

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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DR. SLADE IN GERMANY.*

BY PROFESSOR FECHNER.

To state more precisely the grounds of my recognition of the facts upon which Spiritualism is founded, I add the following general remarks upon that subject.

In the report which Professor Zöllner has given in his work (*Scientific Treatises*) on the Spiritualistic *séances* which were held in Leipzig and Breslau with the American medium Slade, he has, besides printing the testimony of Professors Weber and Scheibner, also mentioned my observations in their favour, and I do not withdraw my testimony, although it does not reach nearly so far, and even to myself carries much less weight, than that of Professor Zöllner and his fellow observers. I was, in point of fact, only present at a few of the first of the *séances* which were not the most decisive, and I was present more as a spectator than as an experimentalist. Those *séances* did not, even to myself, amount to demonstration in the face of the suspicion of jugglery.

If, however, I take what after all I have seen myself, without being able to detect any deception in spite of the keenest attention, and add to it the results of the continued observations and real experiments of my scientific friends in their subsequent sittings, and also those of the English men of science; and if, moreover, I remember that the phenomena which in Leipzig have been questioned by being called humbug and jugglery, have in other places been demonstrated to be facts by good observers, when mediums were employed who were above suspicion, then all this reacts upon me with a force of conviction which I am not able to withstand, however much, as regards certain phenomena, I should like to do so.

Indeed, however incredible the spiritual facts may at first sight appear to be, we must altogether give up trust in human testimony, and the possibility of proving facts by observation, and thus part with all knowledge derived from experience, if we do not accept the mass of testimony lying before us in favour of the reality of spiritual phenomena.

Without adverting to the greater number of the witnesses, I will here mention only a few, to whom it is natural to refer at this time.

If Professor Zöllner, who may be taken to be the chief spokesman for the reality of spiritual phenomena in Germany (as well as myself, who do not lay claim to independent authority as an observer in this field, but who supports his observations), is declared to be a visionary who sees what he wishes to see, it should be shown firstly in what region of observation he has ever proved himself to be one; and, secondly,

* Translated from Professor Fechner's work, *The Philosophy of Light as Opposed to the Philosophy of Night*.

whether his beautiful inventions and discoveries, which have proved so fruitful of results in the exact sciences, are fancies. If to rebuke the boldness with which he draws conclusions, it is said he founds them upon bad observation of facts, and if his criticism (for which I will not stand up) is met by the prescription of his person, which would be returning a death-blow for a hit, then it must be remembered that his spiritual facts do not stand upon his authority alone. They stand also upon the authority of a man in whom, so to speak, the spirit of exact observation and modes of reasoning are embodied, viz., Professor Weber, whose fame in this respect was never attacked by any one until he stood up for the actuality of spiritual phenomena. If from that moment he is alleged to have become a bad observer, the dupe of a conjurer, or become a visionary, led away by a predilection for mysticism, it is a somewhat strong, or rather weak, excuse for the rejection of his testimony. Throughout a whole course of sittings, in company with Professor Zöllner, and mostly also with Professor Scheibner, one of the keenest and most rigorous of mathematicians, Professor Weber has not been simply a looker-on of the experiments performed with Dr. Slade, but has himself taken them in hand, and has had all the apparatus and arrangements under his own control. One word of his testimony in favour of the reality of spiritual phenomena is to me of more weight than all that has been said and written against them on the part of those who have never seen them, or who have only seen them once, as if looking at a conjuring performance, and who afterwards felt themselves justified in describing them as conjuring tricks.

Yet Dr. Weber is but one among a number of estimable men of science who, after equally careful investigation, stand up for the reality of the phenomena in opposition to the mass of those who, so to speak, throw stones at them from a distance, who heap up against them all possible indefinite, imaginable, or unimaginable reasons for suspicion, and then think they have done something to the purpose.

Superficiality in this field of inquiry is much more on the side of the opponents of Spiritualism than on that of its supporters, among whom I, of course, only count those whose names are also of weight outside Spiritualism.

In other matters inferences are drawn only from successful experiments, and unsuccessful ones are rejected because they *are* unsuccessful; as regards Spiritualism, anti-Spiritualists draw conclusions only from unsuccessful experiments, and they reject the successful ones just because they *are* successful. If Professor Zöllner's experiment with the knot in the rope, conducted in Leipzig and Breslau under the strictest test conditions, had been unsuccessful, importance would have been attached to it; but as it has proved successful it is valueless. Easily repeated conjuring tricks, not producible under our safeguarding conditions, are thought to be of value. The same rule is applied to all successful experiments in this department of inquiry. In all other matters when a new field of observation is opened up, the conditions under which the experiments succeed are searched for. But in this subject the conditions are prescribed beforehand; and if, for instance, an experiment conducted under careful arrangements for insuring safety

has proved successful in darkness or semi-darkness,* it is of no value because it did not occur in the light; if, however, it also succeeds under more favourable conditions in the light, still no value attaches to it, simply on account of it having been successful at all. In other matters, ripeness of experience and ripeness of judgment are held to be favourable to any investigation; in this it is held to be weakness from old age whenever the results turn out favourable to Spiritualism, and upon this subject eggs believe themselves to be wiser than hens. In other matters, if people point their fingers at certain things, one looks to ascertain whether the objects are there; here the fingers which point at them are chopped off at once, thereby saving the trouble of looking, whilst treatises are written to prove that nothing at all was to be seen.

Why, instead of this, which only demonstrates impotence in dealing with Spiritualism, is not the method adopted which alone could be effectual, namely, to bring forward in opposition to the observations which are alleged in favour of Spiritualism, such as have been conducted with equal circumspection, care, conscientiousness, and impartiality under equally varied circumstances with the best professional as well as unprofessional mediums? And has there been nothing of this kind? There has. Only this road, whenever entered upon, has led to the compulsory recognition of the facts instead of the intended refutation of Spiritualism. Indeed, none of the physicists who, after a serious and searching investigation of Spiritualism have declared for it, were likely at the outset to have intended anything but its refutation.

The talk and the writing against Spiritualism go their way, and Spiritualism goes its way too. The former way does not run counter to the latter, but only by its side; the bawling against Spiritualism does not stop its progress; it has been so in the past, and it will be so in the future.

If in the foregoing I have advocated the reality of the facts of Spiritualism, I have done so not on account of my sympathy with them, as will appear from what I said before, but because the subject and the men must have justice done them. And however much we should like to get rid of Spiritualism at any price, the price of the sacrifice of truth is too costly. The *Philosophy of Light* can stand with Spiritualism and without it; but would rather stand without it than with it: for though the two meet at important points, and thereby might be led to seek mutual support, as they have done upon certain lines, yet Spiritualism disturbs by its abnormal phenomena not only the scientific aspect of the world, but the whole system of hitherto acquired knowledge; and the only way I can come to terms with its reality is that I recognise its abnormal character, in consequence of which it dovetails neither with healthy life nor with the science of healthy life.

It is no satisfaction to the supporter of the *Philosophy of Light* to have to deal with a dark side of

* That darkness is favourable to the success of Spiritualist experiments ought not to appear so very strange, because thereby the disturbance caused by a stimulus is removed. Speaking generally it has, however, been shown that with more powerful medial action, those experiments succeed in the light which in the case of a weaker power would have required darkness or semi-darkness.

the great world-problem. That I reluctantly submit to mystical phenomena my little work, *On the Last Day of the Old Theory*, proves. Meanwhile, I count seventy-eight years; have written the book *Zen-davesta* and the present work. What more is wanted by opponents who combat Spiritualism in the manner described above?

A HAUNTED HOUSE.

THE circumstances that happened at New House, Hampshire, as detailed by Mr. Barham, in the third volume of the *Ingoldsby Legends*, are known to be perfectly authentic, as are the following, the account of which I have received from a highly respectable servant residing in a family with whom I am well acquainted. She informs me that she was, not very long since, living with a Colonel and Mrs. W., who, being at Carlisle, engaged a furnished house, which they obtained at an exceedingly cheap rate, because nobody liked to live in it. The family, however, met with no annoyance, and attached no importance to the rumour which had kept the house empty. There were, however, two rooms in it wholly unfurnished, and, as the house was large, they were dispensed with till the recurrence of the race week, when, expecting company, these two rooms were temporarily fitted up for the use of the nurses and children. There were heavy Venetian blinds to the windows, and in the middle of the night the person who related the circumstances to me was awakened by the distinct sound of these blinds being pulled up and down with violence, perhaps as many as twenty times. The fire had fallen low, and she could not see whether they were actually moved or not, but lay trembling in indescribable terror. Presently feet were heard in the room, and a stamping as if several men were moving about without stockings. Whilst lying in this state of agony, she was comforted by hearing the voice of a nurse, who slept in another bed in the same chamber, exclaiming, "The Lord have mercy upon us!" This second woman then asked the first if she had courage to get out of bed and stir up the fire, so that they might be able to see, which, by a great effort, she did, the chimney being near her bed. There was, however, nothing to be discovered, everything being precisely as when they went to bed. On another occasion, when they were sitting in the evening at work, they distinctly heard some one counting money, and the chink of the pieces as they were laid down. The sound proceeded from the inner room of the two, but there was nobody there. The family left the house, and though a large and commodious one, she understood it remained unoccupied as before.—*Mrs. Crowe, "Night Side of Nature."*

THE APPARITION SEEN BY LORD CHEDWORTH.

MRS. CRAWFORD, in the *Metropolitan Magazine* for July, 1836, relates the following:—

"Lord Chedworth (I mean the father of the late lord) had living with him the orphan daughter of a sister of his, a Miss Wright, whom I have often heard relate this circumstance. Lord Chedworth was a good man, and anxious to do his duty as a Christian; but, unfortunately, he had some doubt as to the existence of the soul in another world. He had a great friend-

ship for a gentleman whom he had known from his boyhood, and who was, like himself, one of those unbelieving mortals that must have ocular demonstration for everything. They often met, and often, too, renewed the subject so interesting to both; but neither could help the other to that happy conviction, honestly (I believe) wished by each.

"One morning Miss Wright observed, on her uncle joining her at breakfast, a considerable gloom of thought and trouble displayed on his countenance. He ate little, and was unusually silent. At last, he said, 'Molly' (for thus he familiarly called her), 'I had a strange visitor last night. My old friend, B——, came to me.'

"'How!' said Miss Wright; 'did he come after I went to bed?'

"'His spirit did,' said Lord Chedworth, solemnly.

"'Oh! my dear uncle, how could the spirit of a living man appear?' said she, smiling.

"'He is dead, beyond doubt,' replied his lordship; 'listen, and then laugh as much as you please. I had not entered my bedroom many minutes, when he stood before me. Like you, I could not believe but that I was looking on the living man, and so accosted him; but he answered, "Chedworth, I died this night, at eight o'clock; I come to tell you there is another world beyond the grave; there is a righteous God that judgeth all."'

"'Depend upon it, uncle, it was only a dream!' but while Miss Wright was thus speaking, a groom on horseback rode up the avenue, and immediately after delivered a letter to Lord Chedworth announcing the sudden death of his friend. Whatever construction the reader may be disposed to put upon this narrative, it is not unimportant to add, that the effect on the mind of Lord Chedworth was as happy as it was permanent. All his doubts were at once removed, and for ever."

THE APPARITION OF CÆSAR AT PHILIPPI.—Macnish, in his *Philosophy of Sleep*, thus "explains" this event. He doubts not that the "apparition of Cæsar which appeared to Brutus, and declared it would meet him at Philippi, was either a dream or a spectral illusion—probably the latter. Brutus, in all likelihood, had some idea that the battle which was to decide his fate would be fought at Philippi; probably it was a good military position, which he had fixed upon as a fit place to make a final stand; and he had done enough to Cæsar to account for his own mind being painfully and constantly engrossed with the innage of the assassinated dictator. Hence the verification of this supposed warning—hence the easy explanation of a supposed supernatural event."

ABNORMAL MENTAL POWERS.—The Bangor, U.S., *Commercial* reports the discovery of a wonderful boy, ten years old, son of Colonel Fuller, formerly postmaster at Bangor. Here are a few of his remarkable feats: He can, in an average of five seconds, tell the day of the week upon which any particular date in any year of the century fell. He never forgets a date. Among other things he can tell instantly when each President was born, when inaugurated, how long he served, and when he died. He can tell where he himself was, and what doing, on any specified day of the last two years. He knows all about the Bible, even to the number of verses in each chapter of several of the books: he can give the substance of any verse in any chapter of any book; tell just where any event is described and where any scripture name is mentioned. He is equally at home with the hymn-books, being able to tell on what page any hymn in the Moody and Sankey and other collections is to be found. One evening somebody told him that twice two was four, and that was multiplication. He did not know it before, but the next morning at the breakfast table he repeated the whole table.

"A HAUNTED CHILD."

From "Between the Lights," by Lisette Earle.

THESE rumours sometimes reached my ears, and, shy and sensitive as I was at all times, they depressed me beyond measure. I could not defend myself, nor offer any explanation that would have satisfied these simple people; indeed, I was becoming a mystery to myself, for a succession of visions and strange experiences followed the shock that had caused me to swoon.

Sometimes during the day all natural objects would fade away, and scenes of another kind, "yet quite as real, apparently, in another realm," would pass before me, held up to me in imagery, it is true, but in which I could not fail to see, as clearly as if I read them in the pages of a book, events far in the future, and which my unsophisticated mind took in as facts that would happen. And, forsooth, they did happen.

One vision I could not then, nor afterwards, ever fully decide whether it was merely a dream, or my spirit forsook its tenement for that period of time, or what brought about the vision; but so vivid were the scenes, and so deep the impressions on my mind, that I never doubted the fact that I did, in some mysterious manner, hear and see what I afterwards described.

After the first painful feelings connected with my fainting ceased, I lost all consciousness of my earthly surroundings, and seemed to have been suddenly borne away to another clime; a sensation of freedom came to me, as though my spirit had escaped from a prison, and had thrown off its fetters and was free. The atmosphere was full of lightness and life. How large my heart felt; I had to put a restraint on myself. An inclination to run forward seized me; I felt as though some other spirit was seeking mine. I looked around; I stood in the midst of a garden surpassingly beautiful. How cool and refreshing the foliage was about my face, how rich and abundant the flowers, the branches entwining lovingly, and spreading overhead, forming avenues by their embraces, until they looked like one magnificent bower, sweet with perfumes, and rich with intermingled shades and colours, delighting the eye without dazzling it.

Like a thirsty plant suddenly transplanted to a rich and fertile soil, I was drinking in all the sweetness and life that flowed around me, when I suddenly became aware of a presence moving near me, and, turning my head, I saw, close to my shoulder, the form of a lovely woman, looking at me with beaming, earnest eyes.

She was clad in a simple white robe, which fell in graceful folds about her slight figure; her long hair, the shade and beauty of which I cannot describe, hung loosely about her shoulders, and was held back from her forehead by a plain gold band. Her right hand was held out to receive mine, and in the left she held a small white rosebud.

She spoke no word, and I had not one to utter, and yet, by an unerring law (the sympathy of souls) I knew her to be my mother—my girl mother—who had left me a poor little white bud upon earth years ago, but who I felt had been watching over me, and now, in my first real trouble, had called me to rest

awhile on her pure white bosom, upon which I now fell with all the confidence of a beloved child, while our hearts beat and throbbed with intense delight, and we drank deep draughts of joy, which only hearts in such union as ours can know.

By-and-by, with her arms still wound around me, we seated ourselves on a grassy mound rich in lilies and sweet-scented flowers, when she conversed with me in a language that my heart understood, though I am unable to bring it into earthly words. She talked of the past, and was thankful for my sake of the future, my future, which, unlike her own, would be protracted on the earth, she said.

She bade me love and reverence my Maker, and live to serve others, especially my grandfather, my best earthly friend; to be forgetful of self, to seek out the wretched and sinful, and, by all the means that were given me, to help and comfort all those who were distressed. This would, she said, bring me the truest comfort when the shadows should fall upon my own path, for fall they would; and, if I had to taste a bitter cup, I must remember who had drunk it before me to its very dregs.

She spoke of my father, and when I expressed a desire to speak with him, she bade me be patient; it might be granted me, but not now. Then, telling me to look on the left side of me, I saw a kind of panorama of living pictures, passages of my own life, some that had already passed, and some that were to come. She showed me dark pictures, bitter trials, which I seemed to be left alone to battle with as best I could; scenes in which I was bowed down with grief and anguish. Despair had seized me with an iron grip, threatening to tear my heart in twain, and I was powerless, cut off from all human aid and sympathy, apparently left by heaven and earth.

Feeling me shudder in every nerve, she told me to look higher on the picture, when, suddenly, upon the dark, shadowy scenes, there fell a light which brightened every path of it; a sweet sunshine gladdened the whole, and chased away the clouds and gloom from my path, and anon joyous and happy scenes were enacted, in all of which I was the principal actor, and in the midst of all the gladness, for one moment I saw my father's face.

A sense of peace and security pervaded my whole being, and overcome, even to tears, I asked—

"And does God permit this?"

She spake me back again—

"Let this be thy consolation, my darling, under all bitter trials, that thou art never forsaken; for, are they not all ministering spirits sent forth to minister to those who are in need?"

With that I felt her arms relax, the flowers lost their perfume, a cloud overshadowed us, the rich colours faded, fear and disappointment took hold on me. My heart grew heavy, and my head ached; old recollections came back, and wrung from me the words, "Let me die."

After that day I treasured up these things in my own heart, seldom speaking of them; but I lived with the conviction that my beloved parents were near me, and watched my life; and this new faith gave me strength to bear the strange and suspicious eyes that were now being constantly turned upon me, or to hear the whisper go round that I was a Haunted Child.

BERNINI'S BUST OF CHARLES I.

VANDYCK having drawn the King in three different faces—a profile, three-quarters, and a full-face—the picture was sent to Rome for Bernini to make a bust from it. Bernini was unaccountably dilatory in the work; and upon this being complained of, he said that he had set about it several times, but there was something so unfortunate in the features of the face, that he was shocked every time that he examined it, and forced to leave off the work; observing that, if any stress was to be laid on the physiognomy, he was sure the person whom the picture represented was destined to a violent end. The bust was, at last, finished, and sent to England. As soon as the ship that brought it arrived in the Thames, the King, who was very impatient to see the bust, ordered it to be taken immediately to Chelsea; it was accordingly carried thither, and placed upon a table in the garden, whither the King went, with a train of nobility, to inspect the work. As they were viewing it, a hawk flew over their heads, with a partridge in his claws, which he had wounded to death. Some of the partridge's blood fell upon the neck of the bust, where it remained without being wiped off. This bust was placed over the door of the King's closet, at Whitehall, and remained there till the palace was destroyed by fire.—*Diprose's "Superstitions and Omens."*

LEGEND OF THE LAMBTONS OF DURHAM.

THERE is an ancient but long-exploded county legend, that a Lambton was never known to die in his bed: the origin of which is thus related in *Surtees's History of Durham* :—

"The heir of Lambton, fishing, as was his profane custom, in the Wear, on a Sunday, hooked a small worm or eft, which he carelessly threw into a well, and thought no more of. The worm (at first neglected) grew till it was too large for its first habitation; and issuing forth from the *Worm Well*, betook itself to the river, where it usually lay a part of the day coiled up round a crag in the middle of the water; it also frequented a green mound near the well (the *Worm Hill*), where it lapped itself nine times round, leaving vermicular traces, of which grave living witnesses depose that they have seen the vestiges. It now became the terror of the country; and, amongst other enormities, levied a daily contribution of nine cows' milk, which was always placed for it at the *Green Hill*, and in default of which, it devoured man and beast.

"Young Lambton had, it seems, meanwhile, totally repented him of his former life and conversation, had bathed himself in a bath of holy water, taken the sign of the Cross, and joined the Crusaders. On his return home he was extremely shocked at witnessing the effect of his youthful imprudences, and immediately undertook to exterminate the worm. After several fierce combats, in which the Crusader was foiled by his enemy's *power of self-union*, he found it expedient to add policy to courage, and not possessing much of the former quality, he went to consult a witch, or wise woman. By her judicious advice he armed himself in a coat of mail, studded with razor-blades, and thus prepared, placed himself on the crag in the river, and waited the monster's arrival. At the usual time the

Worm came to the rock, and wound himself with great fury round the armed knight, who had the satisfaction to see his enemy cut in pieces by his own efforts, whilst the stream washing away the several parts, prevented a possibility of their reunion.

"There is still a sequel to the story. The witch had promised Lambton success only on one condition—that he should slay the first living thing that met his sight after the victory. To avoid the possibility of human slaughter, Lambton had directed his father that as soon as he heard him sound three blasts on his bugle, in token of achievement performed, he should release his favourite greyhound, which would immediately fly to the horn, and was destined to be the sacrifice. On hearing his son's bugle, however, the old chief was so overjoyed that he forgot the injunctions, and ran himself with open arms to meet his son. Instead of committing a parricide, the conqueror again repaired to his adviser, who pronounced, as the alternative of disobeying the original instructions, that *no chief of the Lambtons should die in his bed for seven (or, as some accounts say, for nine) generations*—a commutation which, to a martial spirit, had nothing, probably, very terrible, and which was willingly complied with."

BACON AND SHAKESPEARE.

BY HENRY G. ATKINSON, F.G.S.

I THINK your readers would like to know what Judge Holmes says in reply to Mr. Tomlinson. Judge Holmes, of St. Louis, America, being the learned author of the famous work on *The Authorship of Shakespeare*, I sent him Mr. Tomlinson's article, and in a letter just received he says :—

"There is no accurate ascertainment of facts and dates, but he talks of the grand Lord Verulam writing comedies and being the grave Lord Chancellor and scientific philosopher all at once, completely ignoring the fact that the plays were written in the earlier portion of his life, when he was not as yet either Lord Chancellor, nor even Attorney-General, nor the noted man of science, nor the great statesman and politician that has chiefly come down to us, and makes up the popular notion of him. Whereas in truth he was simply Francis, or Sir Francis Bacon, and a somewhat recluse lawyer in Gray's-inn, who was beginning to make a figure, and to acquire an influence as a Parliamentary orator, and was a favourite courtier about the Queen, with such brilliant young lords and patrons of letters and arts as Essex, Southampton, Pembroke, Rutland, and the rest.

"But when appointed Attorney-General, and fifty-three years old, he concluded (as he expressly tells us) to drop these lighter labours, which might (if he chose) add more lustre to his name and reputation, and entering now 'the judicial palace of the mind,' complete his great summary of all philosophy, and raise 'those banks and monuments of perpetuity which will not break.' This is that confounding 'incompatibility,' which is none at all but to an ignoramus, or to some emotional poet, or some filagree *belles-lettres* critic. But the express testimony of Sir Tobie Matthew is that he united in himself even these opposite characters." No doubt the case is a very extra-

ordinary one. But surely the idea that Shakespeare, the active manager of a theatre, possessed all that amazing store of learning, and philosophy, and acquaintance with so many languages, has appeared to eminent critics as most astonishing and a seeming miracle. But Bacon, on good evidence, did possess all those seemingly incompatible qualities and all the learning required; then surely it is the man Shakespeare that we find the difficulty of endowing with all those seemingly incompatible qualifications and attainments, not to Lord Verulam, as described by Sir Tobie Matthew, Ben Johnson, and other contemporaries, who all omitted Shakespeare in the list of the wits of the age, whilst exalting Bacon to the very highest pinnacle as a man "not for an age, but for all time."

LUMINOUS PHENOMENA.

MR. JOSEPH P. HAZARD writes to us from Peacedale, Rhode Island, United States, Sept. 4th, 1879, about some materialisation *séances* he was then attending:—

"The spirits here produce great quantities of very fine gauze with remarkable facility—a bushel of it in a few minutes. The fabric is sometimes brilliant and crackling with electricity. The electric sparks are frequently as large as spangles. Sometimes spangles of light remain in full and beautiful glow for a minute or more, before fading out; they appear to stick to the material like fish-scales to a net. The crackling of this element had not been heard until I joined the circle; I made its third member, in addition to the medium, who is a respectable, intelligent woman.

REMARKABLE SPIRITUAL MANIFESTATIONS.

THE writer of the letters in *The Morning Post*, about the "Haunted House at Kensington," sends us the following particulars, written to him by a friend about some remarkable manifestations of modern Spiritualism. One portion of the following narrative is suggestive of Ingoldsby's "Lay of St. Dunstan":—

A "WORKING" SPIRIT.

"My experiences of spirit manifestations are only those I have met with in the company of mediums I have met at friends' houses. I am not a medium myself, and can only procure manifestations by the help of someone else.

"About two years ago I went to stay with the H—'s, and attended a *séance* held at their house by a celebrated Spiritualist. We all sat down in a darkened room, round a long table, with our hands placed on it, palm downwards, fingers touching.

"The principal spirit called was a female who, on being asked to manifest her presence, lifted a large sofa over our heads on to the table. This she did with the greatest ease, the sofa seeming to float over our heads like a feather in the air. You may imagine the weight when I tell you that it took two men to lift it down again.

She gave J. H. the power of prophecy, and enabled him to distinctly relate an occurrence which would happen to his sister in a week's time, namely, that she would be present at the funeral of an old friend

who was supposed to be well at the time, but as it was afterwards proved died almost at the minute that J. foretold her funeral.

"She also enveloped me in what seemed to be a sheet, but nothing could be seen of it after the *séance*. During the *séance* the ceiling of the room was illuminated by a blue light, and when the shutters were opened the room was full of smoke.

"At another time, when staying in Edinburgh, I went to see a friend who was a strong medium. On my asking him if he would show me some experiments with spirits, he said he would try what he had often thought of doing, viz., to see if he could invoke a working spirit. After about half an hour he succeeded. A man spirit appeared, or rather manifested his presence, and asked what was required. My friend happened to be going out to dinner that evening, so he said he should want hot water taken up to his room, and his dress suit laid out, and a fly ordered, and that after executing the order the spirit might depart. The hot water was taken up, his dress suit laid out, and, wonderful to state, when my friend was nearly dressed a servant came up to say a fly was at the door, and that the driver stated he had been ordered to take a gentleman out. On inquiry he found that the man had been standing in the stable-yard, when some one called out to him, telling him to 'put to,' and drive up to my friend's house to take a gentleman out to dinner. He said he had not seen any one, but had heard a voice (evidently a man's) calling to him.

"I have not time to tell you any more, but if I had I could cover sheets of foolscap. I have seen articles of furniture moved about otherwise empty rooms, heard great sounds like people moving about, seen unopened letters read, and a small child six months old suspended in the air. To you this may seem simply impossible. "W. W. G."

ORIGINAL RESEARCH IN SPIRITUALISM.

THE new self-registering machinery for recording variations in the weight of mediums during physical manifestations has just been completed by Mr. Frederick Varley, under instructions from Mr. Blackburn, and is fitted up in a room adjoining *The Spiritualist Office*, at 33, Museum-street, London. The experiments will be carried on by Mr. Serjeant Cox, Mr. C. C. Massey, Mr. Charles Blackburn, Mr. G. C. Joad, and Mr. Harrison. Four or five of the strongest London mediums have expressed their interest in the investigations, and their willingness to sit for the experimentalists. Microphones, telephones, and other scientific appliances will be used in the attempt to discover what takes place in cabinets during materialisation manifestations, and apparatus will be fitted up to try experiments in spirit photography.

WE have received "indignation letters" from various parts of the country about the people who are trying to get the public to help them to wreak their malice on *The Spiritualist*. The aggressors consist chiefly of orthodox Trinitarians and Swedenborgians, and some of the leaders of them have been centres of strife in Spiritualism for some years past, without having performed a scrap of work of value to the movement. Their revengeful feelings were first raised by our exposure how some of them were trampling on the public rights and liberties; for details see *The Spiritualist* of May 9th, 1879.

WHAT MAY BE KNOWN OF GOD.*

BY J. W. FARQUHAR.

OUR object as a Theosophical Society is to inquire, and mutually to aid each other in the search after Divine knowledge. As theosophists we begin and end with Deity. If we seek for any special spiritual knowledge or power which we believe has been given to earnest and devout minds of every age, we acknowledge with them that all wisdom is the gift of God, who imparts it for divinely-human uses only. Our society wisely comprising students of various systems of theology, it would be out of place for me, here, to bring any of the statements or doctrines of my special creed before you, as evidence of the existence or revelation of the nature of God. Happily the former evidence of the Divine existence is not required, for in the third statement of our rules we declare our faith "in a great first intelligent cause, and in the Divine Sonship of the spirit of man, and hence in the immortality of that spirit, and in the universal brotherhood of the human race." We need desire nothing better or more comprehensive than that statement as a basis for our inquiry into the nature of God and the destiny of man.

The spirit of man, or man in his essential being is the Son of God, and therefore as immortal as the Father. All humanity, throughout the universe, is one brotherhood because the parentage is one. He who affirms the common brotherhood of man, not admitting its common Fatherhood, may speak from the instinct of the heart, but assuredly not from the understanding. He was not far wrong who wrote that, "Whatever the world thinks, he who hath not much meditated upon God, the human mind, and the *summum bonum*, may possibly make a thriving earthworm, but will most indubitably make a sorry patriot and a sorry statesman."

If we examine the manifestations of life in the realm of nature, we find that its first visible form, whether vegetable or animal, is a simple cell which is only discernible by the aid of the microscope. Every such cell has an individual life; it moves through the water appropriating and assimilating its proper food. The next advance in the scale of existence is the union of two or more cells, which form a composite body, but without any distinct organisation that can be seen by the highest optical power. They seem merely homogeneous specks of jelly. In higher stages of life digestive and assimilative organs become visible. Then organs of sensation, as hearing and sight, giving the species so favoured a sensible relation to external nature. No privation can be experienced by lower forms of life of the powers of those more developed. Thus the bivalve mollusca have no eyesight, because none is required in their condition. The rank of organisms in the scale of being may thus be determined by the extent of differentiation in the parts of the body. In the lowest forms of plant and animal every part has the same structure and performs the same functions as every other part. As organic life ascends, there is not only a difference in the external form of the organs of each individual, but also in the parts of each organ. Thus the highest life has the most complex unity. The

greater the diversity and speciality of parts in an organic whole, the more perfect is the unity of its body. This fact applies to all kinds of life, political, moral, and spiritual. A Robinson Crusoe has to be all trades and professions in one. In a village one man has to perform many kinds of service which in town is the work of separate individuals; and in a large city not only has every man his own special trade or profession, but each work is divided and subdivided, that the whole may be more speedily and efficiently performed. A country surgeon has to do the work of all branches of his profession, which are specialised in London, that each may do the best for humanity in his particular department. The skilful oculist is the steward of humanity in all that relates to the eye, his especial knowledge and skill becoming the property of the whole body.

I am, happily, not called upon at this time to adduce any proof of the Divine existence, otherwise I would urge the best proof I know, which is the existence of the belief in God among all nations of the earth at all times. That faith is subject to growth or development just as is organic life. It may require very clear and close vision to discern evidence of its rudimentary forms, and when found they may, to superficial minds, seem most repulsive. Doubtless there must be as great a difference between the first beginnings of apprehension of Deity in the unformed mind of humanity, and perfect knowledge, as between the protoplasmic cell and a philosopher; but shall we deny the existence and Divine origin of all life not organised in its highest form? Faith in all degrees of mental and spiritual progress is as much a self-evidencing fact as life in every stage of manifestation. As is the difference of mode of living which obtains in the various stages of organic existence, so is the variety of worship, or striving after union and communion with the Father by the human soul in the varied stages of its educational progress. Even the hardly conscious seeking after the invisible as the supreme need of the soul is the sign of the Divinity within, the response of the child to the faintly heard word of the Father.

The most unphilosophic word I ever saw or heard has been brought prominently before the world as adopted, if not made, by a deservedly eminent philosopher respecting Deity. "God," said he, "is not only unknown, but *unknowable*." I marvel how such a word ever got into any language. The word "unknown" is very useful, but only when one speaks for himself. Many things are to me unknown which are known to my neighbour; but "unknowable" is a most immodest, not to say unphilosophical word, even when used as regards the speaker's individual capacity. It assumes not merely that he has gauged with unerring measure the utmost capabilities of his own mind as to its present and future state, but that he has fairly estimated the mental power of every other mind in the universe now and for all time to come. What I know not is, and must ever remain, unknowable.

Consigning this word of conceited haste to the limbo of oblivion, let us inquire what we may know of God, and truly affirm of His nature on ground common to the faith of all members of our society.

We affirm the Divine Sonship of the spirit of man,

* A paper read at a meeting of the Theosophical Society, Sept. 2nd, 1879.

and hence the immortality of that spirit and the brotherhood of the human race. From this starting-point our course upwards, from man to God, from earth to heaven, is clear and sure. I am the Son of God, and from that relation I claim all that is implied by Sonship in this temporary state, and infinitely more. I claim all that must be comprehended in Divine Sonship, however little I may as yet be able to apprehend of that perfect relationship. Whatever I can apprehend of the Divine Nature, through outward relations or inward intuition, reveals to me somewhat of my own nature. Whatever I can learn truly of what is good in my brother or sister increases my knowledge and love of God. To know God perfectly is to know man perfectly. If we could know any man or woman, yea, any flower of the field or blade of grass, in essential being, we should apprehend the mysteries of universal nature. For the universe, in all its modes of manifestation, is so absolutely one that if we touch any point we are in contact with the one absolute existence. Every visible object is a manifestation of Divinity, and were our eyes open, in all degrees of life we might discern the sum of Divine attribute in everything. Our eyes being open only on the sensuous plane of being, we see nothing as it really is. So much of the universe as we can see by the corporeal eye is *maya*—illusion. It is not merely that one or two senses remain closed, but whole kingdoms of perception have to be opened before we can, through the shadows, discern realities.

The origin of the instinct which leads men, before the intellect is quickened, to seek after and worship the invisible Father through visible forms of nature or art, is divine. For the Omnipresent One is in every object, but not equally manifested. A rude image of the human form with many hands may be the best representation of Divine power that the maker and worshipper can reach, but a living flower or tree, and still more a good man or woman, are fuller manifestations of Divine quality.

Every perfect member of a species represents the whole species. Every perfect man represents humanity in its highest state. Every perfect man is thus the Son of Man, or the Son of Humanity. And as man is the Son of God, every perfect man is Son of God in the fullest realisation of Divine relationship. We are now only sons of men; to become, as a whole and individually, Son of Man, as we grow into the nature of, and in fullest sympathy with Humanity in all hypostasis of being; and every Son of Man is Son of God.

In essential being every one is even now son of God, but not in actual realisation. For the most part we live only on the surface of our being—in the temporary sensuous realm—the impressions of which we correct more or less truly by the exercise of the rational faculties. Yet sufficient light shines through from the inmost nature to enable us to discern somewhat of the nature of God and of human destiny. For as sons we have the full Divine nature of the Father, latent or germinal within us. Is there any attribute of Deity that we can think of that is not an infinite, or indefinite extension of human attribute? Omnipotence is unlimited extension of power and omniscience of knowledge. But infi-

nitude! How can that exist in human form? Can any quality or attribute become infinite? Why not? Has the forehead to be enlarged every time a new language, science, or art is acquired? What is the size of the mind which uses the brain as its instrument? What is the real size of man's spirit in inches? Nay, what is the size or limits of anything, except as relative to external sense? A violin, though very small, has an infinite capacity of expressing musical thought. My Father is infinite, and if I, in my essential being, am not as He is, I am not His Son. We are children of God to the whole extent of His Divine nature. There is an attribute of humanity, the power of which I trust no one will seek to limit by form or size, and that is love. They who can realise what love is know of God in his inmost nature. If love in its infinitude is not a divine attribute, any man or woman we meet would be greater, in that respect, than Deity.

Some theologians, dwelling in the brain, and closing the door of the heart, have imagined God living solitary through eternity ere the thought occurred to Him to create a universe of habitations for intelligent being. Such a conception of Divine life tends to atheism. It is utterly impossible that love can exist apart from life which can receive and reciprocate its fulness. We believe in Divine Unity, not in any Divine Soleity.

We see from what obtains in the manifestations of life in nature, that the simpler any form is in structure the lower it is in the scale of life. The highest organisms are most complex. Homogeneity, not unity, is manifested in the lowest forms. The harmonious co-operation of all parts to one end is essential unity. The body of man is a unity, because it has many members. Man himself is one, although, as psychologists, we recognise in him three degrees of existence apart from the physical frame, any one of which might be manifest as a personality apart from the others, as anatomists show in pictures the skeleton, the nervous, or the muscular man, in separate human form.

Prochis, a Neo-Platonist of the beginning of the fifth century, in the first book of his Commentary on the Theology of Plato, observes that,—“As in the mysteries, those who are initiated at first meet with manifold and multiform gods, but being entered and thoroughly initiated they receive the Divine illumination, and participate the very Deity; in like manner, if the soul look abroad, she beholds the shadows and images of things. But returning into herself, she unravels and beholds her own essence: at first she seemeth only to behold herself; but having penetrated further she discovers the mind. And again, still further advancing into the innermost sanctuary, she contemplates the *θεῶν γένος* (the offspring of Deity). And this is the most excellent of all human acts, in the silence and repose of the faculties of the soul to tend upwards to the very Divinity; to approach and be closely joined with that which is ineffable and superior to all beings. When come so high as the first principle she ends her journey and rests.”

The psychology of the Grecian philosopher is that which our experience as students of spiritual phenomena confirms. Spirit, mind, soul, form the human

trinity in unity in the ascending order. The soul is the seat of the affectional or passional faculties, which phrenologists locate in the cerebellum, or back brain; the organs of the mind, or intellect, in the forehead; and the moral or spiritual faculties on the crown of the head. There are various degrees of openness or development in those regions, for each is like a mansion consisting of numerous apartments. The knowledge of this threefold nature of man will aid in the solution of many psychological problems, and tend to promote unity of faith.

Popular theology, admitting only of a twofold distinction of soul and body, is subject to all the errors which result from an imperfect psychology.

Our statement of faith affirms Divine Sonship of the *spirit* of man. That is a most important distinction. Until the regions of mind and soul have been subjected, atoned, or reconciled to the Divine nature within every one, even Son of Man, and still more Son of God, can only be given by courtesy, as being what we are essentially, and are to become consciously and manifestly. Having some idea of what the perfect man should be, I can hardly venture to call myself a man, although I feel assured I am heir to all fulness of Humanity, and of Divinity, as the yet unborn babe will become the inheritor of all his father's possessions.

Our faith in the nature and destiny of humanity need not rest on any authoritative statement; although it may be none of us could receive it otherwise, as none can learn any truth without instruction from within or without. We are most thankful that many who cannot see a truth in its own light are yet able to accept it superficially on oral or written authority. Yet when we attain to a right apprehension of God, we may know as assuredly of the ultimate destiny of every being in the universe as we know any truth whatever.

As I have previously remarked, the highest manifestation of spiritual life is love. Man is in his best and most blissful state when he has an object, or objects, of affection, whether lover, wife, or children, for whom he would gladly give all that he has and his life to promote their happiness. This state, notwithstanding all human imperfection, is known and felt as most divine. Through capacity of loving we can ascend from the finite manifestation to the infinite source and reality.

What human love in its purest and highest realisation would do if it could for its object that Omnipotent love shall do. Love would give its whole being to the beloved, desiring nothing but to be received, yet satisfied with nothing less than full reciprocation. As far as it has any reservation, so far it is deficient.

We, therefore, as the offspring of the All-Father, are heirs of the fulness of Divinity. If there be any attribute of Deity which cannot be imparted to me in perfection when I am perfect, I am so far not the offspring of God; so far God does not love me as He has given me power to love another.

As His offspring we are in God, and God in us by necessity of existence. Even an architect or a sculptor, whose mental offspring is a building or a statue, has the ideal, which is the essential form of the outward work, ever in his mind more truly than the external form can be in the mind of a spectator.

His conception of the form is its real being; the projection of it on paper or in marble is merely the word or expression of what is always within. If he makes a thousand such outward forms, the spirit abides in him for ever. So as the offspring of God, we are eternally in Him, and He in us as necessary existences.

But how, some thinking in the limited degree of sense perception may ask, can God be in all fulness in every one? If He gives all to one, what is there left for His innumerable sons and daughters in all worlds of the universe? Ah! if we could know our union with each other in Him, the question would be answered. How can the life blood from the heart give itself to every vein, artery, and minute vessel of the body? Because the body is one. Humanity is the body of God, and when any member of it, through atonement of the spirit with the outermost degree of being, realises this oneness with all others in the Father, all that the Father has is his, all power is given to Him in heaven and on earth.

Such Divine fulness is not lessened but increased by every addition to the One Body; for the peculiar nature and function which constitutes individuality in each becomes the property of the whole. Each in receiving the fulness of Divinity receives also the fulness of each individual member of humanity; for God's love and ability of imparting His whole being is also the love and power of every member of His Body.

But why, if God so loves His offspring, does pain, trial, and sorrow exist? Just because He so loves them as to ordain that, through an educational experience of a few years in time, they may fully attain a conscious individuality through eternity, and enjoy the blessedness of aiding in the training and atoning of outward nature in others. If the end or ultimate destiny is admitted, who can reasonably object to the necessary experience, momentarily painful as it may be to the flesh, since everything will be forgotten in its eternally blessed results?

Briefly to sum up the chief points of this inquiry: the idea of God is common to all humanity in all ages and degrees of human progress. Like the beginnings of physical life the idea may be at first hardly perceptible even to the possessor, and still less to the observer. When first discerned it appears as an unreasoning instinct of fear, leading to efforts at propitiation of unseen powers represented in forms approaching to the human as the idea grows in clearness with advancing civilisation. While amongst nationalities in which the idea of God has attained to greater definiteness, the Semetic people have upheld the Divine unity, as, in the Jewish and Mohammedan religions, the Aryans have been more receptive of that knowledge of the Divinely-human nature of Deity which bridges over the gulf between God and Man, between the Infinite Father and His, for a brief period, Infinite Son. This endeavour after the solution of the mystery of the union between God and man is manifested in Grecian, Indian, and Saxon human representations of the gods. The place of the ancient Egyptians has not yet been satisfactorily determined. In their religion, as gathered from papyri and monuments, although they represented Divine attributes under forms partly human and partly brutal, yet their chief god, Osiris, is always

represented in human form, and every perfected worshipper of Osiris, after death, became Osiris.

Regarding the Aryan knowledge of God as most advanced, I now endeavour to formulate what I trust will be accepted as reasonable by all members of our society, whether Brahmin, Buddhist, or Christian.

God is all that is. Nothing exists that is not from Him, and if from Him all existence is in Him, and He in it by necessity of being.

Of essential Divinity I know nothing more than I know of essential humanity. I know of man, as I know of God, only through manifestation. I have never yet seen any man in his essential being. I learn little or nothing of my brothers and sisters by merely seeing them personally; I learn much from their words and works, of which individual personality becomes the concrete representation. Deity is revealed in manifestation, and this revelation of His wisdom, power, and goodness even in nature is more complete than is the revelation of any man or nation of men. Yet comparatively little can be seen of God in nature until corporeal eyesight is tutored and corrected by mental, and still more by spiritual insight. It is most true, as the poet teaches, that if I could know all that is to be known of a "flower in the crannied wall," I should know what God and man is. To attain that fulness of knowledge my psychical, mental, and spiritual natures would have to be opened in all degrees of being. Every one has the latent power of infinite vision to become a conscious possession on attaining his spiritual majority. As yet we see through clouds very dimly, and our interpretation by the intellect of what is thus seen will be relatively imperfect until the whole man looks out on the whole of existence. Until then any man is a fuller manifestation of God than any other visible object, organic or inorganic, and the perfect man, whenever he can be found, is God manifested in form and action. In Him the fulness of Divinity dwells. In His infinite Divinely-human sympathy He is related by a most intimate bond of union to every brother and sister in the universe.

The object of every religious instinct and revelation is to effect a conscious union of humanity with God. The instinct of prayer is as universal as the idea of Divine existence. If my asking a favour of my friend brings us into closer relationship as giver and receiver, and no law of nature or mind is broken, surely I may bring myself into a growing consciousness of relationship to the All-Father and All-Brother by sensible communion with Him. God is within every one as the undivided central life, light, and power of universal humanity, One in Him. When the One Divine Nature has atoned, or brought into harmony the outer degrees of existence—mind and soul—in any man, he is consciously one with the Father, and inherits infinite power, wisdom, and love. According to all analogy or revelation of existence in every realm of life, the son is of the same nature as the father; and as it is the nature of love, even in rudimentary stages of human progress, to give itself wholly to another, the revealed destiny of every son and daughter of God is to attain the full consciousness of absolute unity with each other in Him. Not by absorption of the individual in the whole, to the loss of his individuality, but by the reception of the inmost Divine life in each through all degrees of being. In

this each will attain to his real individuality, his true personal consciousness, and perfect liberty of receiving and imparting of the fulness of eternal Life.

Correspondence.

DR. SLADE?

SIR,—In an article in the *Whitehall Review* of Sept. 13th, headed "Spiritualism," the writer describes an interview with Mr. J. W. Fletcher. After some interesting conversation Mr. Fletcher is made to say—"It is the true view. There are men—not necessarily impostors, but charlatans—who have disgraced our creed. For my own part, when I learned that an American had rendered Spiritualism detestable and contemptible in this country, I at once resolved to come over and wipe out the disgrace. I have partly succeeded." To whom is Mr. Fletcher supposed to allude? Surely not to Slade, a man whose power and integrity as a medium all Spiritualists who have had the opportunity of testing him are fully assured. W. C. P.

London, Sept. 22nd.

ANNIHILATION.

SIR,—"*Scrutator*," in your paper this week, speaks of annihilation as a tenet of the theosophists. It is necessary to obviate, by a few words of explanation, the very gross misconception which such an allusion may otherwise give rise to or perpetuate. I imagine there is not one of the body of students known as "theosophists" who believes that any human being is at once extinguished as to his conscious individuality at the change called death. The doctrine to which I suppose "*Scrutator*" refers is that which distinguishes soul from spirit—the spirit alone having and conferring immortality—and which teaches that the higher principle is separable from, though attached to the lower, until it has effected the conversion of the latter to itself. No one even superficially acquainted with ancient philosophy, or metaphysical theology, will need to be told that this distinction between soul and spirit is no new invention; and it has only to be understood to make any man's assurance of immortality—not mere survival of this body—seem wonderfully rash and presumptuous. The doctrine is not at all in conflict with any fact demonstrated by Spiritualism. There are even spirits of a high order who have given its terrible warning through mediums.

I know nothing definitely of the views of the "Conditional Immortality Association" to which "*Scrutator*" refers. It is quite possible they have recovered a true interpretation of biblical passages which have been supposed to refer to eternity of punishment. So far, the results at which they have arrived will certainly interest theosophists; not so the question whether any orthodox Christian will be appeased by the annihilation instead of the damnation of unbelievers. A STUDENT OF THEOSOPHY.

TEST MEDIUMSHIP IN PARIS.

SIR,—I have derived such pleasure and satisfaction from my private *séances* with Mrs. Lowe, and have conceived such a warm regard and esteem for her, that I venture to make public one small incident in my experiences; thinking, too, it may be interesting to those whose hearts yearn to know that the loved ones who have passed away from earth are still near, helping and blessing us.

My own heart was satisfied and comforted as to this fact, but my sister, a woman of an earnest and analytical cast of mind, regarded my faith and my slight mediumistic powers as a delusion, or hallucination on my part. Thinking to prove this to me, as well as to herself, she sent me a sealed letter, written to some one (I knew not who) in the spirit-world, asking many questions, and to this letter she requested me to "try to get an answer."

I took the letter to Mrs. Lowe. She was ill, and unable to give me a sitting, but she bade me keep the letter in my pocket. On Mrs. Lowe's recovery we appointed an hour to sit "for an answer to this sealed letter," written by my sister several hundreds of miles off, and which, during Mrs. Lowe's illness, had never left my pocket.

I was unfortunately unable to keep the appointment, and this fact makes the answer all the more remarkable, for on my reaching Mrs. Lowe's apartments, I found she had felt so impressed to write at the hour appointed that she sat down, and on my arrival there was put into my hand a letter consisting of

nine large pages closely written. It was from my mother to my sister (there *could* be no doubt as to the identity), giving full details of her joy on awaking in her spirit home, greeted there by many she had loved on earth, and especially by her children who had passed away as "little ones," and whom, to her great surprise, she found grown to man's and woman's estate. All her children were mentioned by name in proper order, many family circumstances and events spoken of, of which Mrs. Lowe could have no possible knowledge, and, as I learned afterwards from my sister (when she acknowledged receipt of the precious missive), *all her questions were answered.*

The above are unvarnished facts. I have the pleasure to enclose my card, as a guarantee to you privately of the truth and authenticity of what I have written, and I beg to sign myself, sir,

ONE WHO LONGS TO SEE SPIRITUALISM "COVER THE LAND"
IN ITS HIGHEST AND TRUEST FORM.

Paris, Sept. 21st, 1879.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS
AND THE PRESS.

SIR,—No one (except perhaps a member of the Council) can read the extracts published by you this week from the proceedings of the Council of the above Association without seeing that you have entirely and conclusively substantiated the statement which Mr. Theobald describes as "utterly without foundation." If this is a specimen of the "misrepresentations" of which *The Spiritualist* newspaper is accused, one must conclude that the Council so describes the publication of any fact to which it is not agreeable to them to have attention called.

This irritability and the consequent confusion of thought are characteristics of people who are set to perform public functions in (however small a sphere) before they have acquired the elementary education and ideas of public life. Intolerance of criticism (always, of course, expressed by complaints of unfairness) on the part of a public body should stamp it in the eyes of its constituents as unfit for its duties. Nearly all the recent trouble of this Association has arisen out of this tendency on the part of its Council. Directly their acts and sayings were freely and independently criticised—possibly not always justly—they, metaphorically speaking, began to fly at the throat of the offender. This went on for some time, merely giving a vulgar and disagreeable tone to their proceedings, until at length the excitement of the section which has now prevailed (and with which the Council is accordingly identified) found relief in overt acts, or rather in acts which were overt in their results, though the *modus operandi* certainly had not this character. Then came the disruption. Their subsequent temper may be inferred from, among other symptoms, the fact that one of their number, a lady, is reported to have made the pleasant suggestion that the signatures to the memorial presented to the Council at its late meeting might be forgeries! * Whether the attempt which, it seems, is being made to reform the composition of the Council will succeed remains to be seen. There is reason to believe that some who sympathise with it will not join in it, because they fear that the Association is too feeble to bear even restorative measures. But if organisation among Spiritualists is really wanted, they may be sure that it will ultimately be established on a wide and deep foundation, even if one, two, or three experiments should fail.

OBSERVER.

WHAT TRUTH IS THERE IN ASTROLOGY?—THE LATE PRINCE
IMPERIAL.

SIR,—Your correspondent "Aldebaron's" remarks on the nativity of the late Prince Imperial, son of Napoleon III., are very interesting, and are calculated to excite in the mind of the student a desire to know a little more concerning it. Having gone very carefully over the whole of the calculations, including the primary arcs of direction corresponding to the chief events of his career on this earth, I am tempted to offer the following elements:—R.A. of M.C. 221° 48'. Ascending degree 11° 51' of Capricorn. Sun in 25° 45' of Pisces. Moon in 25° 0' of Cancer. Mercury in 28° 8' of Aquarius. Venus in 23° 14' of Aquarius. Mars in Libra 18° 53', retrograde. Jupiter in Pisces 17° 55'. Saturn in Gemini 23° 32'. Uranus in Taurus 18° 0'. Neptune in Pisces 18° 12'. The moon was "hyleg."

* It will be interesting to notice whether this remark, "that all the signatures might have been written by one person," will appear in the "authorised report."

and was posited in the sign Cancer (which "rules," or influences Africa), and in square to Mars. Hence the young Prince met with a violent death in Africa. His delicacy of constitution was foretold by Zadkiel in his Almanac for 1857, and Zadkiel also affirmed his belief that the Prince would not live to reign. In 1867, under evil directions (sun to the parallel of Mars in the zodiac, 10° 58'; ascendant opposition moon in the zodiac, 11° 25'; and moon parallel Saturn in the zodiac, 11° 29'), the Prince sustained an injury to his hip and knee in consequence of some severe falls, and had to submit to surgical operations. This prevented his attending the Exhibition until June. Thus was verified Zadkiel's prediction, viz.:—"The French Emperor has now (1867) fame and honours; this child of fortune becomes more and more prosperous: in fine, he will be spoken of as the greatest man in all Europe; but the Prince Imperial suffers, and this is the bitter drop in the Emperor's cup." Any one who will turn to page 15 of *Zadkiel's Almanac* for 1867, and it can be seen at the British Museum, will be able to verify this fact for himself.

The fall of Napoleon III. was also foretold by Zadkiel, in his *Almanac* for 1853, in the following words:—"But let him not dream of lasting honours, power, or prosperity. He shall found no dynasty; he shall wear no durable crown. But, in the midst of deeds of blood and slaughter, with affrighted Europe trembling beneath the weight of his daring martial hosts, he descends beneath the heavy hand of Fate, and falls to rise no more, with none to mourn him, none to inherit his renown, none to record his good deeds, and none to lament his destruction."

It is worthy of notice that at the birth of the son of Napoleon I., as at the birth of the late Prince Imperial, the sun was in square aspect to Saturn. At the birth of Napoleon I., Saturn was in the mid-heaven and in opposition to the moon. At the birth of Napoleon III., Saturn was in the mid-heaven and in square to the moon. Accordingly all these four personages fell from their exalted positions and died in exile.

At the period of the death of the Prince Imperial, the following very evil train of directions was operating, viz.:—Ascendant semiquartile sun, in the zodiac, 29° 37'; mid-heaven conjunction Mars, converse, 23° 13'; ascendant square Mars, converse, 23° 13'; sun square Uranus, zodiac, converse, 23° 13'; ascendant parallel Uranus, zodiac, 23° 51'; and moon semiquartile Mars, zodiac, 24° 17'. The influence of Mars in this train is very apparent, and, accordingly, the Prince died a martial and violent death. The arc for the period of death, according to the Ptolemaic (luni-solar) measure was 23° 13'.

At the birthday anniversary in 1879, the sun was in sextile aspect to Mars; the moon was in the ascendant hastening to the conjunction with Mars; and Mars was within four degrees of the exact opposition of the moon's place at birth. On the day of his death Mars was within one degree of the longitude held by the sun at the Prince's birth. These coincidences are very remarkable, and cannot fairly be dismissed as accidental, for they are in exact accordance with the observations and teachings of all astrologers, as a study of the *Text-Book of Astrology* will prove.

ALFRED J. PEARCE.

ANSWERS TO CORRESPONDENTS.

A VOICE.—We do not print anonymous letters praising professional mediums. When good tests are obtained they should be described, and preferably authenticated by the name and address of the writer.

MR. F. O. MATTHEWS, the remarkable test medium, is coming to London in a week's time.

MR. ALFRED FIRMAN, the Parisian medium, is now in London, and will give a reception to his friends next Monday evening at his rooms, 26, Southampton-row, Holborn.

THEATRICAL.—*Life* says about the performances at the Haymarket Theatre:—"Miss Linda Dietz plays 'Cicely Homespun' with a natural grace and sentiment it would be difficult to equal on our stage. She is never for one moment out of the frame of the picture, never wanders from the ideal of the part she plays, to the reality of her audience or the house, and shows so much feeling that a much more trying part would, I am sure, in her hands be certain to meet with a power of execution which ought to put her at once into as prominent a position as that of any lady much better known in the theatrical world." At the Criterion Theatre good work is being done just now by a piece which exposes all the tricks of a worldly match-making mother engaged in sacrificing the affections of her child, while selling her to the highest bidder.

MESMERISM AND ITS PHENOMENA,

OR

ANIMAL MAGNETISM.

By the late Wm. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

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Spiritualist Newspaper Branch Office, 33, British Museum-street, London

INFORMATION FOR INQUIRERS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also out-lived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, devisor of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zollner, and a great number of intelligent professional men have done the same.

HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, 35, Great Russell-street, Bloomsbury. This organisation comprising several hundred members, has public offices, a reading room and library, with a secretary in attendance to receive visitors and answer inquiries. For terms, information as to *séances*, &c., apply to the Secretary. Office hours 2 p.m. to 9.30. daily Saturdays 2 p.m. to 6 p.m.

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