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LONDON, FRIDAY, MAY 2nd, 1879.

PRIVATE SEANCES.

On Wednesday night, April 16th, at a dark *séance* held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, the sitters were Mrs. Gregory, Lady X— (who does not wish her name to be published), Miss Mattie Houghton, the trance medium; Mr. Serjeant Cox, Mr. Annesley Maync, Mrs. Wiseman, Miss Yanewicz, and Mr. Harrison. Mr. C. E. Williams was the medium. The manifestations were of the ordinary description, but exceedingly powerful. The common manifestation (which we constantly describe for the benefit of new readers, who are not Spiritualists) of the flying about the room of playing musical instruments, while both the hands of the medium were held, and off his own premises, was given with more than usual power. Now and then living spirit forms, illuminated from head to waist by flashing lights held in their hands, made themselves visible as they floated over the table.

It was noticed that the consciousness of Mr. Williams varied with each spirit who drew power from him. When John King spoke in his powerful voice, Mr. Williams was three-parts entranced. When Peter Barry had his turn at speaking, Mr. Williams could keep up conversation with him, yet at times had lapses of drowsiness. When newer acquaintances still, among the spirits, manifested, Mr. Williams was in a strongly active and positive state of mind; and when he did not like any of them, peremptorily told them to go away, which they were not always inclined to do. Thus those spirits who have produced manifestations through his mediumship for the longest time seem to have most power to entrance him, and this is one of the points tending to indicate their separate individuality.

On Wednesday, last week, at another *séance* at Mrs. Gregory's, Archdeacon Dunbar, Mrs. Ramsay, and Mr. Colman (non-professional medium) were also present. The two mediums sat together, one hand of each being held by two responsible sitters on either side of them. At the unexpected request of one of the sitters, a hand-bell on the table was raised, and made to play a rough kind of tune by hammering the ceiling and the top of the table alternately. Various manifestations of the ordinary kind took place, and solid objects were moved on the top of a piano in the more distant part of the double drawing-room, while all the sitters were in their places round the table.

"A MARKED LIFE."

Messrs. Sampson Low and Co. have just published a book, by "Gipsy," entitled *A Marked Life; or, the Autobiography of a Clairvoyante*, full of the true history of the career of a mesmerie sensitive, who is well known to the readers of these pages. We quote a portion, which is interesting because of its proving that those death-bed apparitions which are so common, are sometimes seen by natural somnambulists; also that the discovery of lost property by clairvoyance, which is punishable by English Act of Parliament, is a useful power, and a scientific truth. The worst of the book is that it is anonymously written, so that independent observers cannot verify the facts, nor use them for the defence of any innocent clairvoyant, who may be persecuted in courts of justice by ignorant plaintiffs, lawyers, and judges:—

"At five years of age I commenced to display the peculiarities of my organization: somnambulism was the first feature of my development. I was frequently found walking about the house at night, much to the annoyance of the family, and especially my father, who tried the effect of punishment

in order to break me of what he was accustomed to call my wild freaks.

"I was entirely unconscious in my wanderings, and on returning to my normal state would be very much ashamed for having made a disturbance. I tried to break myself of the habit, but found that my own will had nothing whatever to do with the spells which would come upon me periodically.

"On one of these occasions I walked to my mother's bedside after midnight, and stood shivering in the cold, pointing with my finger to a chair in the room which once belonged to my mother's father, saying, 'See him; there he is.' Being asked who it was, I replied, 'Grandpa.' A week following we received the announcement of his death. The time was compared and found to agree within an hour of the sleep-walking apparition.

"The verifications of my visions so disturbed my father that he one night, in a moment of anger, threw a pitcher of cold water over me while I was unconsciously walking through his room. I can never describe the effect of this heartless bath. It almost killed me. I was seized with the most frightful convulsions, and a neighbouring physician had to be called to relieve the spasms which prostrated my senses.

"My habit of wandering about in sleep became the talk of the country round, and I was discussed among the settlers as a child possessed of the evil one. My father was in the habit of turning the subject off jocosely, with the remark that it all came of bringing a child into the world in an Indian settlement, he being unable to find any other solution of the singular phenomenon.

"My school life commenced at this time, and with it a change in my sight-seeing.

"My father had a valuable Durham cow which pastured in a field not far from where we lived; as was the custom in the new settlements, this cow had a bell attached to her neck. One evening the cow could not be found, and a diligent search failed to reveal where she had wandered. My father, thinking that this would afford a good test of my powers, said, 'Come, Gipsy, tell me where Bess is.'

"Without a moment's hesitation I instinctively put my hand to my eyes, and pressing upon them, I saw the cow a long distance from the pasture, with her bell off.

"I gave the direction she had taken, and described minutely the spot where she would be found. My father, having little confidence in what I said, resolved to follow my directions. The animal was found as I had described, minus the bell.

"An incident now occurred which brought me into extensive notice:—Next door to my father's house there lived a Mr. R—, who was the parent of a beautiful boy, five years of age. One summer morning the child was missing; the village was searched, and every effort failed to discover what had become of him. He was last seen at ten o'clock in the morning, in the front yard, playing with his toys.

"When I returned from school in the afternoon, the father of the child, in a frantic state of mind, came to our house and asked me if I could tell them where to find 'Josie.' I put my hand to my eyes as I had done before, and to my horror I saw the child lying at the bottom of the cistern—dead.

"The child was thus found, and I saw his body when he was taken out. His bright, innocent face had a sweet, childish look, and his flaxen curly hair hung over his dimpled shoulders. The little limbs were stiff and cold, and in one of his hands he grasped a toy, while the other was thrust into his pocket.

"The impression it left upon my mind time has failed to destroy. I resolved never to make another attempt at seeing, and my nerves received a severe shock."

MRS. MAKDOUGALL GREGORY has been unwell for a week from a sudden attack of illness which caused some uneasiness to her friends, but she is now getting better.

OLD-FASHIONED SUPERSTITIONS.

NINETEENTH century bustle and scepticism are fast elbowing out of the way all the old-fashioned superstitions of our childhood. Not only are we amazed and indignant when we read of the Russian *moujik* burning old men and women for witchcraft—a pastime we gave up in the days of the Stuarts—but we have even brought ourselves to look on with complacency while the respectable ghosts of the days of Peel, or even Palmerston, are being frightened away into their own quiet ghostland. Fast on the wane is the interest that used to be taken in the vagaries of our restless ancestors, and a wearied incredulity follows the narration of the eccentric doings of the beautiful lady dressed in white, with the pale face and the fair hair, or the stout old gentleman with the plum-coloured inexpressibles, who will be always on the trot. Yet there was a time when the family ghost in many respectable families used to be considered quite as much part and parcel of the old house as the old oak trees that grew up with his history, or the old walls that have grown grey as they watched for generations his eccentric revels. His portrait in the picture gallery was invested with a deeper respect than that with which we scanned the lineaments of his compeers around him, and of all the branches of the family tree, that from which the ghostly generation sprang was most interesting to us. Then, the periodical wanderings of the visitor from the world of spirits were sworn to by such a crowd of unimpeachable witnesses. He or she was recognised by the time-honoured garb that no fashion effected and no custom changed. All the sleepless years the beautiful countess disturbed her posterity with her midnight peregrinations she never dispensed with that trailing white satin robe whose awful *frou-frou* used to curdle the blood in the veins of the young people of many generations. After centuries of dissipation out of bed old Sir Marmaduke's doublet was as irreprouchable as on the first night he ever donned it; his lace ruffles as white and spotless; and, though nights of chill and damp must have sadly tried it, the feather of his cavalier hat ever stoutly maintained its curl.

And if a love of myths and marvels, once as strongly impregnated in the Teutonic as in the Latin races, used to disarm the criticism of tolerably educated men and women not so many years ago, and make them view with indulgence rather than scoffing the tales and traditions of the enchanted world, what wonder can it be that the ignorant peasant, living far from the stirring life of cities and business, and possessing naturally more imagination than common sense, retains still longer his ghostly friends and acquaintances? In mountainous countries especially, where the phenomena of nature are more remarkable and more curious, people naturally turn more kindly to superstitions of all kinds. The woody defile knows its nocturnal visitant, the waterfall that trips down the hill has its disembodied protector, the weird mountain peak its disagreeable witch, or, it may possibly be, its benignant and agreeable fairy. Usually, however, in the interpretation of the vulgar, the visits from the world of spirits are pregnant with an unpleasant spirit of prophecy. Their idea is, or used to be, that the ghost only comes to beat up recruits. For instance, in many parts of Wales there used to exist—it may not have quite died out yet—a strange superstitious belief in what the peasants called “corpse candles,” or “dead men's lights.” Some one was sure to be called away prematurely, it was said, when these mysterious lights were seen to hover and flicker. Old Richard Baxter, by his own showing, thoroughly believed in these disagreeable phenomena, and he has inserted, as most true and authentic, a story of this apparition in his quaint and curious “Certainty of the World of Spirits,” which, he tells us himself, was “written for the confusion and conviction of all Atheists and Sadducees.” “Being about the age of fifteen,” says Baxter, “dwelling at Lanlyar, late at night some neighbours saw one of these candles hovering up and down along the river bank until they were weary in beholding. At last they left it so and went to bed. A few weeks after came a proper damsel from Montgomeryshire to see her friends, who dwelt on the other side of the river Ystinik, and thought to ford the river at that very place where the light was seen. But being dissuaded by some lookers-on to adventure on the water, which was high by reason of the flood, she

walked up and down the river bank, even as the aforesaid candle did, waiting for the falling of the water, which at last she took, but too soon for her, for she was drowned therein.” However, if it is amazing to us that a divine of Baxter's capabilities should have had a childish and confiding belief in “corpse-candles,” and that a matter-of-fact, dry lawyer and judge like Hale should have feared witchcraft, and burned witches, what possible excuse can we make to ourselves for our folly in adhering scrupulously as we do, many of us, in these days of science and scepticism, to superstitious avoidances which rest on even less solid foundation than a belief in ghosts or witches? There is hardly a country in Europe, save Turkey, where there does not reign unchecked that ridiculous dislike to making one of thirteen at dinner. We have heard that at Paris there positively existed at one time a society called the “Quartorzieme,” whose *raison d'être* and business it was to supply this deficiency of the dinner-table as it occurred. Of course the idea is that one of the thirteen will die within the year, or, to go more fully into the superstition, that death will make the fourteenth, and mark his prey to carry away with him to the land of spirits. As Beranger sings so aptly:—

“Dieux! mes amis nous sommes treize à table,
Et devant moi le sel est repandu.
Nombre fatal! Présage épouvantable!
La mort accourt: Je frissonne éperdu.”

The gay Parisian, however, thinks it better on reflection to look upon the unpleasant situation from an Epicurean point of view. As the Egyptian regarded the coffin carried round at the feast as a powerful hint to make the best of his opportunities, and to revel all the more merrily because life was short, so the Frenchman took the visit of the ghostly fourteenth merely as a warning of the brevity of time, and that we must all die some day. So he ends his chanson of “Treize a Table” after this fashion:—

“Ah! l'homme en vain se rejette en arrière
Lorsque son pied sent le froid du cercueil.
Gais passagers, un flot inévitable,
Livrons l'esquif qu'il doit conduire au port,
Si Dieu nous compte. Ah! restons treize à table;
Non, mes amis, je ne crains plus la Mort.”

The Globe, April 19th.

A “SPIRITUAL LYCEUM” is held at Steinway Hall, Lower Seymour Street, Portman Square, every Sunday at eleven a.m.

WHICH IS THE WORST?—It is a broad question whether knaves or well-intentioned fools do most mischief in the world. A specimen of the latter class of human beings is thus described in an American newspaper:—“At an early stage of her term of servitude she gives evidence of the possession of what may be delicately described as intelligence of a peculiar order. Encountered upon the back stairs, bearing buckets of water, she explains that she was ordered to turn the water off from the bath-room the night before, that she has received no order to turn it on in the morning, and that, therefore, in order to fill the sewers she must depend upon the faucets in the kitchen. Her explanation is received approvingly, mental reference being had to the heroic act of the well-known Casabianca, and the less well-known vigil of General Havelock's son upon London Bridge. Not so much satisfaction is manifested when a casual request to light the gas in the drawing-room when she closes the shutters is interpreted as an order to start every burner in that apartment at its full capacity, especially as the careful closing of the drawing-room doors, joined to the absence of the family from home during the evening, results in the brilliant illumination remaining in full blast until the next morning—to the material advantage of the gas company. Several amiable indiscretions of somewhat similar character lead easily and naturally to the development of a profound conviction on the part of the administrative head of the house that the new hired girl is little better than, as he himself expresses it, ‘a natural born fool.’ The executive head of the house, whose gentle nature resists such harsh phraseology, and who still bears in mind a lively remembrance of the old hired girl's cyclonic and volcanic ways, puts in the extenuating plea that even if she is a little stupid sometimes she is so good-natured, cheerful and willing that her errors of judgment should be forgiven her. Things go along upon this basis of equitable compensations for some time. The new hired girl's good nature, cheerfulness and willingness bring her forgiveness for telling a formal caller: ‘She's not at home, ma'am; she's making jelly in the kitchen for the party to-morrow, ma'am;’ for putting the claret in ice, on the occasion of the party thus referred to, because that was what she had been ordered to do with the champagne; for assaulting with bath brick and a rag the silver that she had been told to clean, and for a whole string of like performances, calculated to work confusion and breed trouble. Finally, when she leaves the bed-room windows open during a driving rain storm, because she had been told that the bed-rooms are to be aired every day, it becomes evident that she must go. She takes her dismissal, as she has taken the various ratings bestowed upon her for her misdeeds, with placid good nature. She is docile, willing, cheerful to the very last. Calmly, amiably, the new hired girl, with the dewy freshness of her newness still upon her, packs up her bag like the Arab, and as silently steals away.”

AN APPARITION.

THOSE apparitions which are spiritually seen, and are not present in materialised form, are usually observed by the sensitive to develop from mist. They are nevertheless frequently real, for they sometimes give verifiable news:—

(To the Editor of the "Religio-Philosophical Journal.")

I am again enabled, by my mother's courtesy, to respond to your standing invitation to submit facts, and enclose one of her experiences, hitherto unpublished. ALFRED BULL.

I was sitting in my room, my oldest boy (now thirty years of age) a baby on my lap, a servant engaged in removing the tea-things, and feeling very happy. I was humming a tune. Suddenly I noticed in a corner of the room a small oval mass of misty whiteness. Shaking my finger warningly at the girl to silence her, and looking intently at this strange object, it rapidly increased in size until several feet in height; growing gradually dense and more opaque, and slowly opening, it revealed the glorified form of my dear sister. I say glorified, since language utterly fails to convey any idea of that lovely wondrous vision.

She had died in her twenty-third year, of lingering consumption, ten years before; and had borne great suffering with Christian fortitude, joyfully looking for speedy release. Unselfish and lovable, a beautiful soul fitly clothed, she gradually wasted under the fell disease, and died at length in my arms. But now I saw her again—all traces of lingering disease had vanished; she looked radiantly beautiful as, holding back the surrounding envelope, she leaned towards me, the dear sweet eyes gazing into mine with a look of unutterable love. She wore a long, loose robe of dazzling whiteness, hanging about her in graceful folds, and there emanated from her a mellow, soft light, making the encrusting shell glitter like crystal. So gloriously beautiful was the appearance that I could not gaze upon it without pain, nor do I think that natural eyes could have seen it; but so soon as I had thoroughly realized this angelic presence she gradually drew the encircling mass about her, and ever steadfastly regarding me, was gradually hidden from view; the luminous envelope clouded, darkened slowly, shrank, and disappeared.

My incoherent exclamations of delight and wonder frightened the girl, who had seen nothing save my own wrapt gaze; but I had seen my sister, and I shall see her again in our heavenly home, where there is no more sorrow, no more parting, no more death. ELIZABETH BULL.

London, England.

A COMING MEETING.—On Tuesday, the 27th of this month, the managers of the National Association of Spiritualists will meet their members at the general annual meeting, after the lapse of about a year since the members at large have had an opportunity of taking part in the affairs of the organization. Any members who wish to improve the system of management, are required by the rules to give notice of their motions to the Secretary, at least fourteen days before the meeting. The only way to do much good with the present organization is to reduce the enormous size of the Council, so that those only who have rendered good public service to the cause of Spiritualism need be elected to seats on it. As it is, not a few persons have been put on to fill up the complement, each one nominated by some personal friend, while almost unknown to the members at large. The "working" members of the Council—some twelve or fifteen persons—who govern the whole of the Association, are about four-fifths composed of those who have rendered no public services to Spiritualism. Only one-third the Council goes out of office at each election, this time leaving most of the inefficient people still among the active managers, and the members are almost forced every year to re-appoint all those who offer themselves for reinstatement, because the Council is so large that perhaps a dozen additional persons would have to be nominated, to swell the list of candidates to a size sufficient to bring about a contested election. To thus swell out the list other Spiritualists unknown for good public work would have to be nominated, for our leading public men are not so very numerous, and several of them would refuse to serve, if asked, unless the Council is improved by its reconstruction and the reduction of its numbers to, say, twenty altogether. It is unprecedented that a body of between three and four hundred members only should have a Council of about eighty, like a new volunteer regiment in which every fifth man wants to be a "kurnel." It is not encouraging to see the recent quitting either of the Council or of the Association by such members as Mr. C. C. Massey, Mr. Martin Smith, Mrs. Makdougall Gregory, Mr. G. C. Joad, Dr. Carter Blake, Mr. Charles Blackburn, Mrs. Lowe, Mr. Fabyan Dawe, the Rev. W. W. Newbould, and Mr. Harrison, and to know that the management of the Association is in the hands of a few working members of Council, about one-fifth only of whom are well known to the members at large, or on the ground of past public services have any right to a voice in the management at all. Those Spiritualists who know good members to put on the Council, should now obtain their consent, and at once nominate them by letter to the Secretary.

Review.

The Text-Book of Astrology. By ALFRED J. PEARCE, Author of *The Weather Guide Book*, etc. Vol. I. Genethiology. London: Cousins and Co., 3, York Street, Covent Garden, 1879.

No apology is needed for introducing the latest, and perhaps, the most elaborate of the many text-books of astrology to the readers of *The Spiritualist*. These columns have occasionally testified to a very wide-spread interest in the subject, which is also known to engage the attention of many who are in sympathy, if not in avowed connection, with our own movement.

Astrology, like Spiritualism, challenges belief upon the evidences of experience; and the proofs which it can adduce have the advantage of being less easily gainsaid or neglected than those which rest upon the testimony of observers. The general public is more impressed by a single prediction unmistakably verified than by the best attested facts of spirit agency. The predictions accomplished by the deaths of Victor Emmanuel and the Princess Alice last year, and those relating to the Isandlana disaster and the Dinas Colliery explosion have obtained a wide publicity. Even "Science" itself, notwithstanding Mr. Proctor's recent phillipic, is becoming thoughtful on the subject, and the Royal Astronomical Society has already a Paper, by one of its own members, before it, dealing with the relation of the movements of planets in their orbits to the prevalence of mundane epidemics.* At the hands of scholars, at least, astrology should be protected from insult by its fathomless antiquity, its universality, and by the great names of its believers in ancient, mediæval, and even modern times. Of these, Mr. Pearce gives an imposing list in his interesting introduction to the volume now under review. He quotes a passage from an article in the *Saturday Review* some years ago, which speaks of the countenance afforded to Zadkiel by "the many wise, great, and learned of the land," and which adds, that "Society believes in astrology." Without going quite so far as this, it must be admitted that the prejudice is less, and certainly far less offensively expressed, than that against which Spiritualists have to contend. But the latter will be wise to perceive that the recognition of whatever truth there is in astrology cannot fail to prepare the public mind for the reception of facts which gives the lie more directly to the negations of materialism. Next to Spiritualism itself, it is impossible to conceive a science of experience more repugnant than astrology to the shallow "enlightenment" that rejects even facts of the senses, when these cannot be accommodated to the sensual understanding. It is certain that any real explanation of celestial influences on the constitution, dispositions, and affairs of mundane beings would carry us into a very deep philosophy, and one which would only be rightly appreciated in relation to still higher truths. That such a philosophy has always existed students of Occultism and Theosophy need not to be reminded. To Spiritualists generally, such terms as "Astral Light," "Astral Body," and so on, are of mysterious import; but at least it is vaguely understood that the recognition of a common life-element, and some insight into the sympathies that pervade the universe, might help us to a better understanding of many of the phenomena which cannot be referred simply, and without explanation or qualification, to the agency of spirits. As a system of divination, astrology stands in significant relation to the prophetic dreams, occult warnings, and "inexplicable" coincidences with which our records abound. That the future cannot be foreseen and communicated without being in some sense predetermined, appears an inference from which there is no escape. To the philosophy which represents time as phenomenal, the mere condition of conscious intelligence—and perhaps not even this in higher stages of development—the reproach of fatalism—has no meaning or application. But for a completely satisfactory answer to it, we must have recourse to the theosophic doctrine, that freedom belongs to a sphere above the astral and elementary, to the infinite spirit of which all finite intelligences are partakers, and to

* See a letter in the *Pall Mall Gazette*, March 7th, 1879, on "Epidemics and the Stars," by Mr. R. G. Jenkins, F.R.A.S.

which they may raise and unite themselves, controlling by its sovereignty the inferior regions of their microcosm. The true human will, when found, proves always to be one with the Divine order, standing far above the necessities of Nature, which it may control or with which it has no concern. It is better, surely, to recognise and define the limits of necessity than to go on confounding the real with the apparent or phenomenal life, ignoring all in the latter which we feel to be inconsistent with the former. The operations of Providence, the efficacy of prayer, and the potency of the magical will are all saved by this distinction, since these belong to the higher region of spirit, which has sovereign authority over the lower order. The highest religious interests of man have nothing to fear from astrology, which, through its greatest adepts, has always reverently and rationally acknowledged them.

Even for those who desire only to obtain a general knowledge of the subject, or at most to be able to erect and read an astrological figure, Mr. Pearce's book may be recommended as easily intelligible, and containing much interesting matter besides the processes that will be chiefly useful to the student whose aims are more ambitious. To the latter it is invaluable. The author is well known as the friend and pupil for many years of the late Capt. Morrison, the renowned "Zadkiel." But this work, the fruit of prolonged study and experience, is undoubtedly a great advance upon the "Grammar" of the master, which has so long been the text-book of students. Indeed, if Mr. Pearce's second volume, which will be devoted to horary and state astrology, is equal in merit to that now published, which is confined to genethliology, there are but few other works on the subject of at all equal magnitude and pretension which can be pronounced still indispensable to the astrologer's library. Mr. Pearce gives a list of these.* One of them, Wilson's "Dictionary of Astrology," must always remain in high estimation as a book of reference: it is difficult to obtain and ought to be republished. Wilson did much to purify the science from adventitious absurdities and corruptions, and in this he is followed by Mr. Pearce with critical discrimination; for the work of the latter is eclectic, adopting the best conclusions, according to the light of his independent judgment and experience, from many authors. It is enriched with many interesting notices of nativities, illustrating the different rules and doctrines of the science. There is something like a real attempt at inductive verification in the many cases he gives us, with the view of justifying some of Ptolemy's teachings from the doubts that have been thrown upon them. Such are those showing the astrological "affliction" of the sun or moon at birth, followed by the death, within a few years, of the father or mother. If astrological indications were invariably associated with the events alleged to be denoted, or so frequent as to be out of all proportion to the expectation resulting from the calculation of chances, the pretensions of the science would be established beyond possibility of doubt or cavil. But Mr. Pearce has apparently given us only selected cases, and it would be necessary to know what proportion these bear to others in his experience which are not accordant, before deciding on the significance due to them. Mr. Pearce respects authority, but never defers to it without evidence; and to much of modern practice he is so decidedly adverse that it is possible his work may encounter opposition from many who believe that methods he rejects are sanctioned by their own experience. It is to the confusion of the doctrine of nativities with horary astrology that he ascribes much of the discredit into which the science has fallen. Horary astrology is said to be merely symbolical, whereas the more dignified branch of the science deals with real causes. As to both of these propositions we should like to know a little more upon principle and from experience before deciding. Wilson, Zadkiel, and Mr. Pearce, agree in scepticism as to the significance of the "Houses" (except the "Angles") in nativities: and this is a very important question, because to these mundane divisions are respectively appropriated the different affairs and relations of life. According to Mr. Pearce, such considerations are only proper in

Horary Astrology, as a system of Divination, in which nothing is professed to be known of the true causes of events. Experience must decide; but it seems antecedently probable that the principles of horary astrology are not arbitrary, but have some natural relation to those which should govern the judgment of nativities.

To the practical student there is perhaps no more conclusive proof of astral and zodiacal influence than that afforded by the conformity in type, of personal appearance, and manners to the descriptions given by astrologers from the earliest times, as appropriate to the several signs and planets' rising or ruling. We can certainly classify people physiognomically, and were the attention of a Lavater turned to astrology he would probably be able to tell at a glance in most cases under what sign and planetary positions a man was born. To ordinary judgment and experience this is only possible when the physical characteristics are extremely marked and decided, the prevailing influences being often as complicated as there are diversities of face and figure even within the same type. But sometimes the appearance is such as to authorise a confident judgment of the ascending sign.* It rarely happens, however, that the aspect of the heavens in a nativity or a "question" presents such clear and consistent testimonies as to make the application of the rules of the astrologer other than a very difficult exercise of his fallible judgment. To one who has learned, not to master, but to appreciate the complexity of the subject, the wonder is that professional astrologers succeed so often as they do, not that they so often fail.

Mr. Pearce's book is a sufficient refutation of the notion that astrology, in these days, is addressed to the uneducated classes. The mathematical processes required for astrological computations are not, it is true, very abstruse, but to suppose a wholly ignorant person being at all attracted to the subject by the practical part of the volume before us provokes a smile. Mr. Pearce assumes all his pupils to be able to work by logarithms, and does not condescend to repeat the formulas given by Wilson and Zadkiel, involving more labour, but likely to be more commonly intelligible. But, in other respects, the student will find facilities for working now for the first time afforded him. Those who have frequently undergone the exasperating drudgery of computing proportions of Ascensional Difference will welcome the table on the last page of this book as a real relief. The appendix contains other rules and information important to the beginner, and not to be found in earlier treatises. The arrangement of the tables of houses for London and Liverpool is also an improvement. It is, however, a pity that no tables for Scotland or Ireland are inserted; and it is to be hoped that these will be added in a future edition.

Criticism of Mr. Pearce's methods of directing would be out of place, addressed to non-astrological readers, even if the present writer were at all competent to venture on it. More theoretical amplitude in this part of the book might, perhaps, have been expected, and would certainly have been acceptable from one who must have meditated on the foundations of the science so long and so deeply as the author. At least we might have looked for some explanation beyond the two lines which introduce to us directions so apparently paradoxical as the "converse zodiacal." Mr. Pearce is not the inventor of these, but they do not appear in the more ancient authorities, and Wilson and Zadkiel are silent with regard to them. If defensible on the ground of experience, there is nothing to be objected to them but the name. All converse directions are mundane, and refer to the rotation of the earth, whereas zodiacal directions imply motions in the zodiac, which cannot be "converse," except when retrograde.

There is some danger of astrologers directing according to imaginary motions in their search for appropriate "arcs." The multiplicity of "directions" tends rather to impair the evidence of their effects than to strengthen it. So many minor aspects (to which, yet, the most important effects are often ascribed) have been added to those recognised by Ptolemy as to suggest that modern professors have provided themselves with rather too many chances of being right—

* The reviewer would add a recommendation of the little hand-book published by "Raphael" last year, to which he has been indebted in his early studies, though doubtless it contains some heresies, if we are to take Mr. Pearce's principles as the standard of astrological orthodoxy.

* Even the present writer has occasionally succeeded in this. In one instance the test was especially opportune, as afforded in the person of a friend whose raillery on the subject he was at the moment undergoing. The chances against success as mere "coincidence" were about nine to one.

after the event. In most cases the power of these directions must be too feeble, and their significance too obscure to make them worth calculation.*

On the important point of the measure of time for events, Mr. Pearce departs from the method of Placidus (prescribed also by Zadkiel, in the "Grammar"), and takes every degree of "arc" to signify a year of time, without converting the whole into right ascension, by addition of that of the sun at birth. This, again, is a matter which only experience can determine, and the experience of Mr. Pearce has been very extensive. But there are few objections to the science so difficult to answer as that experience should have left any doubt or discrepancy among authorities upon such a point. The most probable explanation of the uncertainty is the interference of subordinate astrological influences, such as lunations, transits, and secondary directions, in hastening or retarding the effects of the primary directions.

But with respect to the time of events, we encounter a question more profoundly perplexing to our ignorance, though it is not one that the practical astrologer, who relies on experience, is bound to answer. We speak of the "effects" of directions, as if there were a real coincidence in time between the formation of an aspect, zodiacal or mundane, and the corresponding event in life. Yet a few months, weeks, days, or hours suffice for the motion to the aspect that is said to "cause" an event which may be distant fifty years or more. Evidently, if astrology is the truth the writer believes it to be, it is a truth that can only be fully comprehended when the most mystic correspondences of time and nature are revealed to the enlightened reason. Yet the evidence of "transits" makes it certain that there is a temporal coincidence also. What can be more astonishing and inexplicable, in our present state of knowledge, than that the transit of Saturn, for example, over the zodiacal degree, or over an aspect to the degree in which the moon happened to be, say thirty years, some months, days, and hours ago, should injuriously, perhaps fatally, affect the health or family of a person then born? Yet this was what was predicted, and unhappily verified, in the case of the Princess Alice of Hesse.†

The appearance of this work is contemporaneous with the formation of an Astrological Society, and both are significant of the spirit of inquiry which creates a demand for such assistance. That Astrology, even now, is a science of such imperfect application to individual and public uses need not discourage students who will bring to it modern habits of precise and systematic investigation. Whether the inductive method will ever alone suffice to apply practically and with anything approaching to uniform success a system of such extreme complexity, may well be doubted. Yet accurate observation, and generalisations based upon sufficient evidence, should place its fundamental principles beyond the reach of controversy. There should be a division of labour among astrologers, as among the devotees of every other science. Statistics should be collected, and comparative analysis should be resorted to for the purposes of scientific induction. The public would greatly assist by keeping accurate records of times of birth, and making them available to students. If every parent who reads these lines would notify to the Secretary of the Astrological Society the exact time of a child's birth as it occurs, and the fact of its death, should this ensue, sufficient data for one most important judgment—the probability of life beyond infancy—might soon be collected. Those who wish to know "the truth about Astrology" should render to investigators the important assistance which it is thus in their power to give. In the meanwhile, if they would see its present evidences, its authorities and processes, as set forth by a thoroughly competent, experienced, and educated adept, they cannot do better than read the work of which a very inadequate notice has been here attempted.

C. C. MASSEY.

Temple.

* The writer has before him his own nativity, calculated by a most accomplished artist, and containing 237 primary directions, of which 109 are of past (if any observable) operation. Some of the more powerful are fairly coincident with their appropriate events, but, as to most, the effects would not be traceable (supposing them to have existed) unless, perhaps, in connection with transits of the same time and nature.

† A recent transit of Saturn over the place of the moon agreeing with a primary direction in the writer's nativity was coincident with a rather serious illness of a near female relative; an astrologer having warned him, a year before, that this would be a time of danger to such relatives. An inspection of the lady's horoscope showed that the moon was similarly situated at her birth.

PSYCHIC MARVELS.

"ENTER into thine own soul, and marvel there," says Isidore. The transcendent psychic powers of man furnish a subject for life-long study and wonder. These powers have been proved beyond all doubt. The faculty of clairvoyance, for example, has been so tested that experienced investigators know it to be a fact that does not admit of a question.

But what is clairvoyance? The word is used to comprehend a large class of phenomena, psychometry, and prevision, as well as that *clear-seeing* which can read a page of a closed book or describe what is going on in an adjoining house. Still the process by which this is done is a mystery. Mr. Parkhurst, of Brooklyn, N.Y., takes a letter from the wastebasket of a mercantile friend, tears it into strips and squares, shakes the pieces together, puts them into an envelope which he seals and takes to Miss Fancher. He had not read a word of the letter. The blind girl takes it, passes her hands over the envelope several times, calls for paper and pencil, and writes the letter *verbatim*, the seal not having been broken. Mr. Parkhurst opens it, pastes the torn fragments of the letter together, and finds that Miss Fancher had made a literal copy of the original.

By what process was this done? Does *clear-seeing* (or *clairvoyance*) rightly describe it? Ideas, visions, previsions, forms of language, and phantom facsimiles of writing seem to start up and present themselves to the clairvoyant's mind precisely as, in an effort of retrospection, bygone scenes, words, and experiences come before the normal memory. Whence they come we do not know; and whence knowledge comes to the clairvoyant he does not know. Often it is presented to him by emblems. For instance, we once wrote the name Bush with a question adjoined, in a list of departed friends; it was so concealed by being rolled in a compact pellet that it was impossible for the medium to read by his normal sense what was on the paper. He did not even touch it; but said: "I see a *bush*, and on it is a scroll, on which are written these words." And the words he gave were an answer to our question.

Was this a simple act of clairvoyance on the medium's part, or did it involve an impression produced on his mind by some independent spirit?

The theory has often been broached by thoughtful seers and investigators that there must be spiritual *reliquie*, relics, or doubles, accompanying all our thoughts, words, writings, and acts; that inanimate objects have their spiritual counterparts. If this theory be true, does it not help us to explain some of the marvels of psychometry and clairvoyance? A *sensitice* enters a room, quite ignorant that it has been the scene of a murder or some other tragic occurrence. Instantly a sense of oppression or horror is felt by her, and all at once the historical fact is presented to her mind—*how* she cannot say. By what process is this brought about? What is there to awaken these thoughts? Is it effected by some communicating spirit unconsciously to the recipient? or are there in the room spiritual *reliquie* which produce the impression? — *Religio-Philosophical Journal*.

BRITISH MUSEUM LECTURES.—Dr. Carter Blake's class at the British Museum, last week, was largely attended. On Thursday, 24th April, an address was delivered by Mr. S. Birch, LL.D., keeper of Egyptian Antiquities, on "The Mythology and Domestic Life of the Egyptians." The learned keeper entered at length into the ritual which illustrated the Egyptian belief in the destination of the soul after death, and of the purgatorial states of the dead, and gave a copious series of examples of the invocations used to propitiate patron saints or tutelary divinities. He further pointed out the reverence which the Egyptians entertained towards the dead body, which was regarded as the seat of the departed soul, and contrasted the Egyptian practices with those of Greece and Rome. On the same day, Dr. Carter Blake spoke on the "Domestic Animals of Egypt," and Dr. R. S. Charnock on "Etruscan Alphabets." On Monday, April 28th, Dr. Carter Blake spoke at length on "The Types of Vertebrate Animals," selecting his chief examples from the class of birds, and illustrating some conclusions in favour of the doctrine of derivation, and opposed to the theory of Darwinism. Mr. W. Carruthers, keeper of the Botanic Department, then spoke on "Botany" within his own gallery. On Wednesday, April 30th, Mr. St. Chad Boseawen, M.A., addressed the audience on the "Assyrian Collections in the British Museum," and Dr. Carter Blake (in consequence of the indisposition of Professor Owen, C.B., F.R.S.) on "Palaeontology." This course of lectures will be continued after Whitsuntide. Many Spiritualists and others were at the course. Among the listeners were the Rev. F. Nolte, D.D.; the Rev. F. Sole, Professor of History at St. Mary's College, Oscott; the Rev. W. W. Newbould, M.A., F.L.S.; Mrs. Lowe, Miss Kisingbury, Captain Verney, R.N.; Dr. Black, Major S. R. I. Owen, F.L.S., and others.

A REMARKABLE CASE OF CLAIRVOYANCE.

(To the Editor of "The Spiritualist.")

SIR,—May I ask you to give publicity to the following incident?

In the beginning of August, last year, I happened to be travelling with my daughters through the fjords of Christiana, in a steamer, *The Christiana*. We had for our fellow-traveller a young lady, who, in spite of her French name, spoke English with noticeable purity, and who acted as interpreter between my daughters and the stewards of the vessel several times during our voyage.

The night before arriving at our destination, the young lady joined us on deck, and somehow the conversation turned upon the subject of Spiritualism, which I, of course, denounced as one of the great delusions of modern civilisation.

Much to my surprise and disappointment, the young lady laughingly asked me not to denounce it too severely, for she was one of its followers.

On arriving in Christiana I lost sight of our young friend, but returning from our tour through the mountains we had some days to spare in the capital, and there I had the pleasure of being introduced to our sometime fellow-voyager, Miss d'Espérance.

Again the tabooed subject cropped up, and I discovered that Miss d'Espérance was also a clairvoyant medium.

To cut the story short, a *séance* was proposed and arranged at the house of my friend Mr. John Heyerdahl. The room was slightly darkened, and the young lady immediately described the form and features of a man who stood near me.

I had some recollection of a person of that description, although I knew of no dead friend to whom it would apply.

She afterwards wrote, as nearly as I can remember, these words, "The man says his name is Felix Marston; he died six weeks ago, in India, of sunstroke."

Now I happened at that moment to have a letter in my pocket from a friend of that name, and a suspicion flashed across my mind that Miss d'Espérance must have seen it. Still, I knew in a moment that such was not the case. Her description was perfect of the man as I last saw him, except his dress, but then he was not dead. This of course settled the matter, and I denied all knowledge of such a spirit.

On my return to England a few days ago, I learned with sorrow that my friend, Felix Marston, died of sunstroke at Kurrachee, on the 30th of June last.

I am not a Spiritualist in your sense of the word, but I wish to act with honesty, and render unto Cæsar his due, so testify to the wonderful power possessed by this young girl.

If this should meet the eye of Miss d'Espérance, we respectfully ask her to communicate with us, Sowerby Grange, Bramfield, Suffolk.

JOHN GREISON.
EDITHA GREISON.

London, Charing Cross Hotel, April 17th, 1879.

SPONTANEOUS PSYCHOLOGICAL PHENOMENA CONTRASTED WITH VISUAL DELUSION.

BY ELIZA BOUCHER.

I ONCE expressed in these pages my conviction, that if the time ever arrived in the history of psychology when we might be enabled to see the end from the beginning, we should, perhaps, find that materialism, far from being the deadly foe was, in reality, the best auxiliary of Spiritualism, because it had responded to the cry of the infant science, "Save me from my friends!" With critical acumen (when honest) it tested the reality of the phenomena which claim to be of Spiritualistic origin, and thus by forcing Spiritualists, in self-defence, to make sure of each step in our march of progress, obviated the necessity of retracing those steps for the purpose of examining as to whether or not we were in the right track. "A man's foes," said the prophet of Nazareth, "shall be they of his own household;" and never was this declaration more strikingly fulfilled than in the history of modern Spiritualism. In the rebound from that materialism which was the inevitable consequence of the Protestant Reformation, men have been inclined to regard Spiritualism as an angel from heaven. From the fact of its having brought them out of the horrible pit, the mire and clay of materialism, they think they owe it all faith and homage, and are apt in their honest enthusiasm to set down every strange phenomenon to

the influence of spirits, either good or bad, whereas I cannot help thinking that we should only have recourse to the latter explanation when every other theory fails to cover all the facts.

I recently came across a most curious case which serves to show how careful we should be in discriminating between the delusions of disease, and phenomena which resist every endeavour to account for them on any other theory than that of supermundane interference. I place the narratives one after the other, and have copied them *verbatim*. Your readers will, therefore, be in a position to contrast the two, and I ask those who are apt to relegate all accounts of apparitions to the realm of visual delusions, whether it is possible to place my second narrative in the same category as that to which the first undoubtedly belongs.

The following is from *Animal Parasites and Messmates*, by P. J. Van Beneden (Henry S. King and Co. London, 1876), page 218:—

"An egg of the *Tenia solium* may be swallowed by a man instead of passing into the stomach of the pig. It is hatched in his stomach precisely in the same manner, and the embryo takes up its lodging in some enclosed cavity. Some have been found in the eyeball, in the lobes of the brain, in the heart, or in the muscles. We have lately read an account of the effects produced by one of these wandering worms on a man who died after suffering from a peculiar disturbance of the mind. Two spirits seemed to haunt and speak to him: the one a German, the other a Pole. Filthy images were called up before his imagination. At the *post-mortem* examination, *cysticerci* were found to occupy the *sella turcica*, near the *commissure* of the optic nerves. One of these was alive, the others were calcified. Two others in a similar condition occupied a lobe of the brain."

The narrative I wish to contrast with this is found in the second volume of *Anecdotes of the Upper Ten Thousand*, by the Hon. Grantley F. Berkeley (Richard Bentley. London, 1867), page 328:—

THE CHINTZ LADY.

"Here, then, let me give another ghost-story, one of the best authenticated that I can give, known to a good many of my friends as 'The Chintz Lady.' The embodiment of the apparition in question is commonly supposed to have been a domestic, who, for some unexplained cause or other, committed suicide. Of the frequent appearance of this ghost I have heard much, but my kind and valued friend, to whom I have previously alluded, has given me the still more authentic information which follows:—'Sir — was on a visit at the mansion with his daughter, who has since married, when on one evening the young lady attended the dining-table with a severe headache, in the hope that the pain would cease. The hope was vain: during dinner it became worse, and she was forced to leave the table and seek the retirement and quiet of her own room. In ascending the stairs, the usual waiting-place of these old, unpleasant spirits, she suddenly perceived, on a landing-place of course, what she supposed to be an old domestic of the family, dressed in a chintz of gown, and standing by a table on which was placed a lamp. Under this very plausible impression, and having no sort of superstitious dread about her, Miss — accosted the old housemaid, as she thought, and wished her to go down and "send up her maid directly to her room." To this the apparition returned no sort of reply, and the young lady went on, but suddenly recollecting that she had not said whose maid-servant it was that was wanted, she returned to the figure, still standing by the table, and addressed to it the necessary explanation. On this again, the chintz dress made no sort of verbal reply, but turning on its heel, it pointed with a shrivelled hand to a door at the end of a passage. Supposing the old woman to be either deaf or quite imbecile, Miss B. then hurried off, reached her own room, and directly rang her bell. Her maid having answered the summons, the young lady at once told her of what she had seen, with a view to elicit some information as to the poor creature whom she had accosted by the table and lamp on the landing-place. The answer to her quiet interrogatory was a burst into tears and hysterics by the maid, between whose sobs her young mistress made out the words, "Oh, Miss, you have seen *the thing* that haunts this house." By this time, the rest of the

ladies having retired, the hostess came up to the bedroom of the invalid, to inquire as to the state of her health, which it is needless to assure my readers was not benefited by the adventure in question. The maid having been dismissed, the hostess on being told the facts, admitted that this apparition had frequently been seen by her visitors as well as her servants, but never on any occasion by any of the members of the family. At the close of her remarks and explanations she added, "I hope she didn't point to any door?"

"To this hope her guest replied that the ghost had pointed to a door, and leading her friend into the passage she pointed out the very portal the withered hand had indicated. To this indication the hostess replied, "'Tis the chamber now occupied by our friends the — and their baby; but don't speak of the affair, nor mention to any soul that you have seen 'the ehintz lady'; for when that fatal sign is made to any door, those then occupying are about to die a violent and untimely death within the next twelve months." It is a fact, and an extraordinary fact, that six months after this occurrence those who occupied the doomed chamber thus signalled by that mysterious hand were among the first victims slaughtered in the Indian Mutiny.

"Now there is no gainsaying evidence such as this; there are those alive now who know the truth of my narrative even better than I do: but why or wherefore such things are permitted by what is believed to be an Omnipotent power, for no beneficial nor perceivable purpose, and to answer no end of religion or worldly good, in the present nor in the future, it is impossible for man in his imperfect state to imagine. Such things are, such things have been, and such things may be again: they are beyond all explanation, and, as far as mortal and unbiassed judgment goes, above all doubt—a mystery to be solved when all truths are known, and the Disposer of events deigns to lift the superhuman veil that for the time severs the mortal from immortality."

Albion Villa, Fremantle Square, Bristol.

SPIRITUALISM IN LEEDS.

MR. T. P. BARKAS, F.G.S., of Newcastle, delivered a lecture, entitled "The Reality of the Phenomena of Modern Spiritualism," in the Leeds Philosophical Hall last night. The audience numbered about 300 persons, including several gentlemen well known in local medical and scientific circles. Alderman Tatlam presided, and briefly introduced Mr. Barkas.

The lecturer said his object was to submit some of the experiences of modern Spiritualism which had come under his own observation, and for which he could vouch. The "exposures" of the phenomena of Spiritualism which had taken place in the neighbourhood were not really exposures at all, and he would show that phenomena similar to those which were said to have been exposed might be produced at *séances*, under very different conditions, and from very different causes to those to which they had been attributed. Occurrences at *séances* were sometimes under such conditions that any careful investigator would accept them as probable, and he was surprised that so many persons declined to enter into a full and fair examination of the alleged facts. He divided the results of his observations, extending over twenty-five years, into two classes—physical and psychological—and said he found that at the back of all the manifestations there appeared to be a more or less intelligent operator. First, treating of the more elementary manifestations of Spiritualism, he described how various tables had moved at his bidding; after which, he instanced cases in which questions had been correctly answered in a way which could not be accounted for on the theory of coincidence or any kindred idea. Amid much laughter, Mr. Barkas declared that, at his request, a table had floated up to a height of eighteen inches, and, slowly descending, had gently pressed the light from the wick of a candle. At the back of all that, said he, there was an intelligence, though perhaps not a very brilliant one; but its workings could not be accounted for on any other theory than that of Spiritualism. Passing to the more occult mysteries of the phenomena, Mr. Barkas said he had been touched with a human hand when no embodied human being was within seven feet of him, and he had seen young women and children walk from behind curtains and pass before him in a room when he had, as he thought, the clearest physical evidence that no such embodied human beings were in the apartment. In a case where a stout matronly lady was secured behind a curtain in a room, he had a short time afterwards seen a lady in white, suspiciously like the medium, walk from behind the screen, but this form had been followed by another which was taller by inches than the medium. He recollected one case in which, whilst the medium was lying upon a sofa outside the cabinet all the while, a tall female walked from behind a curtain. He said to the figure, "Will you allow me to measure your height by standing sideways." This request being complied with, he found she was a number of inches taller than the medium. He then said, "Will you allow me to feel your pulse? If you will lay your hand on mine, and allow me, I shall be obliged." He felt the pulse, which was beating at about the

normal pace. If that were an apparition—and, personally, he had no doubt it was—(laughter)—then spiritual phenomena simulated not only the human form, but something analogous to human flesh and blood, or the vital internal operations of a human being. In another instance, three ladies walked out of a cabinet, one of whom, who professed to be the mother of a lady in the room, stood near to him, and he observed her whole countenance. At his request the supposed daughter described her mother, and the description was as exact as a photograph. He had seen living human forms grow up, so to speak, in the middle of a room gradually, walk about the room, shake hands with the audience, show signs of affection, and then as gradually as they appeared vanish away. On one occasion two senior wranglers bound and sealed two young women to the floor behind a curtain, and, having assured themselves that no one was behind that curtain, they saw a human form walk out and retire. In reply to his inquiries, an "automatic sensitive"—a very ordinarily educated woman, with whom he sat in a room alone—had answered at once and correctly the most abstruse questions in biology and psychology, and in another case he had had answers written in good German and Russ whilst the medium knew nothing of those languages. After quoting other "revelations" of the phenomena, the lecturer concluded by remarking that, notwithstanding some real and many supposed exposures, there remained a large body of incontrovertible facts connected with Spiritualism for which no ordinary scientific theory as yet could account.

The Chairman said it struck him that if Spiritualism were true it was a pity that so little benefit had resulted to anyone from the supposed revelations of the spirits. (Hear, hear.)

Mr. Barkas having invited questions, a large number was asked, evidently both by friends of Spiritualism and by sceptics. Alluding to the chairman's observation, the lecturer said that Spiritualism had shown us that we must broaden our knowledge of natural laws, that the limitations of natural laws now laid down were untenable, and that there were laws and forces which we must learn to recognise. Then, too, investigations of spiritual phenomena had a tendency to lead materialists to believe in a future world, in which the happiness was proportioned to human conduct in this world. Answering his questioners, Mr. Barkas said he declined to enter into the Scriptural aspects of the question. It was next to impossible for twelve persons to sit around a table in a room for the purpose of getting elementary spiritual manifestations without finding them in a short time, although more advanced phenomena required more patience. If even conjurers would set themselves seriously to find phenomenal effects they could do so. He had seen apparitions in the form of strong men—so strong that he had had to ask them not to press his hand so strongly lest they squeezed out blood. (Laughter.) Altogether, he thought he had seen almost an equal number of male and female apparitions. The majority of mediums with whom he had sat had been women or young men, although he had also sat with full-grown, strong colliers, engineers, and all kinds of men. He would give to the chairman the names of the senior wrangler, and of a Quaker lady whose connection with the *séances* he had alluded to in his lecture. Spiritualism had very materially increased his knowledge of science, and there were hundreds of cases in which persons had, through the suggestions of the beings they called spirits, obtained a knowledge of the machinery of natural science which they did not previously possess. With regard to Dr. Monck, his impression was that he had been very much deceived, though he had never sat with him. Although Dr. Monck had talked a good deal of nonsense, phenomena analogous to those which are alleged to take place through his mediumship had taken place under the instrumentality of other mediums. He could not say how the forms which he had seen growing out of the middle of the room—(laughter)—came to be clothed any more than he or any one else could tell how human beings saw. Spiritualism gave men a better idea of the world to come, and, in keeping with Isaac Taylor's "Physical Theory of the Future World," it taught that there was progress in the next world; that spirits were not divided into two but many classes; that there was a condition they might call hell, and another condition they might call heaven, as well as an intermediate state. He was quite free to admit that many of the things attributed to the action of spiritual phenomena were very absurd, ridiculous, and painful to a well organised mind; but there were living persons who performed feats, and others who went to see them, who were quite as great fools as the spirits whose absurdity they laughed at. (Hear, hear.) Some of the most extraordinary of the phenomena he had described took place in the office of his son, over which he had perfect control. Writing upon a slate had been produced in numerous instances upon as well as under a table. Though he believed the facts of Spiritualism to be true, he was not so much the champion of any particular medium as to be induced to take one with him to illustrate his lectures. Some people were so susceptible of subjective illusions that their evidence would be of no value; he knew men and women whom he could make to see ghosts innumerable. He had mesmerised occasionally for forty years; but though he had subjected himself to many powerful mesmerists, he had never felt any sort of influence. It was, however, as unlikely that twelve persons sitting in a room would be subject to the same illusion as that all seeds would be influenced alike.

At the close of the proceedings, which extended over two hours and a half, a hearty vote of thanks was accorded to Mr. Barkas.

There was an excellent meeting and a very intelligent audience. The questions were unusually relevant.—*Leeds Post*.

The address of the Cambridge University Psychological Society is 13, Market-street, Cambridge.

INSTEAD of A.D. 1879, the new American Spiritualist periodical, *Mind and Matter* (Philadelphia), dates itself M.S. 32. The letters "M.S." denote "Modern Spiritualism."

Poetry.

ADDRESS TO SPRING!

Come, gentle Spring!
 Come with thy wreath of flowers,
 With thy cheek of passion's hue,
 With thy flashing eyes of blue,
 With thy sun, and warmth, and showers;
 Come, gentle Spring!

Come, joyous Spring!
 Come, for I miss thee on the breast of earth,
 Come, for the trees in nakedness are seen,
 And lucid brooks roll sluggish o'er the green:
 At thy approach the woodlands ring with mirth;
 Come, joyous Spring!

Come, fragrant Spring!
 Come, and release soft breezes from their cell,
 That they upon their balmy wing
 From thousand shrubs may incense bring,
 And in thy praise their notes may swell;
 Come, fragrant Spring!

Come, vocal Spring!
 Come with thy train of birds, whose voice
 Calls on sweet echo by the lonely rill,
 What time the day-god crowns the western hill,
 And with thy music bid the world rejoice;
 Come, vocal Spring!

Come, lovely Spring!
 And when at eve I with my true love stray
 O'er shaded pathways, and o'er meadows green,
 With countless gems illumine the sky serene,
 And strew thy blossoms on our onward way;
 Come, lovely Spring!

Come, gentle Spring!
 Come with thy wreath of flowers,
 With thy cheek of passion's hue,
 With thy flashing eyes of blue,
 With thy sun, and warmth, and showers;
 Come, gentle Spring!

From *My Children's Magazine* for March.

E. LOUISA S. NOSWORTHY.

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. Preference is given to letters which are not anonymous.]

ALLEGED ORIGIN OF MODERN SPIRITUALISM.

SIR,—I think it may interest the readers of Mr. Campbell's very able paper on the history of so-called Spiritualism to know that the beginning of that movement is attributed to the spirit of Benjamin Franklin by Andrew Jackson Davis.

From his *Philosophy of Spiritual Intercourse*, in a chapter headed "The Origin of Spirit Sounds," I copy the following extracts. The whole chapter is worth reading for its curious suggestions, but too long for quoting in full.

"By direct influx or impression from the highly accomplished spirit of Benjamin Franklin, I learn that we owe principally to him the discovery of this 'electrical' method of telegraphing from the second sphere to the earth's inhabitants." The substance of my communication with him on the 4th day of January, 1851, was as follows. I give his own words, faithfully rendered:—

"In searching out," says that great mind, "the numerous manifestations of spiritual presence among the multitudinous sects and nations of the earth, I perceived that the great general principle of aromal intercourse had been observed, but never particularly understood, by spirits when they have from time to time communicated. In compliance with the great, inextinguishable love I feel for scientific research and exploration I have steadily—with calm and fervent joy—progressed from point to point in this attainment by following the principles of *panthea* or of electricity into their innumerable windings and diverse modifications. . . . And I proposed the opening of a material instrumentality which would be of universal use to those who might desire to hold communion with their friends on the earth, as all minds might be approached in this way, while only the few were approachable or reached by interior or mental communion. I found the German spirits most sympathetic to this proposition, and I informed the whole circle of congenial associates of my discovery that numerous manifestations of spiritual power had been made to the earth's inhabitants in ages past by the *panthea* principle of aromal intercourse, but that the scientific method had not been perceived nor practised; therefore that no permanent or essential results had as yet been attained."

After a page and a-half descriptive of these spirits' mode of action in rather "tall," stilted language, Benjamin Franklin proceeds: "We now passed over western New York. And particularly at Auburn and Rochester—perceiving there the required pre-requisites—we opened the first communications which have to any extent engaged the world's attention and interested the sceptical intellect."

Further on in this chapter we are informed that Dr. Franklin signified "Divine element" by the term "*panthea* principle." S. J. PENNY.

Cullompton, April 15th.

"NATURE'S DIVINE REVELATIONS."

SIR,—Professor Denton's "Review of Andrew Jackson Davis's *Divine Revelations*," given by you recently under the head "Clairvoyance and Physics," as illustrating "the well-known untrustworthiness of psychical

revelations about physics," is likely to impart wrong impressions as to the general character of the book.

Whatever its imperfections (is there any human production infallible?), *Nature's Divine Revelations* occupies a unique position. It was the first comprehensive enunciation of the principle of evolution. Darwin's *Origin of Species* not only appeared a dozen years later, but it ignores the spiritual nature of the ultimate of development—Man. Evolution, as held by most scientists of our day, denies human individuality—is, practically, Pantheism; while the main object of Davis's first work is to give scientific and philosophic evidences of our immortality.

Professor Denton has undoubtedly detected some erroneous statements by the seer, but I think many of his strictures are strained, and others are due, probably, to the imperfect record of the author's utterances. No claim to infallibility is advanced in the book, however; on the contrary, the author frequently acknowledges his amenability to correction by the expansion of science. It is the fundamental principles and the main conclusions which are to be regarded as the chief characteristics of the book; and in these matters, I submit, the work will stand the test of both philosophy and science.

Probably Professor Bush's estimate of *Nature's Divine Revelations*, quoted by Mr. Chapman in the preface to the English edition of 1847, is not overdrawn. He says:—"Taken as a whole the work is a profound and elaborate discussion of the *Philosophy of the Universe*, and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopaedic range of subjects, I know of no work of any single mind that will bear away from it the palm."

Mr. Davis has in his twenty-nine or thirty other works pointed out misconceptions and errors in *Nature's Divine Revelations* when he seemed to think principles were involved, and I cannot help regarding Professor Denton's winnowing process, thirty years after the book's appearance, as somewhat needless, if not useless. JOHN F. OVERBURY.

Stamford, April 15th, 1879.

A TRANCE SEANCE.

SIR,—A few days ago I had a curious test-sitting with Mr. J. W. Fletcher, which I think will be interesting to others. I sat with him for the first time about eighteen months ago. I was then a perfect stranger to him, but he told me some interesting truths about my life, and gave me some useful medical advice. Since then I have become slightly acquainted with him personally, and being particularly anxious to obtain some plain information and advice from his controlling spirit, "Winona," untinged by any possible influence which his personal knowledge of me might give to her communications, and also to test his powers, I wrote from an address unknown to him, in a strange hand, under a feigned name, to ask for an appointment on Saturday after six, and received one line in reply, appointing eight o'clock. That he had no suspicion I was his sitter for Saturday I am quite sure. On the eventful evening I entered the *seance* room with a beating heart, fearing detection, though I had a thick crape veil on over two thinner ones, and sat with my back to the low-burning light, and only bowed silently when Mr. Fletcher entered for fear my voice even should betray me. I need not have taken half so much trouble. Mr. Fletcher had so many strangers sitting with him that he was absolutely inebriated, even rather listless and indifferent, and decidedly tired, and simply requested me with distant politeness to remove my glove, and in a few minutes was in the land of shadows, and "Winona's" pleasant voice asked if she should tell me what she saw. After listening quietly to her account of my general life, which was very accurate, I asked what I thought a dexterous question; she paused a moment before replying, and then said untruly, with her head on one side, "Do you think that I don't know you?" I replied that I was not sure; but she said, very decidedly, "I know you quite well, and however many veils you put on I should always know you; I can see all the influences around you very plainly." I asked if her medium knew me. "Oh, no," she said, "he does not care; he was not thinking about it;" and this must have been true, for when, at the close of our sitting, Mr. Fletcher returned and resumed his polite and distant manner, I asked him if he had any notion who I was, but he had not the least idea; and when I raised my veil his genuine laugh of amusement and exclamation of "this is quite too funny" proved how entirely he had been in the dark. I may add that "Winona" gave me some clear-headed advice, and showed, without any explanation from me, a most intimate acquaintance with the troubles and complications surrounding me. If it is so always in the spirit life, what misunderstandings and misconstructions and painful explanations, so difficult to put into the right words, will be avoided there. ELLEN CRUMP.

169, Marylebone-road, London.

SPIRITUALISM IN GLASGOW.

SIR,—It is now some time since I had the pleasure of forwarding to the columns of *The Spiritualist* anything about general Spiritualistic doings in these parts. Since the last communication, Mr. Morse has lectured in our midst and is coming again. His mediumship is thoroughly appreciated in Glasgow, as indicated by the fact that the Glasgow Spiritualists' Association will now receive from him twice as many visits and lectures this year as they had last year.

Considerable interest has been awakened in the public mind with regard to the subjects of Mesmerism and Phrenology, by my recent lectures and entertainments at the Trades' Hall and Grand National Hall. These entertainments were fitly brought to a conclusion by a lecture on Spiritualism on the following Sunday night at the Trades' Hall—subject: "Spiritualism Defined and Defended." The hall was crowded to excess, and to the surprise of the lecturer and his committee, the lecture was well received and frequently interrupted by bursts of applause. *There was no opposition.* Mr. Alexander Duguid, inspirational medium, of Kirkealdy, is still on the "war-path," having joined the forlorn hope of the army of those who dare not advocate Spiritualism in public. He recently lectured for the Society at their rooms, which were insufficient to hold all the people who came to hear him; he is a good speaker, clear and concise in his manner, and there is not

the slightest doubt when he is better known his services will be more fully taken advantage of. At present he is lecturing to good audiences every Sunday night at Kirkcaldy.

In consequence of Mr. Bishop's visit many new members have been added to the Glasgow Spiritualists' Association, and their rooms are crowded at every public meeting when a lecture on the subject of Spiritualism is announced. By special request, I gave at the Grand National Hall an exposition and lecture, in which I made some kind and pertinent remarks about Mr. Bishop "and his natural style of doing things;" his pretentious tricks were reproduced—in fact, Mr. Bishop was exposed as well as his *exposé*, and his explanations were explained by showing how he really performed his tricks. The entertainment was a success, but I hope it is the last time I shall make my appearance as conjurer. It is like groping in the gutter for stars, dirtying one's self by grovelling in the mud instead of walking erect, looking upwards, and reflecting on the thoughts suggested by the sublime subject. In a conversation I had with a "true son of the Catholic Church," he stated he was thoroughly disgusted with Mr. Bishop's explanation, and was satisfied this "young gentleman of independent means" (so-called in Professor Carpenter's letters of introduction to the Edinburgh savants) had not thrown the slightest light on the subject of Spiritualism, which he, from long experience, believed to be true. He considered it too serious a subject to be trifled with; for although he believed it possible for "the spirits of just men made perfect" to communicate with their fellows not yet "clothed upon," he also believed that impure or undeveloped spirits obsessed the bodies of licentious and intemperate men and women. The history and exercises of the Church furnish some evidence of this. He further added quite solemnly that he had seen the apparition of a brother priest to whom he was very much attached which appeared in his room about the time he died, in another part of the country. As I have not permission to give details circumstantially, I withhold them for the present. This gentleman, while he professed, or rather confessed his belief in Spiritualism, considered it a dangerous and unwise course of procedure for anybody to "pry into these mysteries unless permitted or appointed by the Church to do so." Shall we wait for permission?

Professor Gardner, of the University of Glasgow, has found the "pearl of great price;" he has found out the true cause of the "Modern Epidemic Delusion;" and his "new theory," although not possessing the merit of originality, has not been "put in that way" before. Professor Gardner accounts for the whole phenomena—physical and mental—of Spiritualism by the possession by certain individuals of a "diseased faculty of wonder." This hypothesis the learned Professor considered sufficiently large to cover the whole ground of these modern manifestations. The Professor, at the conclusion of his remarks, admitted that he had had no practical acquaintance with the subject, and that he did not consider it an advisable one for the student to investigate. This may be a scientific mode of procedure, but scarcely the method laid down by Locke and Bacon, *i.e.*, facts first and inductions afterwards.

As the natural outcome of the unscientific twaddle we have had here lately, mediums in general, and Mr. David Duguid in particular, have come in for an unlimited supply of abuse. And worse still, if worse still can be imagined, the "goody-goody" people have prayed for them and him, that they might be converted; that is, they have been handed over to Satan by the "elect" in this city. Mr. Bishop "was and is not," and Mr. Duguid survives. The answer to his traducers was a *séance* given by him to the *Glasgow Mail* commissioner and four other sceptics—men of mark—who sat with him in addition to his usual "inner" circle, namely, Mr. Bowman, the photographer; Mr. Hay Nisbet, the printer and publisher of the *Psychological Review*; and Mr. Garriek, gentleman—making nine sitters in all at the *séance*. The manifestations were given under strict test conditions. Mr. David Duguid passed into the trance condition; he was then blindfolded by one of those present; another visitor closed and locked the door; every precaution was taken to prevent interruption, collusion, or trickery. The first part of the *séance* was held in the light. Mr. Duguid, under control in the gaslight, mixed and arrayed his paints and then painted a landscape, in several colours and with considerable taste, upon a card brought by one of the visitors for that purpose. Preparatory to holding the dark *séance* for "direct" painting, Mr. Duguid was thoroughly secured to the chair, and the knots covered over with gummed paper. Cards were then selected, marked, the corners torn off, and held by two of the visitors before turning out the light. Afterwards two miniature landscape paintings were done in a remarkably short time; three raps were given to light up, the cards were found upon the table in the position in which they were left, and a "wee picture" was found on each, the colours still wet as when the paints left the artist's (whose?) brush. Mr. Duguid was found secured as before, the knots untempered with, and it was some time before he could be released. The whole *séance* was given under strict test conditions, being a full and complete refutation of the charges made recently in public against this extraordinary medium.

Mr. Harper, of Birmingham, favoured the Association last Sunday week with one of his lectures, "Social and Political Reform from a Spiritual Standpoint." As usual, the lecture was well received. Mr. Harper is always a welcome visitor in Glasgow.

The Association has lost in the departure of Mr. Campbell, for America, a valuable member, a plain-spoken, earnest advocate of Spiritualism. Mr. Campbell was an honest man, true to his convictions. A *soirée* was held in his honour by the Association, on Tuesday, the 25th March, Mr. Harper in the chair. He presented Mr. Campbell, on behalf of those present, with a purse of gold, as a small token of their esteem. Mr. Campbell was unequal to the task of replying, and his break-down was received with good-natured applause.

I intend to visit Edinburgh once a week; dates will be announced in the local papers. I shall be happy as ever to give visitors such information as I am able on the subjects of Phrenology, Mesmerism, and Spiritualism.

J. W. COATES.

65, Jamaica-street, Glasgow.

GHOSTS.

(From *The North British Advertiser*, April, 19th.)

"*Hamlet*. Alas, poor ghost!

Ghost. Pity me not, but lend thy serious hearing

To what I shall unfold."—SHAKESPEARE.

"Spirits, when they please, can execute their airy purposes,
And works of love or enmity fulfil."—MILTON.

"Do you believe in fairies, Mac?" said Allan Cunningham one day to a Celtic friend. "Deed, I'm no shuist so sure," was the mountaineer's cautious reply; "but do you believe in them yoursel', Mr. Kinnikem?" "Yes," said honest Allan, "I once did, and I would to God that I could still, for the woodland and the moor have lost for me a great portion of their romance since my faith in their existence has departed. Ah! Tom Campbell says truly—

"When science from creation's face
Enchantment's veil withdraws,
What lovely visions then give place
To cold, material laws!"

Were I asked the question, Do you believe in ghosts, Mac? perhaps I might evade the query, or meet it with a very proper nineteenth century reply.

We made the steam-engine, the electric telegraph, and the telephone, by which we perform greater deeds than the gods of antiquity ever did. We know the world's age by looking at its rocks, as we know a horse's age by looking at its teeth.

We laugh at the Mosaic account of creation, and all the other non-scientific statements of the Bible. We have traced the world's origin to "Fire Mist," the Deity to organic matter, and decided that Man is only a progressive development of the monkey. Our new science-religion is gradually but surely gaining ascendancy over ignorance and superstition; even the sceptics of our creed acknowledge that we bear the ancestral characteristics!

We believe in nothing that our minds cannot grasp, and our faith is strong in ourselves. Ghosts, indeed! Ha, ha, ha!! Absurd—very! [Strictly Private and Confidential.—We believe in ghosts all the same.]

What is a ghost? Is it the disembodied spirit of humanity, the divorced essence of life from the variously combined organisms that once constituted a man, hovering about its old familiar dwelling-places? Or is it a mental impression transferred by a process of natural laws to the eye and other corporeal senses?

Why is the soldier's lion heart awed by mysterious sensations at midnight on the battle-field? He met the living enemy in the sunlight like a god, and shrinks in the gloom like a coward before their corpses!

We are very brave in books and on platforms, but laughably small in lonely Highland glens or clachan kirkyards, when the crimson and golden bars have burnt out of gloaming skies. The unexpected sheep's "baa," or the owl's "tu-whit-tu-whoo," inspire us with a certain eerie dislike of our own company.

Yes, we believe in ghosts. I believe in ghosts, and frequently go to the Dean, and bide tryst with glorious old Kit North and his delightful son-in-law, Aytoun. Hogg, Tiekler, and Ambrose joi us in rare "Noctes Ambrosiane." George Combe, a neighbour, too, comes over occasionally, and declares the shepherd's organ of self-approbation to be a magnificent specimen of full development. The "Blue Parlour" scenes are all re-enacted to perfection at the Dean; and if the harmony of assembled spirits is ever disturbed, order is quickly restored by the numerous mighty ones of the law, all neighbours of North, Aytoun, and Combe.

Sometimes I turn into Greyfriars', and have a crack with Robertson, Mackenzie, Allan Ramsay, and George Buchanan. Robertson is stately, Buchanan pedantic, Mackenzie cruel, and Allan blithe and merical as ever. Duncau Ban MacIntyre seems a proud, unsocial ghost, and does not even speak to his immediate neighbours, the Martyrs. Of course, he can only speak Gaelic, and this may sufficiently account for his taciturnity and reserve.

The Martyrs are, however, grand, noble fellows. God-like in their language and manners, yet simple and gentle as children, they frequently in my presence show a disposition to be friendly with "Bluidy Mackenzie;" but the poor, miserable poltroon is alike incapable of being their enemy or friend, and mutters inaudible curses at them between his clenched teeth. His namesake, Henry, is a "Man of Feeling," and although once a "Man of the World," is now a very superior ghost—a credit to his clan and the spiritual commonwealth. Jameson and Mylne are particular friends of mine; splendid fellows they are both, and much given to art criticism.

Jameson is enthusiastic about the progress which Scottish art has made since his day, and mentions the names of Wilkie, Allan, Faed, Nicol, Paton, McCulloch, and Philip with rapturous approval! He proudly claims them as his ain dear, clever bairns; and it is amusing to watch the expression of his face when speaking of the annual show on the Mound; laughter, pity, and a hundred other emotions pass over it in rapid succession, like sunshine and shadow in an April landscape. But his merriment is unbounded, and his laughter startles the other ghosts in wonderment when speaking of the conceited dabbers who didn't get "hung," or were put in the "condemned cell," or get "skied." A word of explanation from John Kay (the caricaturist of Kay's portraits) clears the matter, and all the other ghosts burst into a loud, ringing guffaw!

Mylne is a douce, sedate, sensible sort of ghost, perhaps a trifle cynical and over-fastidious in his tastes. His entire ghost life has been spent in the vain endeavour to erase the fulsome panegyric on his tomb; and while approving the taste displayed in some of our modern buildings and monuments, is strong in his condemnation of others. The Scott Monument and the New West-End Cathedral make his eyes sparkle with pleasure, and he is never weary of praising the public spirit of Dr. William Chambers for his laudable efforts to restore St. Giles's ancient Cathedral. But the Nelson and Simpson Monuments, the Barclay Church, and a certain hotel in Princes-street he positively asserts to be a scandal, and altogether unworthy of Edinburgh. Allan Ramsay sometimes proposes a "daunder oore by to the

Buccleuch, juist a stap or twa ayont south," and I accordingly accompany him to see Dr. Blacklock, the blind poet and friend of Burns, and dear, delightful, garrulous Mrs. Cockburn. What reminiscences we have of the '45 and Burns.

Blacklock modestly but firmly asserts that the world owes him a priceless debt of gratitude for bringing the Ayrshire ploughman to Edinburgh so promptly at the moment when he was on his way to Jamaica. "But for me," says the sightless bard, "you would never have had 'Tam o' Shanter,' and that one poem is worth all your *Iliads* or *Worseiads* from Homer down to Swinburne!" Honest Allan cordially approves this sentiment by a hearty slap on the back; and Mrs. Cockburn, sighing, responds with "Ah, yes, sirs; but 'The flowers o' the forest are a' wede away.' We hae nae poets nooadays worthy o' the name—a wheen pair haveril conceited gowks—puffed-up wind-bags, frae wham nocht comes but words, words, words, wersh as clarts o' cauld parritch, and as intelligible as Egyptian hieroglyphics. Ma certie, Allan, you could teach the fules their trade brawly. A'e page o' your ain 'Gentle Shepherd' has mair o' nature and true poetry in it than a' their books put thegither; and, losh me! what a lot they hac produced. The land is flooded wi' their poetry, and hotchin' like an auld kebbuck wi' the poetical tribe; but it's gruesome to think o' them, and a relief to gang back to the gude auld days, to get a glisk o' the auld life o' Crichton-street and Castlehill, sae fu' o' dear memories; for you ken yersel', Allan, that I was a connectin' link atween the Edinburgh o' Allan Ramsay and Burns and the Edinburgh o' Walter Scott, while I mysel' was the queen o' the literati o' Edinburgh. 'Od save's! I kenna whether to lauch or greet when I think o' the pliskie I ance played on the Keiths o' Ravelston, and hoo I got nearly hoisted on my ain petard for my pains. I was aye a Whig in politics, and ne'er could thole the Pretender, wi' his French, overstrained manners. He was a braw, weel-faured youth, wi' dancin' ringlets o' gowd about his haffets. His e'e and smiling mou' fairly turned the heads o' the tawpie Edinburgh leddies; but brawly I kenned what the upshot o' t' wad be, and I wasna wrang. But, losh me! I was juist atween the deil and the deep sea on the Castlehill. My freens in the Castle a'maist dang doon my hoose about my lugs wi' cannon ba's (there's ane to be seen sticking in the gable wa' to this day), and the Hieland breeless caterans threatened to spulzie and dirk me! Sae, to escape their attentions, I gaed to visit my kindred, the Keiths, at Ravelston, and, as ill luck wad ha'e't, I mortally offended their Jacobite feelings by reading a rhymed parody o' Prince Charlie's proclamation, whilk I had composed just for a bit o' fun. On my way hame in the Ravelston coach I was stopped at the port by the Hieland guard, waving in tartans and bristling wi' claymores. Judge o' my consternation and grief when I heard the stern captain o' the guard propose to search me for Whig letters, for I had the bit anti-Jacobite squib in my gown pouch; but the arms o' the Ravelston coach saved me! My certies! burut bairns dreid fire. I took precious gude care, after that, to refrain frae writing satires on the Pretender, and especially carrying them about in my pouch!"

But my favourite ghostland is the Canongate. There I have a wide circle of dear ghost friends, from Malcolm Caenmhor's reign down to the Victorian one.

I drop into John Knox's house at the Netherbow, to fill my snuff-box and have a crack with him about the present state of education and the management of School Boards; for he is the originator of the Scottish parochial school system, and takes a deep interest in all educational matters. He was in a furious mood, the last time I met him, about the shutting up of Holyrood School, and his fierce remarks upon the conduct of Dr. S. and Miss S. gave me most uncomfortable impressions of the mental agony which poor hapless Mary must have suffered in her interviews with the stern, uncompromising old Reformer at Holyrood. He is still stern and rugged in his manner as the boulders of Salisbury Crags, but true and just as arithmetic—too rigidly virtuous to be an agreeable friend. Modern preaching and Church worship he condemns in terms more forcible than polite.

There is a sadness in the tones of his voice when speaking about Scotland generally; he, in fact, is a disappointed ghost, and would not at all be surprised if Scotland met the fate of Sodom and Gomorrah! "Come upstairs," said Knox to me one Saturday afternoon, in a commanding manner, which cowed me into immediate obedience.

I entered a quaint, wainscoted room, where the Reformer said he had written the most part of his "History of the Reformation," and where he was once nearly assassinated by a pistol bullet. "Look," said he, sarcastically, pointing into the street from a narrow window: "this is your nineteenth century, of which you boast so much!" The same picture of Canongate life I had frequently witnessed; but I felt ashamed to look the old man in the face or give him a reply. He evidently knew all my thoughts and feelings, and in a manner more kindly than I expected requested me to be seated. Ghostly domestics were ordered to spread the table with viands and dishes, the names of which were unknown to me. After having partaken of this sixteenth century repast, my entertainer said, "Yes, this is the Canongate, the 'sic itur ad astra,' built by the Canons of Holyrood in good King David's time; and, although a degraded place now, was once the most important street in Scotland, and has borne upon its causeway the burden of all that was great or good, and all that has become historically interesting in Scotland for the last seven hundred years; it is, in fact, the history of Scotland in concrete." While he continued to speak, I fell into a drowsy, mysterious state of somnambulism. The apartment seemed to enlarge in dimensions, and became filled with figures which had apparently walked out of books. Queen Mary, in all her loveliness and woes; Bothwell and Darnley, with all their gallantry and vices; the four Maries, with their feminine grace and sweetness; Rizzio, with his lute and Italian gestures; the Regent Murray, noble, calm, and thoughtful, moved and spoke with a natural realness that was unmistakable. A sudden clash of angry arms, shrieks, and sounds of hurrying feet brought me to the window, where I beheld a scene of indescribable terror. Men in armour, with flashing swords and fierce looks, shouted "A Douglas!" "A Hamilton!" The figures at my side seemed quite unconcerned, and remarked, with calm indifference, "'Tis only a causey tulzie."

The *melée* waxed fierce and furious—the shout of the victor and groan of the vanquished smote my ear with painful apprehension; but a mysterious transformation gradually took place; steel helm and breastplate, trunk-hose and doublet, waving mantle and Andrea Ferrara blade, melted into vulgar modern rags and murderous bludgeon.

The voices changed from sixteenth century Scotch to nineteenth century Irish, and the vision entirely dissolved when a thin, squeaking, female voice exclaimed, "Sir, you forgot to pay me the sixpence for admission here!"

ANTHONY C. M'BRYDE.

SUNDAY SERVICES AT THE STEINWAY HALL.

MR. J. WILLIAM FLETCHER, lectured on Easter Sunday at the Steinway Hall, Lower Seymour-street, London, on "Resurrection." He said that, as we consider these beautiful flowers which loving fingers have placed before us (referring to a magnificent collection of lilies on the table), we feel that we cannot choose a better or higher lesson than the one they teach; that we cannot touch upon a higher theme than the one their life embodies. We may gaze upon the beauty of the flower, we may perceive its sweetness and delicacy of colouring, and feel "How beautiful it is! How happy the flower should be to reveal so much of beauty and to bring so much joy to the world." We forget the long struggle the flower had ere it was enabled to express its real life in the form of beauty and in the sweetness of its perfume. But not in the colouring or the perfume is the whole lesson contained. If you trace it back through the varied changes of its life, the struggle it has been forced to make for its existence, the black earth from which it has drawn its life, the storms that have beaten upon it, the clouds and sunshine that have fallen around it, you will find that the flower in its blossoming is only the culmination of the grand resources of nature. That from the soil, from the storm, from the sunshine, from the atmosphere, certain elements or supplies of energy have been taken which result in the unfolding flower; that to no one of these elements does it owe its life, but to the influence of all. It has forced its life through all contending elements, and from the tiniest seed to the opening flower its life has been one long struggle for existence. Not only in the plant but in our own lives is the spirit endeavouring to manifest itself to the world of consciousness and the world of thought; our life is one long struggle against the contending elements; every effort to become better, every onward step is taken in direct opposition to all the influences about us. It has ever been thus since time began—the ways of ignorance are easy and smooth, the heights of knowledge and wisdom difficult to climb. If we turn over the pages of the past we find that the noblest and highest have only gained the victory by surmounting every obstacle, that the price of self-sacrifice was exacted for every great return. There is, perhaps, no life in which this is more plainly manifested than in the life of Jesus. Hedged in on every side by bigotry and superstition, He felt the power of His own indwelling spirit, and realised the great cloud that was enveloping the whole world in spiritual darkness—the sacrifice seemed as nothing in comparison to the great good to be gained. He heard the cry for "Light, more Light," as it ascended to the throne of God, and knew that through His own life and suffering that prayer would be answered. And we who accept the blessed lessons taught us by the life He lived, must not forget the trials and troubles that beset Him on every hand; when we see the face of that Immortal One engraven on the hearts of the people, when in searching our own hearts we find His image implanted there, we must remember that the life, the truth, the immortality, were all worked out, were all gained through suffering, through trial, through even death, until step by step He rose to that height where He could look down upon all that His enemies could do. His life was as foreign to the soil in which it was placed, as these blossoms would be in the midst of snow; he was born in an atmosphere so cold and foreign that every breath he drew was like a chilling blast; yet His mission was upon Him, and the pathway that led from earth to heaven was to be revealed to the world through Him. But the so-called Christians of that time were "deaf to the voice of the spirit;" the truth must come through them or not at all; and when the hearts of the people responded to the touch of His master hand, when blessings followed wherever He went, when the blind could see and the lame walk, His power—which had been scorned before—began to be feared. His teachings, no longer silenced by contempt, began to make their way, and the time had come either to exalt Him as a God, or take away the little power He possessed. They reasoned thus: "This man is teaching a religion that will re-act upon us; already the people love Him; this must be stopped. He must die." "Kill Him! Crucify Him!" was their cry. It was not the man alone they thought to destroy, but rather by His death to stop the progress of the truth He represented, and to end the power He held over the people. It was not because He had done any wrong or committed any grave offence, but because He was telling the very lowest and meanest there was hope; because He was telling the forsaken ones, those in trouble, the downcast, the heavy-hearted, to look up and trust in God; that all His judgments were tempered with mercy, and that His heart was full of love for His children. And because He was an embodiment of this great immortal truth, He was forced to die upon the cross. But was the truth destroyed? No! The truth spoken *once* is spoken for ever. You can never stop the influence of a spoken word. You may keep it in your own heart, but the moment you breathe it forth it is no longer yours; it has gone forth from you into the world to work either weal or woe. All the good that you speak goes from you like rays of sunshine; the prayer in your closet sends forth its influence, and works in the world of causes though you may not possess senses acute enough to perceive it. Though nineteen hundred years have swept by, and many reformers have performed their part, still, upon the page of time no words of purity have been recorded which have ever equalled those of Jesus. His divine thoughts born into this outer world will ring for ever and for ever through the coming ages. Never has a soul reached such a height of grandeur as did His when, bound, wounded, crowned with thorns, He could yet cry out, "Father, forgive them, they know not what they do." Oh! friends, you find it difficult to have charity where charity is most needed, but you must learn to have charity even for the uncharitableness of others if you

emulate the example of one of the world's greatest teachers. Did the world need the resurrection? Yes, because it was so bowed down by the superstition of the time that life was devoid of meaning, and death the King of Terrors. It has been, and is the idea of many that if they can fold their arms and die that their trials and troubles will pass for ever out of mind. But Jesus plainly demonstrated what death might mean. That, instead of its being life's evening it was its morning, and in that hour the world stood face to face with the mightiest of mighty facts. The wounded body they might hide amid the dark shadows of the sepulchre, but the spirit in newer and fresher beauty had arisen to the glory of never-ending life. From the day of the resurrection the law of immortality was demonstrated to the world: the reign of bigotry ended, and, sooner or later, the whole world will awaken to a realisation of that fact. Jesus needed the resurrection to establish His identity, that He might pass through the experience and also fulfil the promises He had made. That He might establish His identity! Yes, that He might gather to Himself all the powers of His spirit, all the elements of His life; that He might return to His followers and become their guide and instructor. That He should answer the query of the ages: "If a man die shall he live again," and complete the change of conditions before entering in upon the glories and duties of the heavenly life. If there is one thing the world needs to understand, it is the meaning of "Individuality." Having a soul possessing intrinsic force enough to assert itself despite all conditions, the development of the Individuality should be the chief object of life. There are many people in this world who are never troubled by anything except that which affects them personally; no matter how many wars are raging, how many floods are devastating the country, they are never disturbed so long as, well housed and warmed, they view dangers from afar off. They never sorrow very much, they never rejoice very much, and the world in which they live is limited to the world of sense. It was said when a man died, that he "never suffered," "Then," replied a philosopher, "he has never lived, for life without suffering is only existence." Only by developing the individuality which is within each human being is the spirit-life and its possibilities brought near to you—"Ye must be born again." Round out the powers of the soul; complete its growth so far as is possible, so as to take up life as a conscious entity in the spirit-world. There are many who never having developed the powers of the soul, lose for a time their identity; they blend with other souls like unto themselves until the spiritual awakening comes. They are immortal, but not having any particular individuality, do not exist as conscious souls. They are the people who in this world have never lived beyond the material wants and demands of their every-day lives, and when they come to spirit-life they have left all behind them. Being born again means to develop the power of the spirit now, not to-morrow; and blessed is he who realises that birth; for him the hour of resurrection has come. But to him who has never realised this soul-life, long years of waiting are in store. There are so many spirits from whom you have never heard a word. Why? They have no individual life and are therefore wholly outside your thoughts, and beyond the power of communication with you. Spiritualism would teach you to unfold the power of the spirit while in the earth-life so as to retain the conscious entity after the change called death, and to carry forward your life-work. In Christ this was accomplished to a remarkable degree, and the same results possible to Him are possible for the whole world. For the resurrected Christ there was no more the sneer and the scorn of an unthinking world, but, freed from all trammels, He was enabled to work for the world, and find in that labour the sweetest peace and rest. Has He not said: "Lo, I am with you always to the end of the world." Not then in some far distant sphere is his spirit dwelling, but over the world He loved so well, His power is thrown, and His greatest thought is to do the "will of His Father who is in heaven." The arisen Christ is indeed a spirit who, loving the world, has never forsaken it, and never will so long as a single shadow rests over it; and when you pray to the God of gods this Easter night, let your prayer be one of gratitude to the One who went down through the valley of death that the blessed possibility of future life might be demonstrated to the world. The eastern sky is red with the rising sun, the hills are bright with springing flowers, the air is sweet with the song of birds, while all nature is joining in one grand anthem, and as the words float out upon the summer air angels catch the strain and bear it heavenward. The burden of that song is—"Resurrection."

SPIRIT IDENTITY AND MATERIALISATION.

IN some of the letters of Mr. Livermore, the New York banker, to Mr. Benjamin Coleman, are the following passages about spirit materialisation:—

Sept. 15, 1861. Copy of card written on the above date.

"My Son,—When the atmosphere is cold, we shall have no difficulties, no obstructions, and the promises which we have made will be strictly fulfilled, with many blessings.

"Of one thing let me warn you. When you sit at home, avoid exertion of any kind; but more particularly warn those who sit with you to avoid *all* and every exertion on their part, lest they cause involuntary movements of the table.....

"We can accomplish all without the aid of mortals..... Written communications are not tinged by the reflection of another mind..... This is why we are so happy to be enabled to write our messages.—BENJ. FRANKLIN."

Sept. 26, 1861.—A brilliant light now appeared, accompanied by rustlings, and the electrical rattle, and the spirit of my wife stood before us, enveloped in white and flowers.

Her face was radiant with spiritual life and beauty and expression.

The light appeared to be held by an outstretched arm and hand passing across her waist, and showing dimly the figure to which they belonged.....

After five or six appearances of my wife, the light rested upon the floor some ten feet distant from me; then rising, it suddenly darted across the room, passing backwards and forwards, until having gained sufficient power, it flashed brightly upon the wall, and brought into relief the entire figure of a large heavy man, who stood before us.

He was rather below the middle height, but broad-shouldered, heavy, and dressed in black. He thus appeared three times very perfectly, for about a minute each time. On my asking if the spirit we saw was that of Dr. Franklin, we were answered in the affirmative by three dull heavy knocks upon the floor, as though made by a heavy foot.

During this sitting my wife tapped me on the shoulder, then smoothing my hair and caressing me, *while her long tresses, as natural as in life, dropped over my face, with the peculiar scent of delicate, freshly-gathered violets.*

A new and very curious manifestation now took place, showing us how the echoes were produced, and it was spelt out: "Darling, have you not been rewarded?" The light in producing these sounds or explosions assumed a lily shape, nearly the size of my head, and so brilliant as to light the entire surface of the table and the centre of the room, so that Miss Fox and I could see each other distinctly, as well as various objects in the room.

Dr. Franklin wrote:—"We wish you to meet to-morrow night, but not for the purpose of seeing us. We will not attempt again to come in form until we have a cold atmosphere, but it is as well to meet often, in order to keep the chain perfect. Great manifestations are in preparation for you. I long to come again in form; but it must be on a cold night.—B. F."

On another evening I wrote a number of questions for Dr. Franklin to answer, which was done categorically in writing, on cards which I also send you. I think it only necessary to claim especial attention to the following:—

Question for Dr. Franklin.

No. 1. For a test, I wish you to give me the year of your birth.

Answer.—"I was born in the year 1706."

No. 2. Also of your departure?

Answer.—"Departed the earth life in the year 1790, after a calm struggle for life on the night of April 17th, a little before midnight."

The questions were put by me without premeditation, and without being seen by any one, and it is important that I should add, *neither I nor the medium knew the date of Dr. Franklin's birth or death*, which, on reference afterwards, I was pleased and surprised to find had been correctly given by the spirit.

From careful observation I am led to conclude that under certain atmospheric and mental conditions, a spirit has power to crystallise a material form on itself; that out of the elements, evanescent, but for the time being real material forms and objects tangible to human sense can be produced; in fine, that spiritual forms and shapes can by this process be materialised into corresponding material forms and shapes.

MR. AND MRS. WILLIAM TEBB intend to travel through portions of the United States in August next, and to leave London in the middle of July. They will visit Washington, Philadelphia, New York, and Boston.

News constantly reaches us of the extent to which Spiritualism is progressing in English society in India. It is a pity that there is no central establishment in that country, enabling investigators to become acquainted with each other.

IN consequence of the haste necessitated by the great fire at the printing-office, there were several printers' errors in *The Spiritualist* last week. The date of the crystal-vision of Captain R. F. Burton, described in Mr. Hockley's article, should have been 1853, not 1873, which makes all the difference when the facts are regarded as tests of the powers of the seer.

MR. J. J. MORSE, the well-known trance lecturer, was initiated into the Masonic brotherhood at the last meeting of the St. Mungo Lodge, held at the Masonic Hall, 213, Buchanan-street, Glasgow. Mr. Dick, W.M., Mr. J. Coates, and Mr. J. Bowman were present and took part in the ceremony. Mr. Morse is now on the rolls of one of the oldest chartered lodges in Great Britain.

LORD VIVIAN'S PROPHECIC DREAM.

THE following letter from Lord Vivian appears in the *Daily Telegraph* of April 17th:—"SIR,—In your leader on General Taylor in this day's paper, you introduce an anecdote relative to a dream of mine. The facts are these: I did dream, on the morning of the race for the City and Suburban Handicap, that I had fallen asleep in the weighing-room of the stand at Epsom prior to that race, and that after it had been run I was awakened by a gentleman—the owner of another horse in the race—who informed me that The Teacher had won. Of this horse, so far as my recollection serves me, I had never before heard. On reaching Victoria Station the first person I saw was the gentleman who had appeared to me in my dream, and to him I mentioned it, observing that I could not find any horse so named in the race. He replied, 'There is a horse now called "Aldrich," which was previously called "The Teacher."' The dream had so vividly impressed me, that I declared my intention of backing Aldrich for £100, and was in course of doing this when I was questioned by his owner as to 'why I was backing his horse.' I replied, 'because I dreamt he had won the race.' To this I was answered: 'As against your dream I will tell you this fact: I tried the horse last week with a hurdle jumper, and he was beaten a distance.' (I afterwards learnt that the trial horse was Lowlander!)

"I thanked my informant and discontinued backing Aldrich. General Taylor, who had overheard what passed, asked me if I did not intend backing the horse again for myself, to win him £1,000 by him. This I did by taking for him 1,000 to 30 about Aldrich.

"Such is the true account of my dream and of General Taylor's profit from it.—Yours faithfully,

VIVIAN.

"5A, Cork Street, April 16th."

SOIREE.—Last Wednesday a *soirée* took place at the rooms of the National Association of Spiritualists, 38, Great Russell-street, London, which was largely attended. The singers and musicians who entertained the company were the Misses Beaumont, Miss Katherine Poyntz, the Misses Withall, Mr. E. A. Tietkens, Mr. R. P. Thomas, and Mr. Frank Dietz. Two pictures, by Adelaide Claxton, on supernatural subjects, and lent by Mr. Eno, were interesting works of art. The late Mr. Heaphy, the artist, once became naturally clairvoyant, and painted the likeness of a lady who visited him, before he discovered her to be a spirit. The portrait was subsequently fully identified by her father, who longed for a likeness of her, and a full account of these circumstances was published in *All the Year Round*. A copy, by Mr. Heaphy, of this picture was on view at the *soirée*; it was lent by Mrs. Heaphy.

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