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

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

VOLUME TWELVE. NUMBER NINETEEN.

LONDON, FRIDAY, MAY 10th, 1878.

RELIGION AND WAR.

SPIRITUALISM gradually reveals to its votaries that "heaven" is not a place, but a personal and societary condition; that we must search for heaven within, and not without ourselves; that the state of man is one of eternal progression; and that by self-exertion, love of right, and experience bought by punishment by natural law for sins committed, does he gradually grow from the animal state to a spiritual altitude. We shall enter no heaven we do not make.

A heaven in which individuals shoot each other and cut each other's throats is inconceivable except to a savage. Hence an aggressive war is essentially an act of iniquity, an act in which all the lowest passions and motives of man are let loose, and an act which, in its essence, bars out its committers and supporters for a long time from those realms of happiness they hope to reach hereafter, and which might be attained now did people understand and act up to the first principles of religion.

In civilised society, life is exceedingly unpleasant below a certain stratum—that is to say, below the stratum where people act with gentleness one to another, and do not take up painfully aggressive positions. Where broils prevail, where brawlers and would-be tyrants exert the low powers they possess, life is repulsive to those who have outgrown such conditions, however congenial the conditions may be to others accustomed to such a low spiritual atmosphere. The huts of the Todas are congenial homes to those who crawl into them, but nauseate the few Europeans who have attempted to live therein during the few minutes of a friendly visit. What is true of individuals is true of nations. The aggressor and the brawler form a nation of a low type, a nation nearer to the savage state than to its highest attainable position in the human family. A respectable man will not mix up with a street fight, or with any other brawls, unless as an absolutely necessary measure of self-defence, after being attacked. If he sees that one blackguard has knocked down another blackguard in the street, he will have no desire to mix in the fray.

The aggressive individual in society and the aggressive nation are equally of a low type—fearfully low when the upshot of their aggression is wholesale murder.

On these general principles the present threatened aggressive war is at variance with the first principles of religion and morality, especially as it is so unnecessary that scarcely any two individuals agree as to what there is to go to war about. "But, in these matters," say some, "we must not act on first principles." That argument merely means that men should lead lives of expediency and not of principle; such men are plentiful enough, and are dragging down the nation now. They are like grasping tradesmen, who care not what injury they do to society, or what moral law they break in pursuit of their solitary aim of gaining material personal ascendancy.

Descending somewhat lower than these general principles, there are yet others of a broad nature. In the semi-barbarous populations both of Russia and Turkey great acts of oppression are common, but Russian civilisation is somewhat higher than Turkish, and the same may be said of their national religion. The pages of *Nature* prove that our scientific men look with respect upon some of the discoveries of Russian philosophers in science, but who ever dreams of looking for any discoveries of the kind among the Turks? Thus it is better for the world that large sections of unprogressed territory should be under Russian rather than Turkish rule.

On any principles of a high character an aggressive war with Russia is unjustifiable. Coming down to the very lowest and meanest motives, those which lower the happiness of the world and the standard of civilisation, merely to

gain materialistic advantages—the principles which are degrading in an individual are degrading in a nation, and when supported by wholesale murder are in the highest degree criminal.

Some attempt has been made to introduce a little in the way of religion and morality, among those who swindled such large numbers of honest people by bogus limited liability companies. A similarly healthy breeze at the present time may serve to introduce something in the way of religion and morality among politicians and diplomatists. The time may come when secret diplomacy will be abolished altogether, and the old proverb be no longer applicable—that an ambassador is one who tells lies abroad for the good of his country at home.

This question of war is not political in the ordinary sense of that word. It is a question of wholesale murder, and the part each individual in the nation takes in abetting or trying to stop murder. Here religion should step in; and as the National Church never upraises its voice about the deeds of its secular masters, before whom it has long been helplessly on its knees, now is the time for those who can speak freely to speak out.

Professor Goldwin Smith says that an English diplomatist alleged in a despatch to the English Government about this subject, that "the question whether 10,000 or 20,000 persons had been slaughtered could make no difference, so long as in the policy we followed we had a due regard to our own interests." So men are to commit any atrocity from self-interest. This is a principle which at present holds good in trade, and in the attempts to drag the nation into war; it is a principle which has its birth and its home in the infernal regions. Is it utterly impossible to hope to hear the English nation saying to its neighbours in the present generation?—"Our self-interest induces us to do so-and-so, but the step would be at variance with the welfare of the world at large, so we cannot move in the matter." When any such words are found in a Government despatch, politicians and diplomatists will rise in the estimation of those sections of society whose respect is worth having. They need such elevation.

THE SPIRITUAL DOUBLE.—We know that there is upon record ample evidence of apparitional appearances of persons still living, sometimes seen at the point of death, sometimes days before, and held to be death-warnings; at other times of persons in health, and remaining so for an indefinite period; and, again, there are instances of persons seeing themselves. This phenomenon, in Germany called *Doppelgänger*, is attested by many learned physiologists and psychologists of that country; and Mrs. Crowe, in her interesting work, *The Night Side of Nature*, proves the certainty of the appearances of what are called wraiths in Scotland, fetches in Ireland, and apparitions, or doubles, in England. Mr. Dale Owen, in his very excellent book, *Footfalls on the Boundary of Another World*, has also collected a number of well-attested ghost stories, which support a belief in these spiritual or apparitional visitants. From these, and many other sources, much corroborative evidence may be obtained to establish the fact that the spirit forms of living persons have been seen at various times and places, and the theory which I now venture to suggest is—That many manifestations which Spiritualists are accustomed to attribute to the spirits of the departed are, in truth, effected by their own doubles. This idea can in no degree destroy our cherished belief in the power of departed spirits to communicate with us. On the contrary, it tends to confirm it, for if spirits in the flesh can assume a tangible form, and actually produce certain mechanical effects, why may not spirits out of the flesh be able to do all this and much more? Let it be once recognised that spirit is a living entity when separated from the fleshy body, having a dynamic power over matter, and the great difficulty which enshrouds the materialistic mind vanishes. I am not wedded to a dogma on this or any other subject. I am earnestly in search of truth, and do not, therefore, hesitate to put forward any new theory for the consideration of those better qualified to deal with it, even if the result should be to modify or to destroy my previous faith. I am only concerned to uphold—in opposition to the arrogant assumptions of ignorant sceptics—that the phenomena of which we speak are not to be attributed to delusion, to legerdemain, or to any recognised natural cause.—B. Coleman, *Spiritual Magazine*, 1865.

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

WE are informed by Mrs. Lowe that the contents of the certificates, and the names of the two doctors who declared Mrs. Weldon to be insane, are not ascertainable by right, either by Mrs. Weldon at the present time, or by any person who might have wished to rescue her had she been locked up. An alleged lunatic is thus worse off than a criminal before a police magistrate, for there both the offender and the public know the nature and author of the charge. Mr. Dillwyn will see that this is one point in which the inefficient report of the Parliamentary Committee may be amended. An alphabetical list of all incarcerated alleged lunatics should always be open to the gratuitous perusal of the public, who may search therein for the names of missing sane or insane friends who have mysteriously disappeared; the public should also have the right to see and to make copies of any certificates they desire.

Mrs. Lowe informs us that the following state of the law enabled her to rescue Mrs. Weldon from the clutches of the madhouse keepers:—

I would, for their own sakes, beg all endangered persons to remember that the law has made no provision whatever for taking a patient to the madhouse; that off the superintendent's premises the certificates are, except as regards an escaped patient, valueless; and that perfect safety may temporarily be ensured by refusing at any time to accompany strangers, sending for a policeman, and in his presence turning any suspected keepers out of the house. The police will not, because they cannot, turn them out themselves, but they will protect from violence any one who, with due authority from the householder, does it. But let the alleged lunatic keep within doors; outside them he is in the eye of the law a "lunatic at large," and the police, on being shown the certificates, would be bound to interfere and effect the capture.

The following was recently published in *Truth*:—

I see that on Saturday Mr. Flowers stated that Mrs. Weldon, who had appeared not many days previously before him as a prosecutrix, did not seem to him to be insane, and Mrs. Weldon's counsel said that the attempt to shut her up was illegal, and that on Friday two medical men who had seen her had certified that there was not the slightest doubt of her sanity. I trust that this matter will be thoroughly investigated. It is possible, of course, that Mrs. Weldon may be insane, like any one else; but what I object to is that any one may be spirited away into an asylum on a certificate of insanity signed by any two medical men. This is tantamount to the liberty of every person in the realm being at the mercy of a *lettre de cachet* of any two medical men. Assuredly some sort of control ought to be exercised over those entitled to give certificates, for the medical profession itself would hardly contend that it numbers in its ranks no incompetent idiots, and hardly two doctors agree themselves as to the precise line of demarcation between eccentricity and insanity.

I was talking over the matter with a distinguished medical man the other day. He told me that he had never signed a certificate of insanity in his life, and that, except in the case of a patient whom he had treated himself for a long period, he would never do so. This feeling, he said, is so prevalent amongst the leading members of his profession, that, as a rule, these certificates are generally signed by third-class practitioners.

Let Government give certificates to certain medical men, and let these alone be allowed to sign *lettres de cachet*. In no case should any of these official certifiers be connected, directly or indirectly, with any institution that derives its income from lunatics. A man whose income depends upon there being a plentiful supply of mad people, must, in the nature of things, have a tendency to be convinced that every one is more or less insane, and would be better for paying some mad doctor a large fee for looking after him.

About a year ago, a clergyman, attracted by an article in this journal, came to see me. He had been confined by his relatives in an asylum, so he wanted me to make public his case. I went thoroughly into it. The man never had been insane, and the reasons why he had been shut up by his relatives were palpable enough. He became a Catholic, and Monsignor Capel advised him to practise the Christian charity of forgiveness. So he begged me not to make public his "case." I of course could not say any more in the matter, and on the whole I think that Monsignor Capel's advice was sound. But here is the iniquity of the present system. A man does not like a public discussion as to whether he has been a lunatic or not, and he does not like to engage in legal proceedings against his relatives, who, possibly, may have acted conscientiously.

I publish with pleasure the following letter which I have received respecting the case of Mrs. Weldon:—

"SIR,—There being still a vast number of people who really believe in the medical profession as the fit protectors of our personal liberties from undue violation under the Lunacy Laws, will you kindly let me inform such, through your columns, that not only is Mrs. Weldon perfectly sane in the estimation of her numerous friends, but that she was formally certified as such on Friday last by two physicians, at least equal in professional status to Dr. [Mrs. Lowe mistook the man] and the *confrère* who certified Mrs. Weldon to be a lunatic! It is now ascertained that the order for Mrs. Weldon's incarceration was not signed by her husband; who did sign it is not known, but it is noteworthy, *en passant*, that Mènier himself, whom she is prosecuting for felony, is, in the eye of the law, as competent to sign an order for his prosecutrix's incarceration as any one else, and that such order could be revoked or cancelled by no other person whatever except the Lunacy Commissioners, who, as was shown before last year's Committee, are at all times very slack to interfere. I do not suppose Mènier had anything

to do directly with the recent outrage; still the monstrous anomaly of the law remains the same. And, sir, what if the outrage on Mrs. Weldon had succeeded, and Dr. Winslow, who, heading his keepers in person, made a second raid later in the day on Mrs. Weldon's premises, had been successful in carrying her off? How long would a lady of her delicate and sensitive organisation have continued sane amid the horrors of incarceration? Dr. Mortimer Granville, before last year's Committee, emphatically stated that sane persons in such circumstances 'would be almost sure to have their minds upset in a very few hours, say from twenty-four to thirty-six hours!' Surely, sir, this consideration alone should put a final stop to this hideous incarceration by certificates. The common law of England is that 'only dangerous lunatics may be deprived of liberty;' and whether a man is a dangerous lunatic or not is a question for lawyers, not doctors, to determine, for (except in cases of emergency from violent mania) it can only be rightly decided from evidence, which doctors have not the machinery, even if they had the skill, to test. Lunacy, simply as a disease, is no more a legitimate ground of legislative interference at all than is consumption or gout; and as to the grand argument for facilitating a man's incarceration derived from the doctor's assertion that the greatest percentage of cures takes place in the first three months after attack, they must first, to make their case good, show that these persons were really mad, and, secondly, that they would not have got well even quicker out of asylums. But, as I said before, it is really no business of the State to coerce individuals for their own good, and 'the unsoundness of mind' that does not betray itself in acts noxious to others may surely be left to non-coercive treatment. I will not, sir, further trespass on your space than to express an earnest hope that last Monday's happily frustrated attacks on Mrs. Weldon may call public attention and alarm to this true sword of Damocles, the madness-monger's certificate, ever suspended over our heads, and may give fresh weight to the statements made by Dr. Granville last year, that 'sane persons in an asylum would have much more difficulty in getting out than a cunning lunatic,' and also that, at this moment, one-third of the incarcerated (about 22,200 persons) 'might be out with advantage to themselves and to the public,' 'having the same powers of self-control as the average of persons of their class out of asylums;' and also to Dr. Lockhart Robertson's estimate, that one-third of the Chancery lunatics should be delivered from the 'abject misery' of their being deprived of their liberty.—I am, sir, yours faithfully,

"LOUISA LOWE,

"Hon. Sec. of the Lunacy Law Reform Association.

"64, Berners-street, W."

The following is a report from the *Daily News* of the progress of Mrs. Weldon's prosecution of Mènier, and since it was published there has been a second adjournment:—

Mr. Flowers resumed the inquiry into the charge against *Jean* or *Anacharsis Mènier* for alleged robbery of wearing apparel, furniture, and jewellery, from Tavistock-house, Tavistock-square, the property of Mrs. Georgina Weldon. Great interest appeared to be manifested in the case from the attempt made to arrest the prosecutrix on a certificate of lunacy, and the consequent flight of Mrs. Weldon to the protection of the Lunacy Law Reform Association. The prisoner, on the application of his counsel, Mr. Besley (unopposed by Mr. Macrae Moir on behalf of the prosecution), was liberated on bail last week, and now surrendered to his recognisances. The prosecution was now conducted by Mr. St. John Wontner for the Treasury, and Mr. Besley again appeared for the prisoner. The prosecutrix was accompanied to the court by a large number of friends. The examination in chief having been read over, and her cross-examination on two previous occasions having been read over by Mr. Sayer, the prosecutrix, Mrs. Weldon, was recalled to be further cross-examined upon certain letters produced last week, and alleged to have been written by her to the prisoner. Witness stated that she was not accompanied to Paris by Mr. Maitland. Her husband had not employed the prisoner in any way. He was in the service of the Crown, and probably had the means of conducting the prosecution if he thought fit to do so. He was the proprietor of Tavistock-house, and had lived with her there up to 1876. The witness said she did not see what these questions had to do with the alleged felony, unless it were to show that the stolen property belonged to her husband, and that she freely admitted. She was told that even her dresses belonged to him in law. The letters handed to her were in her writing. The reference to "making up quarrels" in these letters arose out of certain differences between the prisoner and his wife, and which she sought to adjust, if possible. No doubt she had begged everywhere for help to the Orphanage, and once possibly in the name of a relative, but she never authorised the prisoner to receive money for her, or to act in any way as a partner. M. Gounod had resided in her house, and she had no doubt accused the prisoner of being a "spy" of Gounod's. In reference to one of the letters handed to witness by Mr. Besley, Mrs. Weldon said it was a letter which she entrusted to the prisoner to forward to a Mr. Wray, and which he had obviously opened, and kept for certain purposes of his own.—Mr. Flowers said this was a very strong proof of the alleged conspiracy, and at the request of Mr. Wontner he directed that the letter should be impounded by the Court.—Cross-examination continued: There is an allusion to the prisoner as a partner, indirectly, in one of the letters, where she professed, in order that he might not appear to be without one, to speak of him as a partner. It related to some landed property in Bentinck-street. She believed that he had landed property in New Caledonia, half of which was to be allotted as a guarantee, as he then owed her £150. [A great number of other questions were put to witness as to the allusion made in the letters by Mènier, but nothing material to the issue was elicited.]—Mr. Flowers again asked how these matters could be said to affect the real question before the court, as to the guilt or otherwise of the prisoner, who had already admitted that the stolen property was in his

box, and had asserted that it was put in by a servant, who placed it there by mistake.—Mr. Besley said he should not be deterred from doing his duty because the prisoner was a foreigner.—Mr. Flowers: Nor shall I be prevented from doing mine because the prosecutrix is an Englishwoman.—In re-examination Mrs. Weldon explained several points in the letters.—An assistant to Mr. Smith, pawnbroker, of Tottenham-court-road, produced several articles of plate, including some silver spoons, which were pledged by the prisoner. They were identified as part of the stolen property.—Mr. Besley asked that he might be allowed to defer the cross-examination till he had questioned the husband as to any authority which might be given, or might not, relative to the disposal of this property. He did not say that anything would be elicited favourable to his client.—Mr. Wontner asked that the case might be committed.—Mr. Flowers thought that the questions which Mr. Besley desired to ask might be well reserved for the trial, for there was a very reasonable objection to the length of these preliminary examinations.—Mr. Besley said he did not object to them, nor did he consider them unreasonable. He considered it would be most unjust to send the case for trial until he had an opportunity of examining Mr. Weldon.—Mr. Flowers consented to another adjournment, but it would rest with the prosecution as to calling Mr. Weldon.

Mrs. Weldon has published in *Truth* that the person who signed the order for her incarceration was General de Bathe.

THE AGENDA OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

In its new form the monthly agenda of the National Association of Spiritualists is, as a whole, a neat, improved, and useful circular, but those who issued it have enlarged its title and scope without the authority of the Council. The Council authorised it to be entitled "The Proceedings of the National Association of Spiritualists." Those who have since brought it out have enlarged the title to, "Proceedings of the National Association of Spiritualists, and Allied Societies, containing also various information for Spiritualists and Inquirers." The last seven words (perhaps unintentionally ill chosen) permit the printing of anything not authorised by the Council, and of matter altogether foreign to the business of the National Association of Spiritualists.

The italicised addition to the title could not have been authoritatively made without a month's notice of the step having been given, and a formal resolution then passed by the Council. Mr. Rogers at the last Council meeting suggested that the authorised title should be altered or enlarged, but did not suggest how; he did not give the month's notice required by the rules, and no resolution sanctioning the enlarged title was passed. Since then, those who have brought out the agenda have enlarged its title, scope, and principle, without the authority of the Council, and have laid the foundation of great future dissensions in the National Association. The Photographic Society of London tried the plan, and in past years lost members by scores at a time over dissensions about the contents of its elastic organ; once the society was rent in twain. Its power, usefulness, and income sank for years in consequence.

The issuers of the agenda have gone outside the business of the National Association of Spiritualists to print a list of persons who say that they are mediums; the names have been picked up apparently from advertisements in newspapers. With most of these alleged mediums the Association has had no *séances*, and if any of them are ever charged with anything in a police court, the newspapers will undoubtedly justly say that they were sufficiently recognised by the National Association of Spiritualists to have their names printed on its official notices. This is unfair to the tested mediums, and lowers the value of recognition by the Association.

The points of the present case are briefly:—

1. That a title not sanctioned by the Council has been put upon its monthly agenda.
2. That that unauthorised title changes the character of the publication, in a direction of which the President of the Association and others have at different times, when it has been suggested, expressed their disapproval.
3. That if copies of the publication have been sold—as was recommended at the last Council meeting—the members of the Association have already been placed within reach of the grip of the law, for issuing a periodical without compliance with the terms of the Act in that case made and provided.
4. That to manage such a journal requires special training, and that the members of the Association, whose liability is "unlimited," are now liable to pay the costs and fines of any legal action, arising from mistakes in managing their *Proceedings*, into which its officials may drag them by inexperience or otherwise.
5. That the time and energies of the members of the Council of the National Association of Spiritualists are given at personal self-sacrifice, which is an additional reason why actions beyond the limits of authority, should be eschewed by committees and subordinates, giving absolute security that after the Council has paid painstaking attention to the business of the Association, great public steps shall not be taken by its subordinates without its sanction, and without the month's notice required by the rules having been given, that a proposed and very important new public step will be brought up for consideration.

Mrs. HOLLIS BILLINGS, the American medium, will shortly be in London. During the past year she has been residing in Chicago.

MR. J. J. MORSE IN LIVERPOOL.—On Sunday evening next, May 12th, Mr. Morse will deliver a trance address in the Concert Hall, Lord Nelson-street, Liverpool, subject—"Spiritualists, their Privileges and Duties." Service at 6.30. Admission free.

"PSYCHOGRAPHY."

The Religio-Philosophical Journal (Chicago), says of "M. A., Oxon's" new book, *Psychography* (Harrison, 1878):—

The author has selected one incontestably proved phenomenon out of the multifarious phenomena of Spiritualism, and brought all his forces to bear upon its purely scientific presentation. Turning neither to the right nor to the left—indulging in no collateral speculations—arguing for no impertinent theory as to the origin of the phenomenon—he pins down the attention of readers to the consideration of the one great inquiry, "Is psychography a fact?" From this issue, by a purely logical and inductive process, he does not allow them to escape. By psychography he means independent writing through some force unknown, but to which, for the sake of convenience, the epithet psychical is applied. The great French Spiritualist, Allan Kardec, made a very convenient distinction between "Pneumatology" and "Psychography." By the former he signified direct writing by supposed spirit power; and by the latter he signified writing where the hand of an unconscious medium is used in producing it. But the present author did not wish, we suppose, to prejudice the question of origin, and so the more general term *Psychography* (psychic writing), has been adopted.

"We are not bound to examine into facts so diametrically opposed to our notions of the possible in nature," is the argument with which Dr. Carpenter comforts himself for denying our facts before he has investigated them properly. "Human testimony is worth nothing in such a case," says Dr. Beard, merely echoing in a new form Dr. Carpenter's cry. And now comes Editor Youmans, catching up and uttering the same convenient excuse for shutting out facts from his readers. "What I question," he says, "is their capacity to deal with the case"—referring to a supposed instance in which a thousand persons might testify to the fact that they had heard a certain woman make a certain prediction, which was literally fulfilled. It requires an expert, according to Mr. Youmans, to know whether one heard or not in such a case!

"I have nothing to do," says the author of *Psychography*, "with the allegation that such and such occurrences are outside of the nature of things, and so are to be rejected without the formality of a trial. This is an ancient method—more antique than venerable—of disposing of new facts. There was a time, somewhere in the world's history, when it was employed to 'burke' almost every manifestation of truth which was new and unwelcome."

As to the facts presented in this book, all that the author attempts to maintain is the obvious and irresistible inference that they furnish evidence of the existence of a force, and of a governing intelligence external to a human body. Here is safe ground—safe and immovable. Sooner or later general science must come to it. Indeed, veritable science has come to it already. Those who know the facts know that this must be, just as confidently as they know that summer will succeed the spring; for the facts are knowable and known—demonstrable and demonstrated.

If any man asks you for certainties in regard to some of the supersensual phenomena of Spiritualism, hand him a copy of *Psychography*; tell him to read it; and, after he has read it attentively, ask him to tell you, if he can, where the flaw is in the evidence. There is no flaw. There is no conceivable objection to be made to the proofs, except an objection kindred to that which the tropical king advanced when the traveller told him that water could be made hard. "It contradicts all my notions of the possible," said his majesty, "and so I'll not believe it."

Psychography proclaims to every intelligent person, who is not afraid to do his own thinking, and who would know whether the dissolution of the earth-body is the end of the individual consciousness—"Come and realise the evidence I present of a supersensual intelligence—of powers in the human organism presignifying a spiritual state of existence. The proofs are actual, incontrovertible, irresistible; read them, and point out a weak place in the testimony, if you can."

We do not see how any candid and reasonable man can rise from the faithful perusal of this excellent work without feeling the force of appeals like these, without admitting that there is at least one grand, significant phenomenon in Spiritualism, thoroughly attested, thoroughly proved. The proof does not rest to any extent on the character of the mediums. *Bear this consecration always in mind.* Every one of them might to-morrow turn round, and declare that they practised fraud in bringing about the phenomena; it would not be of the slightest importance in opposition to what is known and established. Fortunately for the cause of truth, the facts, conditions, the processes, have been of such a character that no medium's recreancy, falsehood, spite, or determination to throw doubt on what he had been instrumental in producing, can be of the slightest avail in impairing the knowledge of investigators, shaking their confidence in the actual phenomena as they occurred, or invalidating the evidences.

We hope that *Psychography* will meet with an extensive sale in America. It is wholly unanswerable as an array of evidence in support of the essential truth, not only of psychography, but of all the cognate facts in Spiritualism.

PROFESSOR ZÖLLNER and Herr von Hoffmann have been further investigating spiritual phenomena with a private medium at Wiesbaden. There will be more about the phenomena in the second volume of Professor Zöllner's book.

THERE has been a very heavy sale in England of the last number of *The Spiritualist*, and great quantities have been sent to foreign countries. The Belgian Spiritualists are going to import some hundreds of the pictorial supplement only, for the benefit of those of their number who cannot read English.

SOME PERSONAL EXPERIENCES IN SPIRITUALISM,
AND THOUGHTS THEREON.*

BY J. W. GRAY, C.E.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—When I was requested to read a paper before this Association I accepted the invitation with a considerable amount of reluctance. Not from any desire to shirk the labour necessarily involved in preparing a paper, but because of the difficulty I experienced in selecting as a subject on which to speak, some phase of what I may term the science of Spiritualism, respecting which I could hope to impart information to such an audience as I should have to address, composed, as such gatherings here usually are, of those who have had equal or much greater opportunities for investigation than I myself have had. This difficulty of selecting a subject was increased by the knowledge of a fact I regret to have to admit, but which is, nevertheless, true, viz., that though I have given much time during some years to the investigation of the phenomena of Spiritualism with fair, and for some phases thereof even exceptional means and opportunities for calm, full, and repeated observation, yet I am by no means certain that at the present moment I have much more positive knowledge relative to such phenomena, and the laws under which they occur or are produced, than I possessed after I had made my first round of the public mediums then in existence, and obtained a first insight of the subject. I hope this is not the experience of many, though I fear there are at least some others who have fared not much better. For my own part I feel that I am still only on the very outer boundaries of the subject and its investigation, and this, you will admit, is not the best "form" in which to appear as a lecturer.

Thus reflecting, it eventually occurred to me, however, that there was *some* ground which I could occupy as peculiarly my own, and on which, therefore, I could venture to speak with something like authority. That subject was, and is, my own personal experiences in Spiritualism, and I, therefore, decided to state a few of these this evening, believing that if even I fail to impart to you any new fact, at least those experiences may be useful in the sense of comparing notes. I also propose to show you the bearing of some of these experiences on questions the solution of which is troubling and dividing Spiritualists at the present day.

I should not have time this evening to cover the ground of all the different classes of the phenomena of Spiritualism, and I shall therefore select those I deem to be of the most importance.

I will first narrate the particulars of one or two *séances* held with a medium, who I suppose would be called clairvoyant, though whether that term is correctly applied in the majority of cases I am by no means sure. This medium, I should state, I have had exceptionally good opportunities for observing. The conditions of the *first séance* I will describe were as follows: I had been talking respecting Spiritualism to a gentleman friend who knew nothing whatever of the subject, and who, of course, in consequence treated the matter as a very good joke. When, however, he found I was thoroughly in earnest, and had heard what I had to say, he expressed a wish to make some investigation. I accordingly arranged for a *séance* at his house, and on the evening appointed took the medium in question with me. There were present at the *séance* four in all, viz., the friend I have spoken of (who for convenience we will call Mr. A.), his wife, the medium, and myself. I should here state also that I knew nothing whatever of the family connections of either Mr. or Mrs. A., and that the medium was an utter stranger to both, and until the visit did not even know where she was going. The conditions, therefore, for myself, at least, were as nearly absolutely test conditions as well could be. It should also be remarked that both Mr. and Mrs. A. were sceptical in the highest degree; so much so, in fact, that they could hardly keep countenance. Likewise, before the *séance* commenced, I particularly requested both to be very careful not to convey any information to the medium either directly or indirectly by questions (as is so often done), but recommended them to sit quietly and passively, and simply to listen without making any remark until after any particular

and complete communication, when they were to clearly admit or deny the truthfulness and exactness of such communication. Under these conditions, satisfactory to all parties, the following took place, and, wonderful as they may seem, I assure you the details are narrated with the strictest accuracy and without the least colouring. After one or two preliminary descriptions of spirits present the medium stated, in almost the following words: "I now see standing before me a young girl, rather tall and slim, but still what would be called a good figure. She has an intelligent countenance, and a pale but clear skin. Her hair is quite black, dressed back off the forehead, and falls down behind in a profusion of long ringlets. She wears a black velvet dress, with very low cut bodice. She appears to me to have been a good musician and to have excelled on the pianoforte. She appears also not to have been English, but to have come to this country for the benefit of her health. She evidently suffered from lung disease, as I can feel a difficulty in breathing and a weakness there. It appears also that you" (addressing Mrs. A.) "cautioned her against wearing such low cut dresses, assuring her that our climate would kill her if she did, but she continued to wear them, and in consequence caught a severe cold, ending in her death. She asks if you remember her now?" Thus appealed to Mr. and Mrs. A. both stated that they had been trying hard to recognise the spirit from the description given, but could not recollect either the circumstances or the person. To this the medium replied, "I am quite sure though that you do know her. She now tells me you did not hear of her death in an ordinary way, but through an indirect channel, and that the news gave you such a shock as almost to make you ill. She also says that Mr. A. was not in England at the time you heard of her death, and that you sent the news to him." At this Mr. A. asked of Mrs. A., "do you remember now who it is?" and on her again replying in the negative, Mr. A. remarked, "I do, I remember the whole circumstances now. Don't you remember, Miss B? When I was in America you sent me a newspaper containing an account of her death, and you said in your letter that you were in bed when you read the account, and it gave you such a 'turn' that you were unable to leave your room the whole day." Mrs. A. then remembered both the individual and the circumstances, and they both assured us that every detail given had been strictly exact. The medium then stated that the spirit had gone away greatly pleased at having been recognised, and continued describing other spirit surroundings. Shortly afterwards, however, she said the spirit had returned with another spirit, whom she described as an old man dressed like a country farmer, short, of ruddy complexion, and with a constant short catchy cough; she also described a thick stick he was carrying as having a very large knob on the end, and stated that this spirit came to Mr. A. and not to Mrs. A. This spirit was at once recognised, and every detail of the description acknowledged to be true. The medium then continued by stating that the man spirit held in his hand a parchment in which Mr. A.'s name had originally appeared several times, but that it had been erased in every case but one, and the spirit wished Mr. A. to know that. Mr. A. here said he could not be sure of the meaning of this part of the communication, but that it quite agreed with his ideas of a circumstance that had happened. This old gentleman, who had lived abroad had always promised to leave the bulk of his considerable property to Mr. A., but after his death, also abroad, his friends had written to Mr. A. telling him that a sum very small indeed had been left him; so small was it, in fact, that Mr. A. made them a present of it. Also he had written several times for a copy of the will, but had failed to obtain one. Naturally he was very much interested in the communication.

During the same *séance* other spirits were as minutely described, but the above will be sufficient for my purpose this evening. This *séance* is one out of dozens of similar and equally successful ones I have enjoyed with the same medium. One other *séance* I will shortly describe under this head. On this occasion the medium and myself went by request to the house of a friend to meet an acquaintance of theirs. This gentleman was an utter stranger to both the medium and to myself, not even his name being known to

* A paper read last Monday night before the British National Association of Spiritualists.

either. There were present my friend and his wife, their visitor, the medium, and myself. After a time the medium stated she saw standing before her a youth whose personal appearance she described, including the fact that he was dressed in sailor's clothes. She also stated that he had come to the strangers present; in fact, that he was a brother, and that he had met his death by drowning. She then added what to my mind was a most marvellous test, viz., that he was not drowned at sea, but in shallow, muddy water—she could feel the mud in her mouth, choking her. Every detail of this was acknowledged to be strictly accurate.

These *séances* but being examples of a class, we have now to consider what such phenomena teach. I would first ask our friends the Theosophists if they think that the facts narrated by mediums during such *séances* as those above described are discovered by the mediums by "will-power," or whether the "sub-human" spirits of their philosophy are also so super-human as to be able to become the manifesting agencies at such *séances*. Another section of our friends, headed, I believe, by Dr. Wyld, I would ask if they think the spirit of the medium becomes so knowing immediately he begins practice on his own account, apart from his at-other-times, partner, the much-abused and so very "gross" material body, as to be able to become the successful manifesting agency under such circumstances. Observe what he has to do. He (with the body) is going to be taken to give a *séance* to an utter stranger, and at an address he knows nothing of until he gets there. Either He (without the body) must wait till both Hes get there to begin his pranks, or He (without the body) knows already all about the stranger and his address, and his friends that have been, but are now no one knows where, since they do not come back to us—unless it be this particular He (without the body), in which case he can get all his material for the imposition ready to hand. But whether He (without the body) gets all ready before He (with the body) gets to the stranger's house, or afterwards, can matter little to him, since only give him a chance of working without the He (with the body) and he is evidently immediately such a clever fellow that a mere paltry difference of materials and circumstances, and time to work with, are of little object to him. The *séance* having commenced, He (without the body) successfully personates spirit after spirit belonging to the different sitters, giving such details of their past life as leave no doubt on their minds that they are really and gloriously communing with saints—with the loved ones who have gone on before. There is, however, one point which must not be overlooked—*Where is He (without the body)?* because, remember, it is He (with the body) who is talking to the sitters. Oh! He (without the body) is the personating spirit, giving information to Him with the body; and we have thus obtained two distinct individualities, the second one (where he has come from nobody knows) almost omnipotent, and, at the same time, the very essence of all that is foul, false, and sinful, since he gleefully, and without cause, tampers with the most sacred feelings of humanity, passes his life in such occupation, (and all this he does because and the while he has become *spirit*, and has thrown off, for the time being, the gross, material body. While he has the gross, material body, he is an honest man, as more than *one* of our mediums may claim to be; and one is sufficient to prove the whole case. Strange freak of nature, is it not?

To another section of our friends, who say it is thought-reading by the medium, I would ask—How about those particulars given and continued whilst nobody in the room recognised the description? Here were no thoughts to read, except such as pointed altogether in the opposite direction. Besides, what is thought-reading? and will those who hold the theory kindly "tell us how it is done?"

I think all the above theories, to account for the occurrence of phenomena such as those above described, may be at once dismissed from the mind. But then comes the question—What do such phenomena prove? How far are they evidence of spirit individuality and identity?

I contend that these phenomena go a long way towards proving the immortality and the continuity of the individuality of man and the identity of the spirit communicating.

Firstly, without doubt, we have evidence of an extraneous

intelligence in action, and as we cannot understand such intelligence apart from an organism, we have thus fair presumptive evidence of an intelligent organism. But there is a peculiarity in this intelligence, viz., that it takes the form of an intimate knowledge of—firstly, the fact that a certain *séance* is going to be or is being held, the sitters at such *séance* and the object of it; secondly, of the friends, departed this life, of one or more of the sitters; thirdly, of the particulars of their relationship; and, fourthly, a like intimate knowledge of the personal characteristics of such friend or acquaintance even to the secrets and feelings of his inner life, known perhaps only to himself and another on earth, that other being the one to whom he communicates them as tests of his continued life after death. Added to this there is also the minute description of the personal appearance of the manifesting agency given by the medium, we thus having evidence of a minute and correct representation of the entire individuality of a friend who has lived on earth, and has passed on before us. More than this, the manifesting agency tells us that it or he *is* such friend, and appears not once only, but as frequently almost as we please, often manifesting an anxious interest in those left behind, and preserving in each subsequent visit the same characteristic individuality. Why, then, should we doubt that our friend still lives? How do we know different people on earth, and distinguish one from the other? How do we know each other but by the particular and characteristic individuality of each? If, then, we have clear evidence of a particular individuality from the spirit world, we must accept the proof that the individual still lives, unless and until we can find a stronger reason for disbelieving it, and have another interpretation, more logical, of the phenomena. Moreover, as the manifesting agencies, with all the attributes of individualities, themselves testify to being our departed friends, we can only disbelieve them by assuming that such agencies, whatever they may be, are members of some vast organization, the object of which is to wilfully, maliciously, and cruelly deceive mankind in general and sport with their most sacred feelings, and this for some reason of their own, unknown and mysterious to us, or for no reason at all, such agencies being endowed at the same time with almost infinite knowledge and power to carry out their work. Which of the two interpretations is the more logical I will leave each of my audience to decide for himself.

I should have liked to have narrated other experiences bearing on other phases of Spiritualism, but I feel that I have already sufficiently trespassed on your time and attention, and so will now beg to leave the matter with you.

Mr. J. T. MARKLEY writes that his poems in *The Spiritualist* have attracted the attention of one of the chief musical composers in Paris, who is about to set some of them to music.

PICTURES OF SAINTS AMONG THE SOUTH SLAVONIANS.—In one of his first pages Mr. Evans entertains his readers with the tale of a Metropolitan, appropriately named "Dionysos," for he had the habits of a Bacchus, who used, in visiting the clergy placed beneath his supervision, to carry with him an assortment of Icons for sale and a pack of cards for gambling purposes. One one occasion a pious Bosnian peasant asked for an image of St. George, and, having already exhausted his stock of holy pictures, the worthy prelate did his best to gratify the devout man's wish by selling him at a high price the King of Spades. This experiment is said to have been so successful, that the bishop afterwards passed off the Queen of Hearts as the Holy Virgin and Knaves of all suits as angels.—*Athenaeum*.

VOLTAIRE.—I see that in Paris they are going to get up one of their grand solemnities on the centennial day of Voltaire's death in 1778. His birth was much more remarkable than his death. But how many readers and worshippers of "the great philosopher of Ferney" are there who know that no one of the name of "Voltaire" ever was born? It happened by the narrowest squeak that on November the 21st, 1694, a baby-boy, with the destiny of a "Voltaire" upon him, did somehow escape the ready shears of Atropos. But had it not been for the sprinkling of cold water on that inanimate infant face when it was feared he would die unbaptised, we should, perhaps, have lost our Voltaire; and, as it was, the good people who assumed the functions of the Church on the moment never dreamt of calling the child by any other name than *Francois Marie Arouet*. How often the old cynic must have chuckled over the thought that he should live and die baptised by himself. Nobody has ever discovered the old family estate on the mother's side, from which it has been said the name of "Voltaire" was derived. Neither, so far as I know at least, has any better suggestion been offered than that the name was a whimsical fancy of his own, and formed as an anagram out of "*Arouet l.j.*" (*Arouet le jeune*), the *u* being changed into a *v* and the *j* into an *i*.—*Truth*.

THE CLAIRVOYANCE OF ALEXIS DIDIER.

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

I HAD frequent opportunities of testing the certainly most marvellous clairvoyant power of Alexis Didier, and could relate a dozen instances, but in such matters I prefer not to trust to memory. But at Lord Houghton's once, his lordship retired by himself and returned with a paper folded up over and over again; he put it on the table before Alexis, and asked what was written therein. Alexis took up a pencil and wrote on the outside the word that was written. It was "Danton." I have the paper still in my possession, and showed it to Mr. A. R. Wallace, who was struck by his having made a little mistake at first and then giving the name correctly.

Boulogne-sur-Mer, France.

ANIMALS IN THE NEXT WORLD.

BY EMILE, PRINCE OF WITGENSTEIN.

WHAT I should describe as less than a *chef d'œuvre* is the paragraph at the end of *The Spiritualist*, No. 292, 29th March, 1878, quoted from the *Mission Mirror of San Francisco*. The author of the paragraph wants his dogs and canaries to accompany him to heaven, just as if he were a Scythian hero, or a Pawnee chieftain, requiring his horses to serve him in the frays and hunts of a better life. Can a true Spiritualist have really invented this, or is it simply written in fun? In admitting that the soul of Mrs. So-and-So's lap-dog goes "to heaven," after having through life faithfully wagged its tail, kissed its kind mistress's mouth, barked at visitors, jumped at children's noses, and torn beggars' trousers, we must necessarily admit also that every other animal on the face of the earth has, under the principles of eternal justice, the same future, the same right to immortality. Now imagine for a moment the myriads of oxen, pigs, sheep, fowls, and so on, which are daily slaughtered all over the world for man's use and abuse; or imagine the crabs, the shrimps boiled, the eels flayed alive, and all the torments inflicted on animals by the most cruel of beasts—man—from the Strasbourg pie merchant, who causes the liver of geese to swell under the action of thirst and fire, to the vivisector who lays bare the quivering heart of a poor dog; then let each man represent to himself the "spiritual realms" crowded with the spiritual cattle, accumulated during thousands of years, waiting in the next world to reproach man for his cruelty. Think of all the beasts of prey with their victims, and of all the flies, and ants, and spiders, and other obnoxious things, all crawling and flying about your bewildered spirit. I imagine myself Lord Beaconsfield soaring through the spaces with a crowd of serious monkeys and converted sharks at his heels! *Similia similibus!* What a nice place it will be! How happy I shall feel, for example, to meet all the hares, stags, roes, wolves, and bears I have shot in my life, and to see them scowling at me. In that upper world shall we hover amidst crowds of ethereal boars and seraphic sheep, of each of which we may eat a piece? Perhaps it will be possible by-and-by to evoke them at *séances*. How interesting, for example, it would be to hear from Bucephalus a genuine account of the passage of the Granicus or the sack of Persepolis, to gossip about predictions with Balaam's ass, or to go further back and get valuable informations about the Miocene or the Jurassic periods from the hovering spirit of some Plesiosaurus or Megalosaurus. Shall we learn from the Megatherium itself on what trees it was wont to climb, and will the Dinotherium tell us whether it lived over or under the ground? The can-can in my head is becoming so strong under the influence of these grand thoughts that I must now close abruptly.

Vevey, Switzerland, April 30th, 1878.

HYMNS FOR THE MULTITUDE.—Since the agricultural labourer sang

God bless the squire and his relations,
And teach us all our proper stations,
And give us, Lord, our daily rations,

nothing better has been heard than the following lines, sung a few days ago at the Baptist Chapel, Haverfordwest:—

From pride that will not bend with awe,
To parents, pastors, throne, and law,
O Lord deliver us.

AIDED BY SPIRITS.

THE *Evening Standard* of May 6th makes some *ex parte* remarks against Spiritualism, written in the ordinary daily newspaper style of dealing with serious subjects and responsible people, and closes with the following statement:—

While Spiritualism is on the wane in England, however, as hinted above, in St. Louis a convert has been found, though his experiences make him the reverse of happy. The convert's name is Heth, and his trade that of a grocer. In the pursuit of his calling the other day, he was going to write a letter, when on the paper before him he suddenly read the words, "Go and see Mrs. Smith in Franklin-street." Mr. Heth was greatly astonished. He did not know Mrs. Smith, though the name was familiar to him, and then Franklin-street was of considerable length. He felt inclined, therefore, to disregard the order, and took up what he supposed to be a clean sheet of paper, but on this likewise he read the same words. Mr. Heth thereupon became convinced that spirits were about, and having a Spiritualistic friend he went to consult him. The friend warmly acquiesced in the idea that Mr. Heth was being guided by spirits, and even professed to recognise the handwriting as that peculiar to ghostly circles; so together they set off for Franklin-street, and after some inquiries found that there was a Mrs. Smith actually living in that street. Calling upon her they asked if they could do anything, and though Mrs. Smith looked strong and healthy, she declared that she had not tasted food for several weeks, and was urgently in want of money. Of course, being under the directing influence of the spirits they supplied her wants, and getting together a medium and a cabinet, and a tambourine, musical-box, and other things to amuse the spirits when they appeared, Mr. Heth and his friend set about inquiring who had despatched him in search of Mrs. Smith. The medium, after a time, was enabled to announce that the late Smith had done it. He had not known Mr. Heth personally, and why he had made application to a stranger did not exactly appear, but Smith, who was good enough to come round—in the spirit of course—said he was much obliged, and if Mr. Heth came to his sphere he should be happy to repay the obligation by introductions and general endeavours to make things cheerful for a stranger. On leaving the medium's house, the friend asked the bewildered grocer if he did not feel sublimely happy, but Heth said he did not. "I believe in Spiritualism," he remarked, "but I don't like it. Don't you see that from what Smith's ghost says a man does not lose sight of his wife after his death, and is in constant danger of having her come to him. Smith has fought the thing off for this time. He has stopped his wife just as she was starting to find him, and, of course, he feels very happy. But this affair gives a man a painful view of the spirit land. It shows that there is no rest for the married. Sooner or later Mrs. Heth will meet me in the spirit world, and yet, in the face of this certainty, you expect me to be cheerful." In St. Louis the Spiritualists are making much of their new brother, who lives in constant dread lest his reputation for benevolence should spread among spirits whose wives are not well off, and lest he should therefore spend his substance and run the risk of quarrels with his wife by having to call upon ladies with whom she is not acquainted. Heth's partner, however, declares that Heth was rather drunk when he sat down to write, that he got hold of a sheet of paper with an old direction to a shopman on it, and that it was only natural for two long rows of houses like Franklin-street to contain a Mrs. Smith, who, being poor and artful, would get what she could out of a visitor. But the Spiritualists only deride Heth's partner as being in outer darkness.

Mrs. Hardinge Britten once informed us that instances were numerous in America in which Spiritualists had been aided a little by spirit power, in moments of extreme destitution. The above may be one of those cases.

As for the horror of the prospect of husbands meeting their wives again, that may be natural enough among people outside of Spiritualism, where the affections are bartered away, crucified for a price. True Spiritualists are exempt from such troubles; they know too well the iniquity of subjugating true affections to things material, and will not go to the altar with an untruth upon their lips. The class of people mentioned in the article deserve the retribution set forth.

MR. W. EGLINTON, medium, writes that he will leave London for Cape Town, South Africa, on the 11th of July, by the *Balmoral Castle*. From Cape Town he will go to Australia and other places, and return by the Suez Canal route.

MIRACULOUS CURES.—The London correspondent of *The Folkestone News* writes:—"I am getting more than ordinarily interested in my *Weekly Register*. Written in the English language, edited by a cultivated Englishman, it is yet presenting to its English readers a miracle a week. In fact, it is becoming more remarkable for wonderful tales than *The Spiritualist*. Last week it had the story of a wonderful cure. This week it has another. A sick girl demands to be taken to Lourdes amid the loud 'blasphemies' of her family, who regarded her as priest-ridden. She silenced them by proposing that if she got well they should become converted. The girl went to Lourdes, and was able, I do not know how soon, to send a message stating that she was cured. She came back to Paris, and all her family had been to confession, and were ready to attend mass with her. The *Weekly Register* makes this its most conspicuous announcement. In these days it is interesting to notice that simple faith in wonders still exists. I am not quite certain whether that is recorded as a remark, but Louise Lateau wept when she heard that the Pope had an ecstatic fit, and then was calm."

THE BRAHAN SEER.

A book by Mr. Alexander Mackenzie, on *The Prophecies of the Brahan Seer*, has just been published by Messrs. A. and W. Mackenzie, of Inverness. Kenneth Mackenzie (Coinneach Odhar), the Highland prophet of the seventeenth century, was born at Baile-na-Cille, in the Island of Lews. Early in life he became possessed in a mysterious way of a mysterious stone, on looking into which he was said to be able to foretell the future, and his fame spread far and wide. We append some extracts from the book:—

“A CURIOUS HIGHLAND PROPHECY.

“One circumstance took place at the Castle (Dunvegan) on this occasion, which I think worth recording, especially as I am the only person now living who can attest the truth of it. There had been a traditionary prophecy, couched in Gaelic verse, regarding the family of Macleod, which, on this occasion, received a most extraordinary fulfilment. This prophecy I have heard repeated by several persons, and most deeply do I regret that I did not take a copy of it when I could have got it. The worthy Mr. Campbell, of Knock, in Mull, had a very beautiful version of it, as also had my father, and so, I think, had likewise Dr. Campbell, of Killinver. Such prophecies were current regarding almost all old families in the Highlands—the Argyll family were of the number; and there is a prophecy regarding the Breadalbane family as yet unfulfilled, which I hope may remain so. The present Marquis of Breadalbane is fully aware of it, as are many of the connections of the family. Of the Macleod family, it was prophesied at least a hundred years prior to the circumstance which I am about to relate. In the prophecy to which I am about to allude, it was foretold that when Norman, the third Norman, the son of the hard-loved English lady, would perish by an accidental death; that when the ‘maidens’ of Macleod (certain well-known rocks on the coast of Macleod’s country) became the property of a Campbell; when a fox had young ones in one of the turrets of the castle; and particularly when the fairy-enchanted banner should be for the last time exhibited, then the glory of the Macleod family should depart, a great part of the estate should be sold to others, so that a small ‘cunagh’—a boat—would carry all gentlemen of the name of Macleod across Loch Dunvegan; but that in times far distant another John Breac should arise, who should redeem those estates, and raise the power and honours of the house to a higher pitch than ever. Such in general terms was the prophecy. And now as to the curious coincidence of its fulfilment.

“There was at that time, at Dunvegan, an English smith, with whom I became a favourite, and who told me, in solemn secrecy, that the iron chest which contained the ‘Fairy flag’ was to be forced open next morning; that he had arranged with Mr. Hector Macdonald Buchanan to be there with his tools for that purpose. I was most anxious to be present, and I asked permission to that effect of Mr. Buchanan (Macleod’s man of business), who granted me leave on condition that I should not inform any one of the name of Macleod that such was intended, and should keep it a profound secret from the chief. This I promised, and most faithfully acted on. Next morning we proceeded to the chamber in the east turret, where was the iron chest that contained the famous flag, about which there is an interesting tradition. With great violence the smith tore open the lid of this iron chest, but in doing so a key was found under part of the covering, which would have opened the chest if it had been found in time. There was an inner case, in which was found the flag, inclosed in a wooden box of strongly-scented wood. The flag consisted of a square piece of very rich silk, with crosses wrought with gold thread, and several elf-spots stitched with great care on different parts of it. On this occasion the melancholy news of the death of the young and promising heir of Macleod reached the Castle. ‘Norman, the third Norman,’ was a lieutenant of H.M.S. *Queen Charlotte*, which was blown up at sea, and he and the rest perished. At the same time the rocks called ‘Macleod’s Maidens’ were sold that very week to Angus Campbell, of Ensay, and they are still in possession of his grandson. A fox in possession of a Lieutenant Maclean, residing in the west turret of the castle, had young ones, which I handled, and thus all that was said in the prophecy alluded to was fulfilled, although

I am glad the family of my chief still enjoy their ancestral possessions, and the worst part of the prophecy accordingly remains unverified.”

“THE DOOM OF THE SEAFORTHS.

“The Earl of Seaforth having occasion to go to Paris after the Restoration of Charles II., gave himself up to all the dissipation and amusements of the French capital. Receiving no letters from him for several months his countess became alarmed, and sent for Coinneach if happily he might be able to give her any tidings of her lord. Looking into his stone, the seer laughed and said, ‘Fear not for your lord; he is safe and sound, well and hearty, merry and happy.’ This was, so far, good news, but the countess wanted more particulars, and, when much pressed to give them, Coinneach said, ‘As you will know that which will make you unhappy, I must tell you the truth. My lord seems to have little thought of you, or of his children, or of his Highland home. I saw him in a gay gilded room, grandly decked out in velvets, with silks and cloth of gold, and on his knees before a fair lady, his arm round her waist, and her hand pressed to his lips.’ The haughty countess and the injured wife was stung to madness with the revelation, especially as it was uttered in the presence of her retainers. Turning upon the seer she cried, ‘You have spoken evil of dignities, you have vilified the mighty of the land, you have defamed a mighty chief in the midst of his vassals, you have abused my hospitality and outraged my feelings, you have sullied the good name of my lord in the halls of his ancestors, and you shall suffer the most signal vengeance I can inflict—you shall suffer the death.’ Immediately the astonished prophet was led out to execution, but before leaving her presence he looked into his stone. ‘I see into the far future,’ he said, ‘and I read the doom of the race of my oppressor. The long-descended line of Seaforth will, ere many generations have passed, end in extinction and sorrow. I see a chief, the last of his house, both deaf and dumb. He will be the father of four fair sons, all of whom he will follow to the tomb. . . . After lamenting over the last and most promising of his sons, he himself shall sink into the grave, and the remnant of his possessions shall be inherited by a white-coifed (or white-hooded) lassie from the east, and she is to kill her sister. And as a sign by which it may be known that these things are coming to pass, there shall be four great lairds in the days of the last deaf and dumb Seaforth—Eairloch, Chisholm, Grant, and Raasay—of which one shall be buck-toothed, another hare-lipped, another half-witted, and the fourth a stammerer. Chiefs distinguished by these personal marks shall be the allies and neighbours of the last Seaforth; and when he looks round him and sees them he may know that his sons are doomed to death, that his broad lands shall pass away to the stranger, and that his race shall come to an end.’ Immediately upon the utterance of this prediction the seer threw his stone into a small loch, and was led out to execution. And what about the fulfilment? The coincidence is more than singular; it is startling.

“Francis Humberstone Mackenzie, the last of the Seaforths, was rendered deaf by a fever which attacked him while a boy at school. His faculty of speech he did not lose until well advanced in life. By his wife, a niece of Lord Carysfort, he had four sons, all of whom he followed, too truly, to the grave. At last he paid the debt of nature himself in January, 1815, and, with his death, the title became extinct. ‘The chieftom of the Mackenzies, divested of its rank and honour, passed away to a very remote collateral, who succeeded to no portion of the property, and the great Seaforth estates were inherited by a white-hooded lassie from the East.’ Lord Seaforth’s eldest surviving daughter had married Admiral Sir Samuel Hood, who, dying about the same time as Seaforth, while in the Indian seas, his widow returned home to take possession of her paternal inheritance. ‘She was thus, literally, a white-coifed or white-hooded lassie (that is, a young woman in widow’s weeds, and a Hood by name) from the East.’ The four great lairds, who were the contemporaries of the ill-fated laird, were, as the seer described, Sir Hector Mackenzie, of Eairloch, buck-toothed; Chisholm, hare-lipped; Grant, half-witted; and Macleod, of Raasay, a stammerer. The remaining part of the prophecy was fulfilled on this wise. The white-hooded lassie,

who had married a Mr. Stewart, some time after her return home, took her younger sister one day for a drive in a pony carriage. The pony took fright, the vehicle was upset, and the sister was so hurt that she died of her injuries. Thus was the prophecy of the Brahan Seer but too sadly verified to the very letter. For the benefit of the sceptical reader we will only add that this prophecy had been 'current for generations in the Highlands, and its tardy fulfilment was marked curiously and anxiously by an entire clan, and a whole country.'

"SECOND-SIGHT IN THE HIGHLANDS.

"The parish clergyman [in a northern district of Skye] on his rounds, visited the miller's house, and met the miller's wife evidently in a very excited state standing on the kitchen floor. In that part of the island great quantities of timber were frequently found on the sea-shore, drifted thither from wrecked vessels. On this occasion the miller's kitchen was benched all round with battens and planks of timber, in order to be seasoned by the heat of the fire, which is placed in these dwellings in the middle of the floor. The clergyman had scarcely time to speak, when the goodwife, a very respectable woman, told him she was always glad to see him, but particularly so on this occasion. She explained that Christy Macleod, a female of known repute as a seer, had just been sitting on that plank, warming herself by the fire, when she suddenly fainted and fell on the floor. She further stated that she carried Christy ben the house and laid her on a bed until she would recover. 'But,' said the matron to the minister, 'you must go to see Christy, and insist upon her telling what she saw, as I am in terror that she had an unlucky sight of some of my own children.' The minister very reluctantly complied, and, on entering the apartment, found Christy so far recovered as to bear being questioned. He asked the cause of her ailment, and, in short, put the query whether she had seen anything? She refused to reply, except by the uttering of some evasive answers. He then said to her to tell at once what she had seen, as otherwise he would not leave her until she did. Eventually she expressed herself in timid, tremulous terms, and said that while seated on the wooden bench by the fire she happened to cast her eyes upon a plank upon the opposite side, and beheld stretched on it the mangled, bleeding body of a lad, Macdonald, then alive and well. Having told this, she solicited the minister not to divulge it. On his leaving the seer, he was instantly pounced upon by the landlady, and asked, in breathless anxiety, 'What did she see? What or whom did she see?' His reverence had no alternative but to tell the good matron, for the comfort of herself and her domestic circle, what the woman had revealed. All parties were then contented, and the affair looked on as a mere reverie. Six weeks or so thereafter, there was a marriage in the upper district of the parish, to which the young man, Macdonald, was invited, and went. On returning home alone about midnight, by a hilly pathway, in the extreme darkness he lost his way, fell over a precipice about a thousand feet high, and was dashed to pieces in the clefts of the debris below. He was eventually missed at home. Messengers were sent in quest of him hither and thither, and, when no tidings could be found concerning him, the population of the district went forth in hundreds on the search. After a day or two's minute ransacking of every hill and dale, lake and river, the mangled corpse was discovered by a boy jammed hard and fast in a crevice at the base of the huge precipice already named. The crowd assembled around the shattered remains, and a cry was uttered as to what was best to be done? The torn body could hardly be handled, and a proposal was immediately agreed to, that four men should run to the miller's house for a door or plank to convey the remains to the father's home. This was done; the men rushed forward to the miller's, and snatched away the identical plank on which the woman Macleod had seen the vision already related."

A TESTIMONIAL of a purse containing £60 was recently presented to Dr. Peebles. Mr. Desmond Fitz-Gerald writes:—"I have received the following sums, which, to save trouble, I have handed directly to the Ladies' Committee for this testimonial:—From Dr. Stanhope T. Speer, £2 2s.; from Mrs. Fitz-Gerald, £1 1s.; from Mr. Cornelius Pearson, £1." Some of the other contributions have been previously published.

Poetry.

NATURE SKETCHES.

(From the Poems of John Ruskin.)

'Twas in the hollow of a forest dim,
Where the low breezes sang their evening hymn,
As in a temple by thick branches aisled,
Whose leaves had many voices, weak or wild;
Their summer voice was like the trooping tread
Of fiery steeds, to meteor battle bred;
Their autumn voice was like the wailing cry
Of a great nation, bowed in misery;
The deep vast silence of the winter's wood
Was like the hush of a dead multitude.
And, in the centre of its summer shade,
Opened a narrow space of velvet glade,
Where sunbeams, through the foliage slanting steep,
Lay, like a smile upon the lips of sleep.
And dew, that thrilled the flowers with full delight,
Fell from the soft eyes of the heaven by night;
And richly there the panting earth put on
A wreathed robe of blossoms wild and wan:
The purple pansies glowed beneath unseen,
Like voiceless thoughts within a mine serene;
The passioned primrose blessed the morning gale,
And starry lilies shook in their pavilions pale.

* * * * *

And yet it was a strange dim dream:
I drifted on a mute and arrowy stream,
Under the midnight, in a helmless boat
That lay like a dead thing cast afloat
On the weight of the waves; I could feel them come,
Many and mighty, but deep and dumb;
And the strength of their darkness drifted and drew
The rudderless length of that black canoe,
As the west wind carries a fragment rent
From a thundercloud's uppermost battlement.

* * * * *

There's but one liberty of heart and soul,
A thing of beauty, an unfelt control—
A flow, as waters flow in solitude,
Of gentle feeling, passioned, though subdued,
When Love, and Virtue, and Religion join
To weave their bonds of bliss, their chains divine,
And keep the heaven-illumined heart they fill
Softly communing with itself, and still
In the sole freedom that can please the good,
A mild and mental, unfelt servitude.

* * * * *

The glory of the elond—without its wane;
The stillness of the earth—but not its gloom;
The loveliness of life—without its pain;
The peace—but not the hunger of the tomb!
Ye pyramids of God! around whose bases
The sea foams noteless in his narrow cup;
And the unseen movements of the earth send up
A murmur which your lulling snow effaces
Like the deer's footsteps. Thrones imperishable!
About whose adamantine steps the breath
Of dying generations vanisheth,
Less cognisable than clouds; and dynasties,
Less glorious and more feeble than the array
Of your frail glaciers, unregarded rise,
Totter, and vanish.

RESURRECTION.

TURN, turn, my wheel! All life is brief;
What now is bud will soon be leaf,
What now is leaf will soon decay;
The wind blows east, the wind blows west;
The blue eggs in the robin's nest
Will soon have wings and beak and breast,
And flutter and fly away.

From Longfellow's "Kéramos."

OUR GREAT LOGICIAN.

(From Light.)

THERE lived in our city a great logician:
He argued by day, and he argued by night;
He scorned our illogical opposition,
And proved to us clearly that he was right.
Logic is logic: he was so clever
That the light of our faith grew pale and dim;
We put away God—we thought for ever,
But we still had logic—we still had him!
Indeed, our state would have been perfection,
But somehow we couldn't abolish pain,
Or sorrow, or death;—and in weak dejection
Some of us wished to have God again.
It had been a help, there was no denying,
That fiction which logic had driven away;
When joy was dead, and hope seemed dying,
It had been a comfort to kneel and pray.
So we cried for Him and the faith long vanished,
For we needed help in our arduous strife;
We knew that by logic both were banished,
And logic is logic, but life is life.

And so we said to the great legician,
 "We cannot argue these things away;
 We thought you had knocked them out of position,
 But 'tis somehow a failure—fer thoro they stay.
 "'Tis a wretched sham of an incantation
 That is wrought by your divining rod;
 Hoar, in our verdict, your condemnation:—
 'Logie is legic, but God is God!'"

THE DEAD BISHOP.

LIES the dead bishop on his tomb;
 Earth upon earth he slumbering lies,
 Life-like and death-like in the gleam;
 Garlands of fruit and flowers in bloom
 And foliage deck his resting-place;
 A shadow in the sightless eyes,
 A pallor on the patient face,
 Made perfect by the furnace heat;
 All earthly passions and desires
 Burnt out by purgatorial fires;
 Seeming to say, "Our years are fleet,
 And to the weary death is sweet."

From Longfellow's "Kéramos."

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.]

THE GROWTH AND DECAY OF THEOLOGICAL DOCTRINES.

SIR,—Your journal for November 16th, 1877, contains most important information with respect to the instability, in the long run, of particular forms of faith, furnished by the learned Hindoo, Baboo Peary Chand Mittra. After telling us (1st) that "Transmigration was not known in India during the *Rig Veda* period, that the conviction of the immortality of the soul was most vivid at that time, and was the subject of the *Upanishads* and *Darsanas*," he adds (secondly)—"Subsequent to the *Rig Veda* period, the transmigration doctrine was largely adopted in India, as it was thought to be absolutely necessary for the requirements of those who had not attained the spiritual state." But (thirdly) he says—"The light which we in modern India have received, inclines us not to accept the doctrine of transmigration or reincarnation, because we know psychically—through our own souls—that progression in the spirit land is more natural, and more to the advantage of the spirits, than progress through transmigratory existences." Like changes have occurred in the lines of belief from whence Europe takes its spiritual sentiments. In the Pentateuch, future life is kept out of sight. Next, David gives a future joyful existence to the chosen, and measures out destruction for the rest. David was, however, said not to have gained heaven, himself, only 1,800 years ago. The Gospel hesitates between destruction and eternal punishment for those who are not the elect, or rather, I should say, dogmatically metes out both; and I need hardly add that the latter has been the favourite alternative for a good many hundred years, but that it is losing ground very quickly indeed now, in these days of the electric telegraph, psychic and material. Since the origin of all religions is spiritual, as well as every line of religious thought, the lesson we may learn from the instability of religious teaching in Europe, Asia, and all over the world, is that our own modern Spiritualism, as well as every form of religious belief, although deeply interesting, as a fact, in its every phase, and true as regards its phenomena, and proving for a certainty a future life, yet, from its very changeableness, it is not to be depended upon for any reliable statistics as respects the finality of the course to be run by each member of the human race, as I hope to show from authority.

It was long thought that Christianity, having rooted out neo-Platonism, must stand or fall by eternal punishment; but not so. Nothing could be plainer than the doctrine as read and taught from almost every pulpit only a few years ago. Delicate and susceptible minds have been frightened, made reckless, desperate, and mad, by millions on millions, for the last eighteen hundred years, by this awful doctrine, and it is still the grand whip in nine English churches out of ten; nevertheless, it is going, going, going! We may have, perhaps, to thank modern Spiritualism for this. I mean that Spiritualism which had been strongly foreshadowed by the mesmerists in France, but was revealed finally to a "babe," as it were, in its truly significant and never before so catholic character, some thirty years ago. Thank God that chosen one is with us still. The Roman Church has, of course, to be orthodox, and must have a scapegoat for the orthodox creed, so is prodigal of eternal punishment to the heretic, while very catholic indeed towards its own flock—and very properly so. Even Canon Liddon had to acknowledge, in a controversy about the Athanasian creed some time back, in the pages of the *Guardian*, that that creed is never read in the presence of the people in the Roman Church, so wise is she in her generation; though the Canon contended that it is read in the early private services of the priests. Surely there was good cause for the late Archbishop of Canterbury's enunciation that—"The eternity of punishment rests exactly on the same ground as the eternity of blessedness; they must both stand or fall together; and the Church of England holds both doctrines clearly and firmly." Nor can we be surprised that, in forced accord with a prelate, and as a corollary of this doctrine, so earnest and faithful a man as Mr. Spurgeon should have said, in his familiar way—"What will you think, when the last day comes, to hear Christ say, 'Depart, ye cursed!' and there will be a voice just behind him saying 'Amcn;' and as you inquire 'Whence came that voice?' you will find it was your mother?" Or can we be surprised that Jonathan Edwards should have averred—"However the

saints in heaven may have loved the damned whilst here, their eternal damnation will only serve to increase a relish of their own enjoyments!" But now the change is coming. Eternal punishment is an ill-fitting garment in the present independent, inquisitive age; it has served its purpose, if it had a purpose, and though fully declared and authenticated to the plain reader, has to be cast aside, like the old arguments in favour of slavery, on the authority of Noah and his congeners. Consequently, on November 18th last, Canon Farrar preached a sermon in Westminster Abbey, from the text—"For this cause was the Gospel preached also to them that are dead." The *Court Journal* of November 24th says:—"Canon Farrar proceeded to denounce, in the most forcible and even violent terms, the doctrine of eternal punishment as an offspring of bigotry and superstition. If it could be supported by isolated texts, he would set aside the authority of such texts, as opposed to the general testimony of Scripture, and to the mercy and justice of God. But, he believed, speaking as a theologian, that it could not be supported even by isolated texts. In every case there was either a mis-translation, or the words used had changed from their original meaning." If this be true, to what an abyss of misery and madness have mankind been subject for so many years, merely from mis-translations! It is strange that mis-translations should have not been found out earlier, and acted upon, in behalf of poor, suffering, faithful, earnest humanity, so prone to believe anything that it is taught, though taught only from interested motives, and to keep power in hand—supposing the "mis-translations." May not mistakes, however, arise from want of knowledge in the original promulgators of a doctrine?

Those who desire to read the *pros* and *cons* of this dreadful subject—Eternal Punishment—should study Canon Farrar's sermons on *Eternal Hope* (Macmillan). Or they may study the work, *Son, Remember!* by the Rev. John Paul, rector of St. Alban's, Worcester, concerning which *The Spiritualist* said:—"No writer of the religious question of man's life beyond the grave has handled the subject so courageously and acutely as the author of the volume which is here introduced to our readers." Or they should read a cheap pamphlet, *The Reality, but not the Duration of Future Punishment*, by the Rev. John Barton, M.A. (Trübner), written some years back, in more dangerous times, and when he was a curate, and for which he suffered severely accordingly, as those under direct authority are apt to suffer. I need hardly say that the Nonconformists are setting the example of casting aside this national, terrible, long-continued nightmare. I may mention the well-known Mr. Dale, of Manchester, as one of them; and one of their chief organs, *The Nonconformist*, in the last week of March, reviewing Canon Farrar and Mr. Samuel Cox, who has written in the same strain concerning eternal punishment, frankly commends them both. The strongest argument not only against eternal punishment, but also against any dogmatism whatever concerning our future, is, to my mind, contained in two short sentences spoken by one of very high acknowledged authority indeed; both sentences setting forth the impossibility of our knowing anything positive and categorical about the future at all. Moreover, one of these sayings was spoken in earth-life, and the other, confirming it, was spoken as a spirit. The first was propounded about a future event, the second about future events in general. Here they are:—"Of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father." "And He said unto them, It is not for you to know the times or the seasons, which the Father has put in His own power." AUDAX.

PHYSICAL MANIFESTATIONS.

SIR,—I shall take it as a favour if you will permit me to record in your pages the impressions made upon me last Friday by an hour's visit and conversation with my new spirit friend "Lily," whom I met, by favour of Signor Rondi, at his studio in Montagu-place. Signor Rondi is an Italian artist, frank and genial, a painter of considerable power and remarkable versatility.

Our little party consisted of only seven of the usual inhabitants of this world: Mrs. Cook, Miss Cook, and her young sister, two ladies, Signor Rondi, and myself. Two other guests were expected, but telegraphed their disappointment.

The studio is simply a second floor front, with little furniture and many pictures. A green curtain hung across a corner of the room, behind which was an arm-chair. Daylight was shut out and the gas lighted. Miss Cook went behind the curtain, and in the space of three breaths a young lady, dressed from head to foot in pure white, stood before us in the opening of the curtain.

Miss Cook, I may observe, was dressed entirely in black, in the usual elaborate fashion; she wore high boots, closely buttoned. Change of costume in the time was impossible. Lily was clothed in the most graceful white drapery, which she allowed me to handle and examine. The drapery around her head and chest was fine, soft, wonderfully elastic, like the most delicate Indian muslins. The skirt was of a thicker, heavier kind, like linen.

Lily was introduced to those of us who were strangers to her, to whom she spoke in a loud whisper. It was her only voice in a long conversation, but every word was distinctly heard. At first she seemed vexed at the absence of some expected visitors. "Rondi, I am cross," she said; "I am very cross." "Why, Lily?" "Because—did not come. He promised to bring me some flowers, and I am very fond of flowers."

The door was locked. Lily had not come by any trap door or sliding panel. Lily, as I ascertained later, was not the medium. She came out from the curtain and invited me to come to her. She took my hand and pressed it heartily—pressed it with great force, indeed, saying, as she did so, "That is for friendship." It was a pretty hand, and I pressed it to my lips. At the request of Signor Rondi she showed us one of her naked feet, which she also placed in my hand. Once, when I held her hand, she took hold of my hand with her other hand, and

drew it up her arm to the elbow, that I might feel how perfectly it was formed. Re-arranging her dress, she allowed me to come quite near her and look into her face, examine her features, the colour of her eyes, her neck, and as much of the bosom as evening dress usually reveals. A lady present put her hand upon Lily's white neck and bosom, which was, of course, a liberty I could not take; and, on taking leave, Lily kissed that lady's hand, while she gave me her hand to kiss.

She was very human, this Lily, seeming vain of her dress and of her person. She borrowed a pair of scissors of Signor Rondi, and, inviting me to come near her, she took up a fold of the drapery which covered her bosom, and cut from it a piece six inches long and two and a-half wide. I clearly saw it cut, clip by clip. She gave similar keepsakes to two others; yet the dress, a moment after, seemed as perfect as before.

"Rondi," said Lily, "please give me some cake and a glass of wine." Signor Rondi brought some thin, sweet biscuits and a glass of port wine. She ate part of a bisenit, and handed the rest to me. Then she stood before us and drank the wine. "Where will it be when you are gone?" some one asked. "It will be in the air all over the room," she said.

She had two rings on one of her fingers, one of which she handed to a lady to examine, who put it on her finger and held it to the light. She also brought ribbons, one of which she said she had made to tie up a lock of her hair for the gentleman who had promised to bring the flowers.

"Lily," I said, "we are friends, and I have no distrust of you; but I wish you to give me the best test you can think of, for the benefit of others."

"What test shall I give you?"

"I will leave it to you. You are clever enough to give me a good one."

"Well, I will bring my medium out and stand beside her. Will that do?"

"Perfectly, Lily; nothing could be better."

"You shall also go into the cabinet and see how she is dressed."

The tests were given as desired. I entered the cabinet, and found Miss Cook sitting in the chair, seemingly in a profound sleep, her hands folded together in her lap. I passed my hand over her dark wool clothing and her closely-buttoned boots. Then Lily brought her out before us all—the two standing side by side; one in black, one from head to foot in purest white. Then another form in white came on the other side, and we saw the three standing before us. A little later Lily said "Good bye." I took her hand and pressed it to my lips; she answered with a gentle pressure, and I was very sorry to have her go, and hope to see her again.

There can be no doubt of the visible, tangible, individual character of this materialisation. Mentally and morally she differs from Miss Cook, though she is like her, as she said, "as two sisters are like, and yet unlike each other." Her manner to me and to the others was simple, natural, and nicely adapted to the character of each. With Signor Rondi, as an old friend, she was like a petted child. She was kindly affectionate to the two lady visitors. She was very friendly and kind to me, partly because she liked me, and partly because she knew I would make favourable mention of her medium, who, she said, deserved all the credit and all the thanks. She was only doing her duty, as her sole motive was to bring people to a knowledge of the great fact of a spiritual life. These are nearly her own words, and they were spoken with every indication of sincerity. T. L. NICHOLS, M.D.

32, Fopstone-road, London, S.W., May 4th, 1878.

"ELEMENTARIES" OR SAVAGES—WHICH?

SIR,—I have paid considerable attention to the many letters on the alleged elementary spirits, which from time to time have appeared in your columns, and although fully convinced of the reality of ancient magic, I cannot entirely agree with Theosophists when they attribute the majority of physical phenomena at *séances* to what they term sub-mundane and depraved spirits.

I have seen a great many specimens of what we admit to be human beings—Bushmen, Korrannas, wild men of Central America, Borneo, Patagonia, and other parts, who are ethically and æsthetically mere animals. Now (as these different human species have souls) when such spirits are attracted to *circles*, what can we expect but physical and trivial phenomena? They would act just as before they left this state, and be the same mentally and morally. We can for a time expect nothing above their state at the time of disintegration of the body. Perhaps these primitive beings (elementaries, if you like) can be *willed* by adepts to do what they wish them, much as many animals can be trained and brought completely under the power of men. I have seen Bushmen and other interior tribes of South Africa who have been sentenced to imprisonment for life for various crimes, and I must say that I have never seen elsewhere such diabolical specimens of human beings. Such beings have spirits (undeveloped), which may appear perhaps like animals or birds, owing to the grossly animal propensities and habits they had whilst in the flesh. It is my firm belief that the elementaries of the Theosophists are spirits of this class, who are what may be termed *Diakkas* and Bohemians in a spiritual sense. The expression of the countenance is the index of the mind. When the form is symmetrical and the expression angelic, the spirit should be likewise, and *vice versa*. I must say that the ideas of immortality are not very comforting, according to Theosophical views.

I am now reading *Isis Unveiled*, and agree with nearly everything in it on Occultism, but that spirits do not materialise. After what I have witnessed, with tests, from my child, it seems to me to be sheer folly to attribute the production of manifestations to elementary spirits. What do Theosophists say about the spiritual manifestations recorded in the Bible? Did Thomas touch an elementary, or was it the form of Jesus reincarnated temporarily?

We have much to learn within the next twenty years, and before adepts speak dogmatically I would advise them to wait for more light. Until we have psychological laboratories permanently supported by Government, and records by scientific societies kept and made public, as in astronomy, geology, and chemistry, we cannot expect to make much scientific headway in relation to spiritual phenomena. At present we must only record authenticated psychological facts.

BERKS T. HUTCHINSON.

Cape Town, South Africa, April 5th, 1878.

PERPLEXING EXPERIENCES.

SIR,—I desire to relate an experience in illustration of a question raised by C. C. Massey, in *The Spiritualist* of Jan. 11, 1878, page 20, in a letter entitled "Speculations on Spiritual Agencies." His speculations are therein directed to the facts at a *séance* reported by Mr. Carson, in *The Spiritualist* of Jan. 7th, page 10, in which Mr. Carson stated that through the mediumship of Mr. Wallis, was written "with great distortions of the medium's body, 'I am in great pain, or I would be able to speak. I have been wounded by the kick of a horse in my leg and head. I am not your son, but a friend of his' (signed Burt)," which facts were correct in every particular, the event having occurred some three weeks previously. Mr. Carson adds in *The Spiritualist*, Jan. 4th—"We were total strangers to the medium and the persons we sat with; neither the son with me, nor myself, had ever heard of such a person as Mr. Burt, yet no doubt he was known to my son in Melbourne."

The question is what is, or who is, the Intelligence? Mr. Massey, in his "Speculations," seems to infer that because the communication read "I am in great pain. I have been wounded," and this *séance* transpired three weeks after this event, that Mr. Burt did not know that he was disembodied, consequently that he (Burt) did not send the telegram, and reasons thus—"Must it not strike every one that Mr. Carson's son, whose friend Burt was, is more likely to have been the source from whence the spiritual telegram sped than Burt himself?"

It seems to me that, before we can come to the latter conclusion, we must have some proof that an embodied spirit can unconsciously and unintentionally convey information to a distance, of an event known to the embodied spirit, and unknown to the persons to whom it is conveyed, and moreover must actually possess the power to sign the name of the disembodied spirit to the message, as if the spirit himself was the person communicating, which act is a forgery, unless the disembodied spirit (Burt) authorises the embodied (Mr. Carson's son) to do so for him. Have we positive proof that this was ever done? Why should it not be as easy for Burt to communicate through the medium, Mr. Wallis, as to indirectly impress Mr. Carson's son, and cause his mind to become the vehicle through which the information came? It is not so stated by Mr. Massey, but if true that Burt was not the communicating source, there was an inaccuracy almost unpardonable if any intelligent, designing spirit was controlling Mr. Wallis. But I will not comment, but give you some facts in my own experience.

A gentleman in California, of whose existence I did not know, gave to his brother in Boston, Massachusetts, U.S.A., who was an entire stranger to me, information which neither of us could have ascertained, the controlling influence repeatedly declaring through me, "I am Charles Goddard; I am not dead; I am alive; you will receive the letter within three days which you are so anxiously expecting from me." All this was verified, also the subject-matter of the letter.

Mr. Herman Snow, now of California, then in Boston, standing by, said, "Of course he is dead, and some spirit friend is speaking for him." The spirit (or the influence) would most vehemently affirm, "I am not dead," &c., as before.

We never learned that Charles Goddard, of California, was cognisant of the presence of himself in Boston on that occasion, or that he consciously made an effort to inform his anxious brother that he was not ill, as was feared, and that his letter would reach his brother within three days. If his mother's spirit, as was suggested by the brother and Mr. Snow, gave the message, then she forged or falsely represented the name and identity of her embodied son—a case precisely the reverse of the one in *The Spiritualist*, for there it is suggested by Mr. Massey that the embodied personated the disembodied. This occurred nearly twenty-five years ago, and, with similar cases, has never been satisfactorily explained.

If Mr. Massey's conclusions are correct, and Mr. Carson's son was "the source from whence the spiritual telegram sped," may it not be possible that Charles Goddard was the source whence a telegram sped in his own name, and that no disembodied spirit personated or simulated his identity?

But let us look for a moment at another phase of the facts, viz., "I am in great pain; I have been wounded." It does not follow, according to our experience, because of the tense, "I am," "I have been," that this spirit (Burt) was at that moment—three weeks after the accident and his decease—in great pain. I have personated death-scenes of every description, some of them scores of years after they occurred, and expressed with mortal lips—by the influence of what I believe were spirits—their very dying words, in the *present tense*. I have examined hundreds of persons for disease—many of them absent—of whom I had never heard any more than Mr. Wallis had heard of Mr. Burt, Mr. Carson, or Mr. Carson's son in Melbourne; and I have writhed in pain, as if the disease were actually upon me at that moment, and yet the person personated might have once felt the pain I was apparently agonising under.

Mr. Massey says, "The medium feels the pain as evinced by the distortions of the body, just as the mesmeric subject feels any sensation suggested to him." In that statement lies the secret or true cause of personating and inexpressible mediumship; but it is left there by Mr. Massey without explanation, except the assertion "he personates the injured man, just as the mesmeric subject will personate under the influ-

ence of suggestion." Yes, but who was the mesmeriser in this case? Who was it who gave the "suggestion?" Was Mr. Carson's son the mesmeriser? Was he the one who gave the suggestion—the one who signed "Burt" to the message, without knowledge or design on the part of the cause of the force which sped the telegram? Why should not Mr. Carson's son unconsciously give the message, and sign Burt's name, as well as C. Goddard speak a message through oneself, it may be asked? Perhaps it might have been done, but I should suppose it would have been quite as easy for Mr. Carson's double to have given the facts and signed his own name, if the message sped from his brain, and if he was the cause of the signature "Burt." In my case I suppose that it would have been more consistent for C. Goddard's spirit mother, if she were the source of the intelligence, to have said so, instead of earnestly repeating through me, "I am not dead; I am Charles Goddard" (a name we had never heard before), and declare that she was alive and in California. This could not be true if the mother's spirit was simulating her son. Here is a subject surely for investigation.

As I am perfectly conscious during these possessions, if possessions they can be called, I have the opportunity and ability to judge of their character quite as accurately as a casual bystander; his power is limited to what he may see and hear, whereas I have sensational emotions and perceptual impressions beyond the cognisance of the mere beholder or listener. In all candour and frankness, I confess that notwithstanding an almost uninterrupted experience of these interior influences for twenty-seven years, I am in doubt, or hold a suspended judgment, as to the promoting cause, or originating power.

I can only add, at the close of this unpremeditatedly lengthy letter, that I am in earnest in this matter. I have a knowledge of my own sensational, emotional, mental, and physical experiences, and am always willing to relate and describe them to the best of my ability. I have a philosophy of my own, which will cover a portion of the facts in my own possession, and perhaps a minimum of those of others. I know that these facts exist, and it is my intention to let them have full sway, having no fear of demons, but trusting that the facts may reveal in time their true cause and origin to those *savants* who are supposed to possess a deeper knowledge of metaphysics than myself, and a far wider experience in the Arcana of thought than has fallen to the lot of your humble correspondent.

ELLA E. GIBSON.

No. 108, South Fourth-street, Philadelphia, Pa., U.S.A., April 22nd, 1878.

THE INSPIRATION OF ANCIENT PROPHETS.

SIR,—On the 15th March last, Dr. Wyld, in the course of some remarks on the above subject, omitted to deal with the fact that St. John was in "the spirit." The necessity for giving this fact careful attention will appear if we notice how it is introduced, and the results that follow. See Rev. chap. i. Again, Rev. iv. 1, 2: A door was opened in heaven. John heard a voice saying, "Come up hither, and I will show you things to come;" and immediately he was "in the spirit," &c. Again, Rev. xvii. 3, John talked with one of seven angels who carried him away "in the spirit" into the wilderness. Elsewhere he eats a book. In another place he receives a reed, like unto a rod, to measure. Frequently he is commanded to write what he sees and hears, and in the last verse of chap. x. he is told he must prophesy. From these, and many other passages throughout the Book of Revelations, I would infer that John was not in his normal state. It seems to me that for the time being he became a medium, in the power, and under the control of an angel, in order that God might give a revelation to mankind. The question then arises, Who was this angel? Let him answer for himself. In Rev. xix. 10, he says, "I am thy fellow-servant, and of thy brethren the prophets." Thus it seems to me conclusive that the angel here claims kindred with humanity, his human heart still human, the bond of brotherhood still unbroken. This claim to human relationship is an important point in my question, which Dr. Wyld has overlooked. Admit the fact (which seems to me unavoidable, natural, and full of sweet suggestions) that this angel is human, then Dr. Wyld's statement that "No true Hebrew prophet was ever controlled by any departed spirit, and no evangelist ever spoke but as from his own God-enlightened spirit" becomes untenable. "Thus saith the Lord" does not strengthen the proof which Dr. Wyld has furnished for his theory. It would be easy to show from the Bible that God has been said to say and do what He has said and done through agencies; it is necessary to keep this in mind, for Jesus, speaking of his Father, says, "Ye have neither heard His voice at any time, nor seen His shape" (John v. 37). If God may speak through an agent, why not through a departed spirit? The revelation which Jesus sent His angel to show to John is at the same time the revelation of God. The Queen's speech is the Queen's speech, although read by one of her ministers. Regarding 2 Chron. xviii., I may remark that Dr. Wyld has not made it clear to me that "The doctrine of the Bible is, that the control of departed human spirits is necromancy." Nor that the control of a medium, say by my sister or brother, would be of a nature similar to the control of the false prophets. On the entire subject of control, I think that Dr. Wyld is taking a good deal for granted as to the meaning of certain portions of the Bible. The xviii. chap. of 2nd Chron. may be "a grand chapter," and valuable as an evidence of the state of things which existed at the time it was written; but there is something grave as well as "grand" in it, as, for example, verses 21 and 22, where the Lord said to the lying spirit "Go," and is even said to have put the lying spirit in the mouths of the prophets. I cannot believe that the God whom I love and worship ever sanctioned such a thing, but I can believe that it would be in keeping with His nature to send the great and good of past ages back to the world in which they lived, and to the people whom they loved, in order that they might become ministering spirits to the heirs of salvation. I did not think Dr. Wyld would consider the people of

to-day bound by the verses quoted from Exodus and Leviticus, and I am glad to have his statement on the subject. In Old Testament times, as now, there was the use and abuse of spirit communion. I take it that the abuse of the blessing was the necromancy condemned. Against the abuse we require still to be on our guard, but the right use of spirit communion is a blessing which we cannot hold with too firm a grasp, nor cherish with too deep a gratitude to God, the Giver of every good and perfect gift.

THOS. MCKINNEY.

London-road, Peterborough, March 18th, 1878.

SIR,—I have been anxiously looking for further correspondence about the inspiration of ancient prophets. The issue raised by Dr. Wyld is one of great importance from a religious point of view. I agree with much that Dr. Wyld has written, but I cannot see that he has yet furnished proof for the statement that "no true Hebrew prophet" was ever controlled by a departed spirit. Can Dr. Wyld say how the inspiration came to apostles and prophets? I know the Scriptures say that holy men of old spake as they were moved by the Holy Spirit; but this statement does not necessarily exclude the agency or control of departed human spirits. Mr. McKinney has called attention to the fact that the angel who showed John the visions professed to belong to the human family; and, I think, from reading the *Book of the Revelations*, that John was in an abnormal state when he had the vision. I think it not improbable that departed human spirits were the agencies through whom the blessings of inspiration were given to men and women in ancient times, even as they are the agencies through whom inspirational communications came to us in the present day.

G. REEDMAN.

34, Lord-street, Wolverhampton, April 29, 1878.

UNSOLVED PROBLEMS RELATING TO EMIGRATION.

SIR,—In these days of commercial distress, increasing taxation, and impending war, many of your readers may anxiously direct their thoughts to the question of emigration.

It is becoming increasingly evident that there is a large number of educated Englishmen whose means are insufficient for the support of their families in their own country, where good openings for advancement in life are, by excessive competition, becoming fewer every year. Many of these persons possess a small capital which—in a new country, where land is a drug in the market, and all the necessaries of life are cheap—would at once place them in a position of comparative comfort and affluence; whilst in England (where land is the scarcity and money is superabundant) their capital is of little or no use; them, and hardly sufficient to yield interest for their barest wants.

Most of these persons are not unwilling to work, being only too glad—as we see every day—to accept any employment here which is not considered menial; but, as is the case with capital in the money market, so also with genteel labour, there is more supply than demand.

Others, again, have families and sons growing up, whose future must cause them no small amount of anxiety. As a writer in the *Spectator* recently observed, "One cannot go anywhere without hearing the same difficulty talked about by the men of fifty—the difficulty of finding paying careers for educated sons."

For all such persons, I venture to suggest that emigration, under favourable circumstances, would undoubtedly be an incalculable advantage.

I am, however, well aware that this remedy is distasteful to most Englishmen, and only regarded as a *dernier ressort*. This is due to the fact that emigration by isolated families involves the severance of all home associations and the friendships of a lifetime. To remove to a remote part of the world, there to live a life of loneliness and hardship, deprived of both the comforts and the society they are accustomed to, is necessarily a step which few families can contemplate with much pleasure.

The object of my addressing you is to point out that emigration for educated Englishmen is not only practicable and advantageous, but may easily be rendered very attractive. To this end "co-operation" is the first essential.

I propose, therefore, that instead of emigrating singly, all persons of education and refinement whose thoughts are turning in this direction—and these are just those persons who can least endure the loss of home comforts and associations—should combine together and purchase an estate in a genial climate, within easy reach of England, and settle on it, near to one another, in fact, to form a model and select English colony.

It is needless to point out that joint emigration by a large number of English families, with congenial tastes, taking out with them all their home surroundings, transplanting many of the habits of life of the old country, and going out to reside on an estate of the kind suggested in tasteful homes previously erected according to designs of their own selection, must necessarily be robbed of all its terrors, and might easily be rendered extremely attractive.

Persons with small capital would find their incomes doubled, by reason of being able to invest their money on mortgage at much higher rates than prevail here, whilst the necessaries of life could be had at very much less cost. These are material advantages to persons of limited means which it is needless to enlarge upon.

Lastly, as a lover of my country, I would suggest that it be made a distinguishing feature of such an undertaking to reproduce a thoroughly representative English town—retaining all that is good in our social life, whilst avoiding the narrowness and uncharitableness which the too artificial life of the old country has in many instances engendered.

By co-operation, the colonists could obtain complete control over the land, and could reject all undesirable additions to their society, and it is needless to point out that drinking and gambling saloons and their *habitués* would be readily excluded from such a colony by the proper application of regulations such as the members could agree on.

In this view of the matter a self-governing colony could be planted in America or elsewhere, and be quite as British in tone, feeling, and habits of life as any English country town, since no one could intrude without permission of the proprietors of the soil.

I might enlarge upon the immense advantages such a colony could offer to parents who might not themselves care to emigrate, but who could thus, at a comparatively small cost, secure comfortable homes and prosperous careers for their sons with far less uncertainty than is possible in the mother country, and without subjecting them to the objectionable risks of being sent out to an unknown colony.

If you will kindly give this letter publicity, I believe much benefit may result to thousands of English families who now regard the future for themselves and their families with no little anxiety.

I shall be glad to receive any suggestions on the subject, and to cooperate with others for the purpose of realising the above objects.

FREDK. A. BINNEY.

22, St. Ann's-square, Manchester, April, 1878.

SPIRITUALISM IN HOLLAND.

SIR,—I think that some particulars about Mr. Eglinton's second visit at the Hague will interest your readers.

I do not intend speaking about the physical phenomena in the dark, which were sometimes, as on Tuesday evening last, very strong. Amongst them we had the floating of a brilliant luminous cross, while Mr. Eglinton was held in the circle.

On the evening of Tuesday last Mr. Eglinton retired in a good light, and under spirit control, into the cabinet, and just at the same moment a full form, a female, came out and showed herself in a light sufficient to let us see over the whole room. A spirit manifested who seemed to be a relation of a gentleman present who resided in India. This spirit had a dark complexion, and wore a black beard. The gentleman named addressed it in negro-English, and the spirit gave signs as Indians do, which were perfectly recognised. We saw also the name of Joey floating round in luminous letters. The latter good spirit more than once at different sittings amused the sitters with his words of wit and wisdom. Ernest also spoke afterwards in an elevated way about our dear cause, and the change called death. His words bore the mark of an elevated character, and of good, kind feeling.

One of the most remarkable *séances* I ever witnessed was the last sitting we had with Mr. Eglinton. In sufficient light, Abdullah, with his glittering diamonds, and his dagger in his hand; Joey, who showed a mass of white drapery; then a little child, a great strong man, the good Ernest, and some others, came out of the cabinet; amongst them a beautiful young female sat on a vacant chair beside me, and "threw kisses" all round to the circle. I have seen a good deal of Spiritualism, but certainly I never was present at a more remarkable sitting. Let me say that the conditions were good; there were a few honest sceptics present.

As to Spiritualism in general in Holland, our good old society Oromase shows the same life-force which it has possessed since 1858.

A. J. RIKO.

Oude Molstraat, No. 8A, The Hague, April 24th, 1878.

WEIGHING MEDIUMS DURING MANIFESTATIONS.

SIR,—Those who have felt the grasp of a materialised spirit-hand must be aware that it possesses the quality of weight.

Should the interesting experiments described in your last issue be continued, might they not be concluded with two weighing apparatus, instead of one? If this were done, the materialised form of John King, or Peter, when away from the cabinet, might be requested to stand on the second weighing apparatus; it might thus be possible to ascertain whether the weight of the materialised spirit form bore any relation to the weight abstracted apparently from the medium.

PERCY WYNDHAM.

Wilbury House, Salisbury, May 7th, 1878.

SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

IN continuing my records in relation to the above subject, I must explain that the following narratives were given me some months since by a lady whose word it would be simply ridiculous to call in question. At the same time, I was anxious to obtain the account *direct* from one of the persons concerned in it. With the greatest courtesy my friend has produced it for me, and I now give it almost *verbatim*:—

"The house in which these strange manifestations occurred was one of the oldest in the town, with such a heavy, iron-bound door; that only a full-grown person had strength to open and shut it, and the weird-cornered rooms were large and lofty; the family only removed there for a time, during alterations in their own house, and this period was considerably shortened by the advice of the doctor, as the two children became both weak and nervous in consequence of the strange experiences of which they were the subjects.

"They were at the time aged about nine and eleven years respectively, and were not naturally timid at bedtime. The first figure which presented itself to them was that of an old Scotchman, in a peculiar Highland dress, who simply stood by the bedside, gazing intently on the children. There was nothing ghostly or unearthly about him. The cries of the

children brought their father into the room, and, as he turned the handle of the door, the figure, *without the ceiling opening*, appeared to the terrified children to pass *through it*, and disappear.

"The next time they were disturbed they saw a tall man in black sitting at the table writing, and so vivid was this manifestation that they seemed to hear the scratch of the pen as it moved rapidly over the paper, whilst quite a light shone around him. After this they become too nervous to be left alone, so the parents removed them to a bed in their own room. Here, however, they could not rest, for on the third or fourth night they both awoke to find a different figure, a man in an ordinary dress, seated on the edge of the other bedstead. Their cries awoke both parents, who, seeing nothing, were inclined to chide the children for their weak fancies. However they acted on the doctor's advice, and left the house as soon as possible."

The lady adds that on one occasion the children were the subject of a most peculiar experience, for on kneeling to say the Lord's Prayer as usual, they found themselves utterly powerless to repeat the familiar words. This last fact (as well as the terror of the young sensitives) rather points to the conclusion that some evil or mischievous spirits had gained temporary control over the children, and this leads to the question why the latter are so comparatively frequently open to these peculiar influences? The strong point in the above is that *both* the children witnessed the phenomena at the same time, and that the one now grown up, who gives the account (and we may also infer the other), retains after the lapse of many years such a vivid remembrance of this exceptional episode in her existence.

In proof that children are singularly open to these influences, I may mention that in my own family similar occurrences have taken place. Some relatives of mine, in their childhood, inhabited an old house situated in the very heart of an ancient cathedral city. One of them related to me the circumstances of this haunting, which was of a most terrifying character. She was sleeping one night with two of her sisters, when a fearful howl awoke her, and, looking up, an indescritably horrible figure, surrounded by a blue light, presented itself at the window; a similar figure appeared on a second occasion in the doorway; and, on a third, a different and rather pleasing form approached her bed in the grey light of morning. Now, although my relative years after the occurrence was as perfectly convinced as ever of the reality of what she had witnessed, I was pleased at having it afterwards confirmed by a brother of hers, whose whole character is as utterly unspiritualistic as can possibly be imagined. On mentioning the subject to him, he exclaimed, "Oh! that was true, for once I saw it myself, and was terribly frightened." Both these individuals possessed the peculiarly dark, deep eye which frequently characterises the spirit medium. So strong at last did this strange power become, that once, when the principal seeress was sleeping with a younger sister, the bed-clothes were violently pulled, and an attempt was apparently made to suffocate the children. Now, in this account, as in the above, the strong point is that we have more than one witness to its truth. I place the narratives side by side. They are given by persons entirely unknown to each other; they happened in different parts of England, and yet so strong is the resemblance between them that we must regard them as belonging to the same phase of the phenomena, and as mutually supporting each other.

I know of two other cases of hauntings, one almost analogous to that of the Wesleys, and another given me by a clergyman, and better authenticated than any I have yet met with, on account of the conditions and circumstances attending it. But as I have not his consent I must suppress its publication. These powerful weapons against the ever-increasing army of the Materialists are in the hands too often of those who allow the two-edged sword, which the Rev. Maurice Davics wields so nobly, to rust in its scabbard. The spiritual death of perhaps thousands is the result, but when the momentous question is asked, "Who slew all these?" will not the mournful reply be forced from the lips of some of England's clergy and England's teachers: "Ye are verily guilty concerning your brethren."

Albion-villa, Fremantle-square, Bristol.

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