mould made by a materialised spirit form, calling herself Lilly, on April 11th, 1876, under circumstances in which fraud was simply impossible. Dr. Monck was the medium, who, after requesting to be searched (which was complied with), went into a cabinet improvised by myself, and formed by drawing the curtains across the recess of a bay window, the light being on the whole time of the *séance*. A circular table was pushed close up to the curtains, round which seven of us sat. Soon two feminine figures, known to us as Bertie and Lilly, appeared at the opening in the curtains, and then Dr. Monck, putting his body outside the curtains, the two figures appeared at the top opening, and two other male figures (Mike and Richard) drew the curtains and showed themselves. Thus at the same instant we saw the medium and four spirit forms, all having special characteristics of their own as distinguishable and well-known as individuals in the flesh.

It is needless to say that all proper precautions were taken, and that we were quite able to detect imposition if such had been attempted; but the mould and the cast from the mould speak for themselves, as the fine cuticle marks are distinctly delineated, and the curves of the fingers show that they could not be drawn out by ordinary means without rupturing the mould, as the wrist is only 2 by  $1\frac{1}{4}$  inches, while the width from outside of the thumb to little finger is  $3\frac{1}{2}$  inches. I took the mould to a modeller, who cast the hand himself.

I had prepared the paraffin wax and placed it in the cabinet. First Bertie gave Mr. Reimers a mould of her hand, and one of her foot to myself, after which Lilly asked if I would like one of her hand, to which I replied in the affirmative; she then placed her hand in the paraffin (judging by the sound of splashing in the cold water which we heard), and in about one minute she projected her arm through the curtains *with the mould upon her hand*, and asking me to take it from her. I reached across the table; in a moment her hand was withdrawn, and the mould left in my hand.

The evidence as to the genuineness of the phenomenon in this case is beyond all question, as the medium before going into the cabinet had been searched, and the table (a large circular one) was placed close up to the curtains, the sitters forming a semicircle which compassed the cabinet, so that ingress or egress was impossible without being seen, as the light was sufficient for us to see every object in the room quite distinctly.

For some reason or other this phase of phenomena has been for a time in abeyance, and possibly there may be no more of it; for this reason I have had the above drawing made, that it may have a permanent record in your journal, and thus form a portion of history in connection with the development of the new force now popularly known as Spiritualism.

The proofs that this force is exerted by intelligent beings, with a consciousness of their own and distinct from that of the medium or sitters in a *séance*, are rapidly accumulating, and the demonstration of immortality, or the continuity of life to those who now exist on this mundane sphere, can hardly be gainsaid, for be it remembered that all the operating spirits or beings claim to have an individuality and consciousness of their own, and this must stand good until disproved.

In the present instance the hand which moulded the glove (or wax covering) was certainly not the medium's, and equally certain is it that it was not owned by any of the sitters, and as we may dismiss any suggestion of mortal confederacy, the question remains—Whose hand made the mould?

*We did see* a feminine figure which to all appearance was human, and who projected her arm from the cabinet with the mould upon it, and which, upon the hand being withdrawn, was left in my own hand.

If human testimony is of any value (and all the seven witnesses will, if need be, corroborate the truth of this narrative), the evidence as to the action and exercise of energy, not the medium's or the sitters', is conclusive, and the fact of individualised life in a sphere of existence not mundane is established beyond all controversy.

As yet the development of this supra-mundane life is but in its infancy, and that which has already been exhibited may be taken as a prophecy of greater marvels to follow. The great law of equilibrium seems to point to the fact that, as immortal beings can temporarily clothe themselves with what is called matter, so mortal beings may soon develop the power of unclothing themselves and making themselves visible to the dwellers of the supra-mundane spheres. Clairvoyance and clairaudience are but steps in this direction, and, judging from the rapid advance made by the inhabitants of the beyond, it does not appear unreasonable to think that the knowledge of the law whereby mortals may have access to the spheres peopled by immortals may be attained.

To the most cursory observer and student of the new phenomena, it must be plain that all displays of this new force or energy are subject to law, and, as such, present a field for scientific research and discovery. It is no less evident to all who take an interest in scientific subjects, and who have watched the results of the indomitable energy, patient research, and crucial experiments of the leading scientists of the day, that a point has been reached at which it is impossible to stop, for men have touched the boundary line of merely physical phenomena, and have pierced, perchance unknown to themselves, the domain of the supra-mundane sphere; and precisely at this point a stranger appears, in the form of a hitherto unknown force, or power, guided by an intelligence foreign to the investigator and beholder, and which demands to be recognised as a factor in the solution of problems relating to the elucidation of pure scientific truth.

Although the manifestation of this power is connected with a human organism as a medium through which it operates, yet no other theory than that of a separate and distinct individuality from the medium will cover the ground so thickly strewn with facts which cannot be ignored, and which are so well authenticated by trustworthy witnesses.

No amount of ingenuity displayed in the invention of terms or words applicable to the various phases of the manifestation of this (to many) unwelcome visitor can avail to hide their real character, and when once acknowledged and welcomed, knowledge pertaining to the *modus operandi* in the production of the phenomena, will be bestowed as freely and fully as the capacity for utilising it for the good of the race is developed.

The words spirit and spiritual are now accepted to express the idea that the communicating intelligence and power are wielded by a race of beings who are not embodied as we are who inhabit the earth, and the all important question to be solved is this, Are they the same individuals who once lived in conditions similar to our own in the present state? And the next is, Can these disembodied beings return and give to us the story of their exit from earth-life, and their experiences of the new-found state of existence beyond the present? These two questions answered in the affirmative, and supported by proofs demonstrable to the senses when need be, then progression in knowledge is assured, and another science and art will be added to those which are already possessed.

Science, as now understood, does not profess to deal with other than the laws of nature or matter; but who has unfolded the mystery of matter? Surely the science which only deals with external phenomena cognisable to the outer senses, and which cannot enlighten the inquiring mind upon the



interior action or working of laws which govern the mental and spiritual universe, is defective; and if I read the lesson aright the present exhibition of power, or force, or, if we will, the interference in mundane affairs by beings of another order, is to lead or attract mankind to the study and contemplation of another and higher mode of existence, in what is now to the generality of mankind the unseen and unknown universe, in which it will be found that the substance which forms its expression is as real, (and perchance more real,) to those who inhabit it, as matter is to mortals, for the surroundings in all worlds and states of existence are always the outbirths or *re-presentations* of that which is within the organisms of the beings who inhabit them.

Manchester, May 21st, 1878.

THE "CONSERVATION OF ENERGY" IN RELATION TO CERTAIN VIEWS OF THE THEOSOPHISTS.\*

BY DESMOND G. FITZGERALD, M.S.T.E.E.

THE principle of the conservation of matter—the indestructibility of that which has an objective and a substantive existence to us as we are at present constituted—appears to have been recognised at a very early period, although its verification was possible only by the methods of inductive science. Thus the Egyptians held that "nothing perishes which has once existed, and things which appear to be destroyed only change their natures and pass into another form."† In Greece, Democritus and Leucippus taught that the whole universe is made up of empty space and eternal atoms; and the Latin poet, Lucretius, inaugurated the school of pure materialism by the statement that "there can be no third thing besides body and void; for if it be to the smallest extent tangible it is body, if not, it is void." But only in the last century were the means afforded for the demonstration of the conservation of matter. It is no longer, for instance, a matter of surmise, but one of absolute certainty, that the cotton from which was prepared the substance (*pyroxyline*) which I now hold in my palm was built up of atoms derived from the invisible air, and that these atoms, unchanged in mass, return to the atmosphere, when, as you perceive, this substance apparently flashes into nothingness on bringing into contact with it an incandescent fragment of wood.

To the present century, and to our own times, belongs the arch-discovery of the analogous principle of the conservation of energy. In the words of Professors Balfour Stewart and P. G. Tait, "It is only within the last thirty or forty years that there has gradually dawned upon the minds of scientific men the conviction that there is something besides matter, or stuff, in the physical universe; something which has at least as much claim as matter to recognition as an objective reality, though, of course, far less directly obvious to our senses as such, and therefore much later in being detected." Now the admission, without any reserve, on the part of physicists of a *something* which has an objective, though not a substantive existence, is in itself a fact of the utmost importance to those who are called upon to fight the battle of Spiritualism against Materialism on grounds of experimental and logical demonstration, albeit in an atmosphere of materialistic bias. Moreover, it would be difficult to overrate the importance to Spiritualists of a due comprehension and appreciation of the more important of the natural laws which are outside of, but necessarily connected with, those which constitute their special study. For Spiritualists to say that the former—the physical—laws may be true, but yet are of no interest to them, would be to adopt the very worst form exhibited by certain of their adversaries. From one point of view Spiritualism is the counter reaction to the reaction against superstition, in which science, "casting beyond itself in its conclusions," may be said to have "o'erleapt itself, and fallen on the other side." There was, consequently, a danger, which Spiritualism proper has, I think, been singularly fortunate in avoiding, of a return to certain forms of error which may be classed with the superstitious, and against this danger a broad knowledge of natural law, so far as it is known, is the true safeguard. We have carefully to distinguish between rational and irrational conclusions on grounds of physical science. When a physicist asserts that the "levitations" which have been so

frequently observed in presence of certain "mediums" are impossible, "because they are contrary to the law of gravity," most of us, perhaps, are inclined to give the physicist undue credit at the expense of science. The thing being, to our knowledge, possible, we are inclined to say, "So much the worse for the law of gravity!" The truth is, as we should all understand, that the law of gravity is established beyond all doubt or question, and that it is in reality the physicist who has merely made a blunder. If you ask him, he will not deny that gravity may be overcome by any force capable of communicating to the "levitated" body, in one second, a velocity greater than 32½ feet per second; and, if you raise this body before his eyes, he will not say that the effect is contrary to the law of gravitation. Thus, if you keep him to the point, you will find, after a little trouble, perhaps, that the grounds for his assertion are one or both of the following:—(a.) That Spiritualists assume "levitations" to take place without the action of any force counteracting that of gravity; (b.) That gravity cannot, in the nature of things, be overcome by any force applied through agents or agencies invisible to the observer. Now the former proposition is purely gratuitous and contrary to fact, and the latter would imply gross ignorance even of physical science; it is, sufficiently for our present purpose, refuted by the upward motion of the needles on the table before you—their transport from the table to the poles of the electro-magnet (which I now excite) being effected by the invisible agency of magnetism. In this encounter the Spiritualist would be the scientific, and the Physicist would be the unscientific disputant. But let us take another case. Suppose it were stated that, by spiritual or any other agency, a railway train travelling at the rate of fifty miles an hour could be instantly brought to rest without damage either to the carriages or to their occupants. Any physicist would at once deny this statement. Now this denial amounts simply to an assertion of the principle of the conservation of energy, and of its necessary consequences. For any admission of the possible truth of the statement in question would simply imply ignorance or denial of that principle. It is, in reality, a case in which we have to elect between known fact and a statement in direct opposition to it; between a conclusion verified by hundreds of acute observers and laborious investigators, and an unsupported contradiction of this conclusion. It is, in fact, a case in which one of the conclusions is possible only to ignorance, and only the other is possible to science. Precisely the same would apply to the statement that a lamp exists or has existed which could continue burning for 1,500 years, "by means of a most pure liquor, contained in two bottles, one of gold and the other of silver."—(*Vide Isis Unveiled*, vol. i. p. 227.) And when those who have studied the forces of nature are told that these forces are "beings" to which the name "elemental" spirit should be applied, they might reply that it is hardly within their province to refute a conclusion which is possible only to those who have no knowledge of the verified facts in relation to these forces, since it is in contradiction to the whole of these facts, and is, moreover, exposed to a *reductio ad absurdum* in every induction that can be made from it.

The popular signification of the word energy, viz., power of doing work, is also the scientific one. In physics the term is limited to the power of doing physical work, *i.e.*, mechanical work or its equivalent. [Let us here note that the domain of physical energy, and of spiritual or *will* energy, remains as yet unexplored.] Thus energy is potential work, and, if the conservation of energy be true, work should be *potential energy*. Both, therefore, may be measured by and expressed in terms of the same unit. What first concerns us is the selection of some convenient *unit of measurement* for mechanical energy and work. Now a common form of mechanical work is the *raising* of heavy masses. Everybody knows from experience that in this case the work done is proportionate to the *weight* of the mass raised, and also to the *height* to which it is raised, or to the weight multiplied into the height. Now, popularly, the pound avoirdupois is taken as a unit of weight; it is in reality a unit of mass, but, since weight always varies sensibly as mass within a few miles of the surface of the earth,\* we may generally measure the

\* A paper read last Monday night before the British National Association of Spiritualists.  
† Sir Gardner Wilkinson.

\* At a height of 4,000 miles, the weight of 1 lb., or of 1 ton, would be about one-fourth of the weight of the same mass at the level of the sea.



weight of a body by its mass. As unit of length for the measurement of height we may take the foot of twelve inches. Our *unit of work* will thus be the foot-pound, or one pound raised through one foot. And if we designate work by  $W$ , mass by  $m$ , and height by  $h$ , we have the relation:—

$$W = m \times h \text{ foot-pounds} \dots \dots \dots (I.)$$

Thus, referring to the diagram, let the mass of  $m$  be 5 lbs., and let it be raised 5 feet from the surface (S) of the earth. Then the work done in raising it will be

$$W = 5 \times 5 = 25 \text{ foot-pounds.}$$

And the same value will express the potential energy stored up in the mass, or its *energy of position*.

When we carefully consider the meaning of the expression "raising a weight," we find that it signifies *separating two masses*, one of which, in the present case, is the *earth* and the other the mass  $m$ . The two masses are in fact *pushed apart*; and it is indubitable that they are *both* caused to move, although the motion of the earth is as much smaller than that of  $m$  as its mass is larger. We are now enabled to comprehend the following law:—*In the separation of masses, work is stored up as potential energy* (of position).

Can we not now, from data within our own experience, formulate, at least hypothetically, a proposition applicable to the contrary case? We have all some experience of energy of motion—*kinetic energy*, or, as it is sometimes called, *visible energy*. When we have to jump any distance, we generally "take a run" in order to accumulate a little kinetic energy. We cannot well doubt that some kind of energy is stored up in a stone dropped from the top of a house, as well as in one thrown by a boy, in projectiles of a more warlike character, or in a railway train moving at the rate of fifty miles an hour. And, bearing specially in mind the first example, we can readily admit that:—*When masses fall together, potential energy becomes converted into kinetic energy*.

Now, if we know the number of foot-pounds of work which have been converted into kinetic energy, we shall have no difficulty in expressing the latter in foot-pounds. Thus the mass  $m$  (in the diagram), if it be allowed to fall *freely* through the distance between it and S, will obtain 25 *foot-pounds* of kinetic energy before it strikes the ground. Presently, we shall imagine what becomes of the kinetic energy when the movement is arrested.

Let us first, however, endeavour to obtain a further insight into the philosophy of motion which has justly been termed the *key to nature*. Motion is always produced by the action of a *force*, a term which is correctly applied only to what is familiarly known as a *pressure* or a *pull*. The motion of  $m$  towards S is produced by the *pull* called gravity. Now gravity is termed an *accelerating force*; because, when it acts freely upon a mass, it produces uniformly accelerated motion. It is measured by the velocity it communicates to a falling mass, *in vacuo*, at the end of one second of time, or, what is the same thing, by the velocity it communicates to a mass in any given number of seconds, divided by the number of seconds. Calling velocity, in feet per second  $v$ ; the number of seconds,  $t$ ; and the force of gravity,  $g$ , we have

$$g = \frac{v}{t} = 32\frac{1}{8} \text{ feet} \dots \dots \dots (II.)$$

since in one second gravity will communicate this velocity to any falling body, if its action be unresisted.

Now, with this datum, by a very simple process of mathematical analysis applied to the factor  $h$  in our first formula, we may arrive at several particulars—for instance, the time it would take for  $m$  to fall through 5 feet, and the velocity it would obtain at the end of this time; and at one most important generalisation, viz., the measure, in foot-pounds, of the kinetic energy stored up in any moving body. Let us not be afraid of the expression "mathematical analysis," for this is merely a term expressing an operation which happens to be convenient to us. We already know that energy may be expressed as  $m \times h$ ; but, unfortunately, in the case of a projectile or a railway train in motion, for instance, we have no means of arriving at  $h$ , or the height through which a body would have to fall, under the action of gravity, in order to obtain a given velocity. If, however,

the velocity of a falling body were uniform, instead of uniformly accelerated, we should have no difficulty in finding an equation for  $h$ . In fact, we all of us know that in the case of uniform velocity of motion, the distance moved through is necessarily as the *velocity* multiplied into the *time* of motion. We do not require to be informed that, if a man be walking at the rate of four miles an hour, he will, in three hours, have moved through a distance of three times four, or twelve, miles. In the case of uniform motion the distance moved through would be—

$$h = v \times t$$

Thus, referring to diagram 2, let the line AB represent a given velocity, and BD a given time during which a body moves uniformly with that velocity, then the distance moved through will be represented by the rectangular ABCD. But suppose the body commences, at the beginning of the

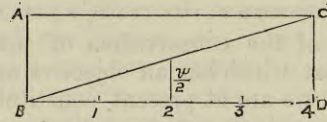


FIG. 2.

time BD, to move with a uniformly accelerated velocity, until at the end of that time it obtains the velocity CD, what will then be the distance moved through? It is tolerably obvious that in this case we must multiply the *mean* velocity into time in order to obtain this value. Now the mean velocity will be just half the final velocity,  $v$ ; so that our formula becomes

$$h = \frac{v}{2} \times t \text{ feet} \dots \dots \dots (III.)$$

In this expression we may substitute for  $t$  its value as derived from our second formula. Allow me to assume that no one here has any knowledge of algebra. We at least know that multiplication and division are converse operations; so that if we remove a divisor on one side of an equality, we must insert the same value as a multiplier on the other side, and if we remove a multiplier on one side, we must insert the same value as a divisor on the other. We have thus

$$g \times t = v \text{ and } t = \frac{v}{g} \text{ seconds} \dots \dots \dots (IV.)$$

Substituting this value in formula III.,

$$h = \frac{v}{2} \times \frac{v}{g} = \frac{v^2}{2g} \text{ feet} \dots \dots \dots (IIIa.)$$

Therefore we may write, instead of  $W = mh$ ,

$$W = m \times \frac{v^2}{2g} = m \times \frac{v^2}{64\frac{1}{8}} \text{ foot-pounds} \dots \dots \dots (V.)$$

Now this is the equation for *kinetic energy*, which is well worth any trouble we may have taken to obtain it.

A little algebra may be required to derive from formula IIIa the following expression for the velocity obtained by any body in falling freely through the distance  $h$ , viz.:—

$$v = \sqrt{64\frac{1}{8} \times h} = 8.02 \times \sqrt{h} \text{ feet per second.}$$

Now from this last formula we find that the velocity obtained by the mass  $m$  (in diagram 1) in falling freely through 5 feet is

$$v = 8.02 \times \sqrt{5} = 18 \text{ feet per second (nearly).}$$

And, from formula V, the kinetic energy stored up in it when it obtains this velocity is

$$W = 5 \times \frac{18^2}{64\frac{1}{8}} = 25 \text{ foot-pounds.}$$

Or the precise value of the work done in raising the mass  $m$  through 5 feet.

By formula IV, the time taken by  $m$  to fall through 5 feet is

$$t = \frac{18}{32\frac{1}{8}} = .59 \text{ seconds (nearly).}$$

By the formula for kinetic energy, we find that the work stored up in a railway truck weighing 3 tons and moving at the rate of 40 miles an hour is over 160 *foot tons*, and that the projectile of the 100-ton gun, weighing 2,000 lbs., and moving with its initial velocity of 1,493 feet per second, has a kinetic energy of no less than 30,913 *foot tons*. I may here observe that even the latter velocity, and the terrific energy associated with it, sink into insignificance in comparison



with those which are observable and calculable, when we consider the movement of bodies in planetary space. We are ourselves at the present moment moving, with our earth in its orbit round the sun, with a velocity of over 87,000 feet per sec., and some of the stupendous currents at the surface of the sun have been observed to move with a velocity of 100 miles per second.

We may now consider whether the separation of *molecules* is attended with a conversion of work into potential energy. We have here a magneto-electric machine, by means of which we can force asunder the oxygen and hydrogen atoms, or molecules, which, when combined, constitute water. The fluid is thus converted into a mixture of the two gases. You perceive that my assistant has to work pretty hard in order to evolve the bubbles of gas which are now rising through the fluid and filling the bottle. I may as well at once tell you, whilst we are waiting, that 743 foot-pounds of work have to be expended in order to decompose one grain of water—in addition to the work required in order to overcome the friction of the machine and to urge the electric current through the wire portion of the circuit. This work becomes stored up in the liberated gases as *potential energy of chemical separation*. When the gases are caused to recombine, by means of a flame applied to the mouth of the bottle, this is suddenly converted into actual energy, which becomes evidenced by an explosive effect of expansion, and which ultimately assumes the form of *heat*. By this experiment three very important facts are brought into evidence: 1st, that *In the separation of the constituent atoms, or molecules, of compound bodies, work becomes stored up as potential energy (of chemical separation)*; 2ndly, that *When atoms, or molecules, fall together, potential energy becomes converted into heat*; and, 3rdly, that *Heat is a mode or form of energy*.

We now place a rather thin platinum wire in the circuit of the machine. Observe that the moment my assistant begins to work the machine the wire becomes red, and afterwards white hot. For every 772 foot-pounds of work expended by him, in addition to the work required to overcome friction, &c. (which also takes the form of heat), a unit of heat, *i.e.*, sufficient heat to raise the temperature of 1 lb. of water by 1 degree Fahrenheit, is generated in the wire. This value, 772 foot-pounds, is known as *the mechanical equivalent of heat*. It was determined by Prof. Joule, through the process of *churning water*—an operation in which energy would formerly have been supposed to be utterly lost and annihilated.

We are now, I think, in a position to form at least a very shrewd guess as to what becomes of kinetic energy when the motion of a body is suddenly arrested. The rectilinear motion is, in fact, converted into the vibratory motion we term heat. If we pick up a rifle bullet after it has struck the target, we find that it is hot. At Shoeburyness a flash of light may be seen when the projectiles strike the armour plates. It is amply demonstrated by experiment as well as by inductive reasoning that a unit of heat is produced for every 772 foot-pounds of kinetic energy disappearing. And perhaps the reference that has been made to the enormous velocities which occur in our solar system may have prepared you for the statement that the heat and light of the sun are due to the conversion of kinetic energy. So far from the sun being, as is popularly supposed, a huge bonfire, it is improbable that anything of the nature of combustion takes place upon its surface. Its heat, which is the source, directly or indirectly, of nearly the whole of the energy manifested as motion and life on the surface of our earth, is derived indubitably from asteroids, which with enormous velocity impinge upon its surface. Like Saturn, the sun is devouring his own children; and there is no doubt but that first Mercury, then Venus, and next the Earth and its moon will ultimately supply it with kinetic energy, and form portion of its mass.

There is one important bearing, which should at least be mentioned, of the present subject matter upon some of the marvellous phenomena which take place at our *séances*. There is no doubt whatever but that physical energy, frequently measured by hundreds of foot-pounds, is exerted and converted by agents other than the medium and sitters—as, for instance, in the floating of a heavy musical box round the room. The moment we have satisfied ourselves

that this energy, or “power,” is derived or “drawn” from the medium and sitters, it becomes from our point of view almost certain that *something* material—ponderable matter, or “psychical matter”—in which potential energy has been previously stored up by the *separation* of molecules, and through which work may be done by the conversion of energy as those fall together, is actually taken from them by the manifesting agent. It is probable also that this *vehicle for energy* is ultimately restored to the medium and sitters, in order that energy may again be stored up in it from the food which is taken into the system.

And now, in conclusion, what are we to say, what can we say, in reference to that portion of the “views of the Theosophists” which relates to “elemental” spirits? \* *Rerum causis superfluis Natura non luxuriat!* Is it not evident that these “errant unthinking, soulless forces of nature” must be relegated to the limbo of hermetic, cabalistical, and mediæval superstitions? Can we make any essential distinction between the kinetic energy of a mass of air or water, moving with a certain velocity, and that of a railway train or a projectile also in motion? Is the “force of the wind, the fire, the flood” to be an elemental spirit, and that of the truck or cannon ball a more material kind of energy? Or is it also an elemental that animates Master Tommy’s cricket ball and marbles? In any case, we should certainly like to know what is the minimum number of foot-pounds constituting or equivalent to one of these “creatures of immutable law.” And we should also particularly like to have some estimate of the quantity of energy stored up in a single drop of “the most pure liquor,” previously referred to, which fed the “burning lamp” mentioned by Scardeonius, and, I fear, more or less believed in by certain Theosophists. We could then form an idea of the destructive effects which would ensue if the drop in question were thrown upon the fire, and perhaps make some interesting comparisons between it and dynamite or other powerful explosives.

### Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

#### PERPLEXING EXPERIENCES.

SIR,—Permit me through your columns to thank your lady correspondent for her excellent letter under the above heading. Perhaps a word or two in reference to the message in question, and the way in which it was given, will help to solve the problem. Mr. Carson and his son, who were perfect strangers to me, attended on one occasion the Friday night *séance* at 8, Upper Bedford-place, London, which I held for the purpose of development. For some little time I felt uneasy; a strange and unfamiliar influence affected me; in a short time I was made to rub my leg as if in great pain, and then my head in a similar manner. During the whole of the pantomimic performance I was quite conscious, and felt that it was a spirit desiring to make himself known to the strangers. When this influence was withdrawn, I was controlled by my Indian spirit guide, who gave a description of the spirit who had attempted to control me to speak (which description was, unfortunately, never taken down, or it would have decided the point of the presence of Mr. Burt), and at the same time mentioned the fact that the spirit desiring to manifest had but recently passed into spirit-life, and had done so on the other side of the globe. This led Mr. Carson to inquire if it was a son of his in Australia, whereupon my hand was suddenly controlled to write the message in question. These recollections are vividly in my mind, for the reason that after the *séance* was over Mrs. Burke and Mrs. Wallis informed me what had taken place from the time that I was controlled; also that the stranger gentleman had gone away unable to identify the manifesting spirit, which caused me much dissatisfaction and annoyance, as I hoped a good test would be given. You may be sure, then, that I was quite delighted to hear, a few months later, of the verification of the message by news from Australia, which Mr. Carson came to inform me of himself, thinking it would please and encourage me. The point or importance of the whole occurrence to me was that I did not know anything at all of any of the persons concerned. Neither Mr. Carson nor his son, who was present, knew aught in regard to the alleged friendship existing between his son in Australia and Mr. Burt, or even of the *existence* of Mr. Burt, much less the peculiar circumstances attending his decease. There is the fact, too, that the news of his death was thus obtained before it could be transmitted by ordinary mundane means.

But Mr. C. C. Massey raises the question of the source of the communication and the intelligence communicating, and because the words, “I am in great pain,” and “I have been wounded,” instead of “killed,” are used, he infers that it was not Mr. Burt from whom the message proceeded.

Now, I think it is generally admitted that spirits who communicate for the first time experience very much the same sufferings in entering

\* Vide *The Spiritualist*, December 7th, 1877.



into sympathetic relation with the medium as they underwent in quitting their own earth body.\* Frequently, too, they cause the medium to personate the whole of their death scene, and it was so in this case. Personally I have no more doubt of the presence and influence of Mr. Burt, than I have of the fact that it was through my organism that he manifested by pantomimic representation the pain he suffered ere he stated the cause in writing, and I feel little doubt that he experienced sensations of pain in endeavouring to manifest, or he would have controlled me to speak instead of write.

Supposing Mr. Burt to have said I have been "killed" by the kick of a horse, &c., it would strongly resemble that traditional son of Erin who, after having fallen from a ladder to the ground, being asked if he was much hurt, lustily replied, "Begorra, and I'm kilt entirely."

At another of the Friday night *séances*, the following facts were afterwards reported to me as having occurred. I was controlled by my Indian guide, who turned to Dr. Slade (one of the sitters), described his wife to him, and mentioned the fact that—as he put it—"the lady has very thin hair; no, me don't mean thin, a little hair, she has a lot of hair, but very fine and delicate." Dr. Slade, in speaking of it afterwards, said it was quite true; friends used to tell his wife her hair was split, it was so fine. The same night the control described a spirit relative behind a lady present, and said, "He holds out a roll of papers to you, and says, Don't fret or worry, you will get the papers all right; they are on their way." About a month afterwards the lady informed me of this, and added, "I had been very anxious about some papers relating to property, and had been to all the mediums, and could not get any information, so gave up all hope; but when my brother was described I recognised him at once, and he always spoke the truth, so I knew it would be all right, and did not worry any more. The papers came as stated a few days afterwards." A noticeable feature here is the fact that while she was anxious the communication could not be given, but a passive state of mind being obtained, the desired information was given quite unexpectedly.

E. W. WALLIS.

#### MR. AND MISS DIETZ.

SIR,—You have often said a good word for Mr. and Miss Dietz and their entertainments, and I should much like to say another. The line of life these young people have chosen is more than commonly arduous, and as praiseworthy as arduous: and those who recognise their courage and their merit would, I feel sure, gladly assist and co-operate with them if they knew how. Wherefore, let me inform their admirers that Mr. and Miss Dietz are anxious to obtain engagements at literary and other institutions throughout the country; and whoever has influence in such quarters, should use it for their advantage. They are also prepared to give recitations in drawing-rooms, and where guests are many and entertainment dull, it would be as fresh air and sunshine to hear Hans Christian Andersen's "Swineherd," or Mark Twain's "Jumping Frog." Carlyle says "that in our amusements, which are voluntary and not compulsory things, we are to abhor untruth most impatiently, and ever exact what is truest and best." I sometimes fear that Mr. and Miss Dietz take Carlyle too literally, and set the standard of their selections rather high; and that if their poetry were more matter-of-fact and less sentimental and spiritual, they would gain in popularity, and be quite as wholesome and refreshing. On this head, however, I expect to be contradicted, but it is always pleasant to deliver one's opinion unreservedly. WM. WHITE.

3, Cornwall Residences, Clarence-gate, Regent's-park, N.W.

#### WEIGHING MATERIALISED SPIRITS.

SIR,—It would be a valuable contribution to the facts of "form manifestations" if it could be arranged to weigh the "forms" as well as the mediums. The conservation of force and the indestructibility of matter are no doubt fulfilled in these manifestations, and it would be interesting to know if the weight abstracted from the medium is translated to the "form" manifested. Also, whether the weight of the "form" can be varied while on the scale plate, and whether such alternation of weight in the form has a corresponding alternation in the weight of the medium.

J. J. MORSE.

#### THE DOOM OF THE SEAFORTHS.

SIR,—Having perused with much interest the doom of the Seaforths in your journal (of which, however, I am only a casual reader), allow me to record another marvellous fulfilment of a legendary prophecy concerning the same race, with which I have been personally acquainted. In so doing, I must crave your patience for inflicting upon your readers much merely genealogical and family history, which, however, is necessary in order to make the fulfilment plain. I must also dissent from my fellow clansmen of Inverness in their statement that the last of the Seaforths died in 1815.

Francis Humberstone Mackenzie, the last bearing the title of Earl of Seaforth, was the last descendant of a collateral branch, and in truth not the rightful possessor of the title or chieftainship of the Mackenzies. The facts, shortly stated, I believe to be these, though, as I quote only from memory, there may be some errors in my account.

Earl William, son of Earl Kenneth (the Earl of the legend above referred to), had two sons, Kenneth Lord Fortrose, and James, whose existence can only be traced with great difficulty in public documents, though in certain family archives, to which at one time I had access, his and his descendants' history is fully revealed; and I doubt not were the papers concerning the Jacobite intrigues, now resting both in the State Paper Office and in the Vatican, to be at all accessible, there would be unrolled a very curious and interesting chapter concerning the family history of the, in reality, elder line of the Seaforths. This James was born in France during his father's exile for his adherence to the Stuart cause. The title of Earl William was attained by the

Hanoverians, but after some time he made his peace with them, and retired to the Isle of Lewis, where he died in 1740. His son, Lord Fortrose, inherited the chieftainship, but, in consequence of the attainder, could not take the higher title. During the attempt of Prince Charles Edward he took the winning side, greatly to the disgust of his brother and part of the clan, who were staunch Jacobites. However, he was rewarded for his faithfulness to the Georges in the person of his son, the second Lord Fortrose, who was created Earl of Seaforth in the Irish peerage by George III. This Kenneth, Earl of Seaforth, died without leaving any issue, and the title and estates passed, not to the descendants of his uncle, but to the posterity of the Hon. Col. Alexander Mackenzie, brother of his grandfather, the Earl William, and it was this line which became extinct in 1815.

The prophecy to which I referred is as follows, loosely rendered into English:—"Woe to the line of Kenneth; let their bards break their harps, and sweep the strings no more, nor praise the chiefs of ancient days. Kenneth shall be sundered as a stick that is cleft. And when Flann's ruins receive his heir shall Kenneth's name be lost. When Lochlin (Gaelic for 'Norway') has Kenneth's son, again shall Kenneth's name be lost, and he shall sell it for yellow gold brought from (or out of) a distaff (meaning apparently by the wife). Yet shall not the gold gladden his eyes, for he shall lose his life a nine months' journey to the rising son. One son of Kenneth's yet shall live, but who remembereth Kenneth?"

I will now proceed to trace the fortunes of the elder line of the Seaforths, which appears almost a literal fulfilment of the above prophecy.

James, the younger brother of Lord Fortrose, during his father's lifetime seems to have retired to the western parts of Lewis, where he possessed lands at Uig, the Island of Bernera, Carloway, with the rocky islets of Flannan (though I believe that at the present day most of that part of the country is held by the Macleods). He was a loyal follower of the Stuart princes, and was continually engaged in secret plots for their cause. In 1745 he retired to the Flannan Isles, with a small portion of the clan, in disgust at his brother's treachery to Prince Charles Edward. Though he seems still to have held the lands he owned on the mainland, he was generally called James nan Seaforth (nan being Gaelic for "of"), so that the surname of Mackenzie was thus dropped, and the territorial title assumed instead of a surname. He was also called Cean (head or chief) of Flannena, as were his descendants. He died in 1759, leaving a son Charles nan Seaforth, who upon the death of Lord Fortrose (created Earl by George III.) was the undoubted rightful heir to the title, chieftainship, and estates, but being an earnest Jacobite he could not press his claims without acknowledgment of the Hanoverian dynasty, which he would not consent to do, so that by reason of his comparative poverty and retirement of living he and his descendants were quite forgotten by the outward world. His son James Kenneth nan Seaforth became connected with Norway by marriage, and acquired lands there. He left a son Charles nan Seaforth, in whose time the Flannan Isles were almost, if not quite, depopulated, and the remnant of the clan retired to Norway. This Charles nan Seaforth, I believe, died about 1858 or 1859. He left two sons; the elder, James, was a few years ago alive and residing in Norway, but has no children. The younger, Charles, contracted a marriage with an English lady, which greatly angered his father. On his marriage, in consequence of some promises made by a relation of his wife's family, he dropped the surname of Seaforth, and adopted another. He obtained a commission in one of the Company's regiments, and with his young wife and infant son went out to India, where he was slain during the mutiny. His wife died soon after, and though I was personally acquainted with him in India, I have never been able to ascertain what became of the son.

Thus these two distinct prophecies have been fulfilled in two separate branches of the family in a most marvellous and remarkable manner, though reading them side by side they would appear completely contradictory of one another. The prophecy I have given is supposed to have been uttered by an Italian lady, carried away captive by one of the fierce Viking progenitors of the Seaforths in the thirteenth or fourteenth century.

DAVID MACKENZIE.

Tufnell-park, N., May 14, 1878.

#### WAR.

SIR,—I regret your having, in my letter to you (*Spiritualist*, No. 298, page 222), published a passage relating to Lord Beaconsfield, which passage I meant to have been kept private between you and me, but forgot to let you know my wish.

However illogical and implacable may be Lord Beaconsfield's hatred of my Emperor, and however little I am able to comprehend the motives he may have for dragging into useless and dreadful slaughter two great nations, of which one at least would be happy to remain on good terms with the other, I nevertheless (referring to the laws established in duel) consider it an indelicacy on my part to throw ridicule at a person with the champions of whose policy I am perhaps on the eve of crossing swords.

EMILE, *Prince of Wittgenstein*.

Vevey, Switzerland, May 13th.

MRS. ANDREWS, of Springfield, Massachusetts, a well-known literary worker in the cause of Spiritualism in the United States, will leave for England on the 4th of June, and take up her residence in Brighton. She brings letters of introduction from Mr. Epes Sargent to several English Spiritualists.

#### ANSWERS TO CORRESPONDENTS.

A.—At this busy time of the year, how can you expect that all the persons through whose hands your letters would pass in the printing office, will lose time and patience in puzzling out the meaning of your indistinct writing?

\* This is a fact verified through many different mediums.—ED.



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