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### "THE SPIRITUALIST" NEWSPAPER:

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

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Notice of any proposed alteration in the Constitution and Rules of the Association must be sent to the Secretary, *in writing*, one week prior to date of the above General Meeting.

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- April 21.—Mr. C. C. Massey, "On some of the less-known Facts of Spiritualism."
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A Record of the Progress of the Science and Ethics of Spiritualism.

No. 335.—VOLUME FOURTEEN; NUMBER FOUR.

LONDON, FRIDAY, JANUARY 24th, 1879.

## HAUNTINGS AND APPARITIONS.\*

BY WILLIAM H. HARRISON.

For a long time I have approached no subject with more pleasure than the one I have the honour to bring under your notice this evening. Attention will chiefly be directed to those phenomena in which mediums take no part, consequently no theory of unconscious cerebration, or performances by the spirit of the medium, or of mistaking mesmeric influences for spiritual revelations, will be available in the present case to explain away the bearings of the evidence. If no medium is present, no theory requiring the presence of a medium is tenable. Altogether, I feel in the happy position of one who is hauling up the sheet-anchor of modern Spiritualism for public observation, and a most solid and trustworthy sheet-anchor it is. The class of manifestations now to be considered can, I think, be accounted for only by the presence of the spirit, the whole spirit, and nothing but the spirit; the phenomena cut the ground from beneath the feet of those few of our friends who are inclined to adopt the motto of "Spiritualism without spirits."

The title of this address, "Hauntings and Apparitions," is intended to include all spiritual phenomena in which nobody recognised as a public or private spiritual medium takes any part, that is to say—

1. All those cases in which private individuals once or twice in their lives see a real spirit through the action of some cause external to themselves, and not primarily from internal physiological malady. In other words, those numerous cases in which a spirit is seen sometimes by more than one witness, in one place, at about the time that his body died at another place.

2. The phenomena of haunted houses. The cases connected with haunting are not only legion, and faultlessly verified, but they can be explained only by the spiritual hypothesis. When successive tenants live in a haunted house, and all are disturbed alike, the "unconscious-action-of-the-spirit-of-the-medium" theory is untenable, for no medium lives continuously on the premises; the residents change, but the spiritual disturbances remain for years; and in a fair proportion of cases, though not in all, the personal identity as a departed human being of the producer of the sights and sounds, is as well established as the conditions of communication between the two worlds permit. Certain other of these haunting phenomena are so impish in their nature as to give fair scope for the speculation that they may be produced by spirits lower than those of men, but I know of no direct evidence of the truth of this idea, and think that among savages, and some of the least cared for of this country, beings of similarly low intelligence may be found. Moreover, it is probable that we never come closely into contact with the actual intelligence, which is perhaps limited in its completeness of expression by the difficulties besetting its attempts to produce any effects at all on the material plane.

### CLASS I.—DEATH-BED APPARITIONS.

These cases are so numerous, that it is scarcely possible to bring up the subject in any mixed company without one of the listeners being able to tell of an instance which occurred in his own family. On other occasions silence is kept from fear of the ridicule of the ignorant, showing that a false state of public opinion exercises a repressive influence on revelation.

I will now give a few examples, to show the nature of the facts we have to consider. In some of the cases loopholes will be found for the introduction of the theory that the seer is a medium, and that at the death-moment some occult influence is exerted upon his mind by the thoughts of the distant dying person, causing him to see an apparition.

This perfectly fair argument, while admitting psychic action at a distance, would weaken the evidence in favour of the existence of departed spirits, but it will be seen, as we proceed, that the objection is not applicable to all the cases of death-bed apparitions, though in others it may fairly be raised.

AN APPARITION SEEN BY LORD BROUGHAM.

I will first quote Lord Brougham's narrative setting forth how he in London saw the spirit of a friend, about the time that that friend's body died in India. He says:—

A most remarkable thing happened to me—so remarkable that I must tell the story from the beginning. After I left the High School, I went with G—, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul, and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation: and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the "life after death." After we had finished our classes at the college, G— went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all the old schoolboy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was, that had taken the likeness of G—, had disappeared. This vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have here written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had had no communication with G—, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G— or with India, or with anything relating to him or to any member of his family. I recollected quickly enough our old discussion and the bargain we had made. I could not discharge from my mind the impression that G— must have died, and that his appearance to me was to be received by me as a proof of a future state.

This was on December 19, 1799. In October, 1862, Lord Brougham added as a postscript:—

I have just been copying out from my journal the account of this strange dream: *Certissima mortis imago!* And now to finish the story, begun about sixty years since. Soon after my return to Edinburgh, there arrived a letter from India, announcing G—'s death, and stating that he had died on the 19th of December!

AN APPARITION SEEN BY LIEUT.-GENERAL FYTCHE.

Lieut.-General Albert Fytche, C.S.I., of Pyrga-park, Havering-atte-Bower, records in his new book, *Burma, Past and Present* (C. Kegan Paul and Co.: 1878), how he also is one of the large number of witnesses who have seen the spirit of a friend about the time that friend's earthly body was dying a long way off. He was at Maulmain at the time, and his statement is—

I had an old schoolfellow, who was afterwards a college friend, with whom I had lived in the closest intimacy. Years, however, passed away without our seeing each other. One morning I had just got out of bed, and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly; told him to call for a cup of tea in the verandah, and promised to be with him immediately. I dressed myself in haste, and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry, who was posted at the front of the house, but he had seen no strange gentleman. . . . A fortnight afterwards news arrived that he had died, six hundred miles off, about the very time I saw him at Maulmain.

In this case also Lieut.-General Fytche may have been a

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

medium who subjectively saw a spirit because of the action of one mind upon another.

AN APPARITION SEEN FIVE HOURS AFTER THE DEATH OF THE BODY.

In the next case the "psychic action at a distance" hypothesis begins to lose its hold. The body of the man had been dead about five hours before the spirit was seen. Therefore, if the thoughts of the dying man produced the effect, materialists must invent and uphold a second hypothesis, namely, that a man can think some five hours after his body is apparently dead. The following narrative was furnished by one of the Middlesex Magistrates, Mr. Hensleigh Wedgwood, to *The Spiritualist* of July 19th, 1878.

I had lately the rare chance to be told of an apparition seen by the sister of a maid-servant in my house, at a time when it was still unknown whether the person appearing was alive or dead. It was afterwards found that the man died on the same day, a few hours before his apparition was seen by his friend in this country. The important point in a case of this kind is that it precludes the supposition that the vision was a delusion of the imagination, the ready answer by which stories of this kind, where the evidence cannot be impugned on other grounds, are usually put aside.

On the 16th May last my daughter's maid, a woman in whom we have entire confidence, told me that one Saturday evening, about six weeks past, she had met her sister in the street, and seeing her greatly agitated, her sister explained that, about an hour before, she had been on her knees scrubbing the floor, when she heard herself twice distinctly called "Annie! Annie!" She raised her head, and saw a great friend of hers, whom she supposed to be in India, gazing at her through the window, looking very pale and haggard. She immediately got up and, opening the door, ran round to the front, thinking to find him at the window, but seeing no one there she took it for an apparition, and was convinced that her friend was dead. He had been greatly attached to her, and in the beginning of the year had urgently pressed her to marry him, and, on her refusal, had taken service in India, and gone to Madras. On the following Monday Annie got some one to go to the mercantile house in the City which had sent her friend out to India to inquire concerning him, and there she was informed that he had been ill, and they were afraid that he would not be able to stand the climate. She herself did not doubt that he was already dead.

Thus the matter stood when the story was told to me. I wrote it down at the moment, and begged my informant to inquire again by-and-by, and let me know the result. By the end of June it was known that Annie's friend had died suddenly on the evening of Saturday, the 30th March, the day noted by Annie as the date of the apparition. As Madras is in longitude 80 deg., the time there would be five hours and twenty minutes in advance of London time, so that the deceased must have been dead about that time when his apparition was seen in England.

It is remarkable that this was not the first experience of the kind which had happened to Annie. Her husband, at the time of his death in the spring of 1876, was in confinement in Hanwell. At five o'clock on the morning of his death his wife awoke by hearing herself called, as in the present instance, "Annie! Annie!" She felt that her husband wanted her for something, and immediately got up, and as soon as she could went off to Hanwell, where she found that he had died at the moment she heard herself called, as mentioned in an account which I sent to *The Spiritualist* of August 31, 1877.

Queen Anne-street, Cavendish-square, London.

AN APPARITION SEEN BY DR. KENNETH MACKENZIE.

The next piece of testimony shows that the second theory which the objector has been forced to adopt must be further stretched to cover days instead of hours. A spirit was once seen by Dr. K. R. H. Mackenzie, of Hounslow, a well-known member of the Anthropological Institute, who read a paper before this Association in these rooms last session. The particulars are given by Mr. Newton Crosland, in his book on *Apparitions* (Trübner, 1873), as follows:—

On the 30th January, 1856, at the early age of thirty, died the Rev. Theodore Alois Buckley, formerly one of the chaplains of Christ Church, Oxford. He was a man of extraordinary ability; his life was unfortunate, and his death sad. When he was alive and well at Oxford, about the year 1850, conversing on the subject of ghosts one day with a mutual friend, Mr. Kenneth R. H. Mackenzie, the two friends entered into a compact that whoever departed this life first should, if permitted, visit the other as an apparition; and the signal of communication was arranged to be the placing of a hand on the brow of the survivor. On the night of the 2nd of February, about twelve or half-past twelve o'clock, Mr. Mackenzie was lying in bed watching the candle expiring, preparing his mind for sleep, and *not thinking of his departed friend*, when he felt placed over one eye and his forehead a cool, damp hand. On looking up he saw Buckley in his ordinary apparel, and with his portfolio under his arm, as in life, standing at the bedside. The figure, as soon as it was recognised, retreated to the window, and after remaining plainly in sight for about a minute, disappeared.

Such are fair average specimens of the nature of a considerable number of records of such phenomena. In all of them the antecedent impulse resulting in consciousness of spirit presence was not due to the physiological condition of the observer, but as I think I can show, to the intense desire, in

most cases, if not in all, of the departed or departing friend to communicate.

APPARITIONS SIMULTANEOUSLY SEEN BY SEVERAL PERSONS.

In further support of the argument that appearances of this class are not primarily due to the mediumship or physiological condition of the observer, more cases will now be given, in which the spirit of the dying person was seen simultaneously by more than one witness at the same time.

The Rev. F. G. Lee, Vicar of Lambeth, in his book, *Glimpses of the Supernatural* (King and Co.), quotes the following document:—

May 26, 1876.

A lady and her husband (who held a position of some distinction in India) were returning home (A.D. 1854), after an absence of four years, to join a family of young children, when the former was seized in Egypt with an illness of a most alarming character, and though carefully tended by an English physician, and nursed with the greatest care, grew so weak that little or no hope of her recovery existed. With that true kindness which is sometimes withheld by those about a dying bed, she was properly and plainly informed of her dangerous state, and bidden to prepare for the worst. Of a devout, pious, and reverential mind, she is reported to have made a careful preparation for the latter end. The only point which seemed to disturb her mind after the delirium of fever had passed away was a deep-seated desire to see her absent children once again, which she frequently expressed to those who attended upon her. Day after day, for more than a week, she gave utterance to her longings and prayers, remarking that she would die happily if only this one wish could be gratified.

On the morning of the day of her departure hence she fell into a long and heavy sleep, from which her attendants found it difficult to arouse her. During the whole period of it she lay perfectly tranquil. Soon after noon, however, she suddenly awoke, saying, "I have seen them all; I have seen them all. God be praised, for Jesus Christ's sake," and then slept again. Towards evening, in perfect peace, and with many devout exclamations, she calmly yielded up her spirit to God who gave it. Her body was brought to England and interred in the family burying-place.

The most remarkable part of this incident remains to be told. The children of the dying lady were being educated at Torquay under the supervision of a friend of the family. At the very time when their mother thus slept they were confined to the house where they lived by a severe storm of thunder and lightning. Two apartments on one floor, perfectly distinct, were then occupied by them as play and recreation rooms. All were then gathered together. No one of the children was absent. They were amusing themselves with games in company of a nursemaid who had never seen their parents. All of a sudden their mother, as she usually appeared, entered the larger room of the two, pausing, looked for some moments at each and smiled, passed into the next room, and then vanished away. Three of the elder children recognised her at once, but were greatly disturbed and impressed at her appearance, silence, and manner. The younger and nursemaid, each and all, saw a lady in white come into the smaller room, and then slowly glide by and fade away.

The date of this occurrence, Sept. 10, 1854, was carefully noted, and it was afterwards found that the two events above recorded happened almost contemporaneously. A record of the event was committed to paper, and transcribed on a fly-leaf of the family Bible, from which the above account was taken and given to the editor of this book in the autumn of 1871 by a relation of the lady in question, who is well acquainted with the fact of her spectral appearance at Torquay, and has vouched for the truth of it in the most distinct and formal manner.

The narrative of the spectral appearance of a lady at Torquay, forwarded to Dr. F. G. Lee at his special request, is copied from and compared with that in the family Bible of H. A. T. Baillie-Hamilton, by

C. MARGARET BALFOUR.  
MARY BAILLIE-HAMILTON.

(Witness) J. R. GRANT.

Princes-street, Edinburgh, Oct. 7, 1871.

In this case, then, the spirit was unexpectedly seen by five persons at once, and recognised by three of them.

In the next instance, the spirit of a dying woman was seen by three of her children at the same time. The following document was forwarded to Mr. Hensleigh Wedgwood, of 14, Queen Anne-street, Cavendish-square, London, by Mrs. Backhouse, wife of Mr. E. Backhouse, member of Parliament for Darlington; it was communicated to the Psychological Society by Mr. Wedgwood, in April, 1876, and read to the Society early in the following month:—

In the early part of the last century, a member of the Society of Friends, living at Settle, in Craven, had to take a journey to the borders of Scotland. She left her family under the care of a relation, who, instead of sending frequent letters in those days of slow and expensive communication between distant places, engaged to keep a minute journal, to be transmitted to the mother at any convenient opportunity, of all that concerned her three little children, aged seven, six, and four. After an absence of three weeks, when on her homeward way, she was seized with illness at Cockermonth, and died in a few days, even before the husband at Settle could hear by post of the commencement of her illness. The season was winter, when in the mountainous border-land between the counties the conveyance of letters by

postmen on foot was an especially lengthened and difficult process. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother, for the satisfaction of her family, so that the accuracy of the several statements as to time as well as facts was beyond the doubtfulness of mere memory, or of any even unconscious attempt to bring them into agreement with each other. One morning between seven and eight o'clock, on the relation at Settle going into the sleeping-room of the three children, she found them all sitting up in their beds in great excitement and delight, crying out, "Mamma has been here! Mamma has been here!" And the little one said, "She called, 'Come, Esther!'" Nothing could make them doubt the fact, intensely visible as it was to each of them; and it was carefully noted down to entertain the mother on her speedily expected return to her home. That same morning, as she lay on her dying bed at Cockermonth, to those who were watching her tenderly and listening for her latest breath, she said, "I should be ready to go if I could but see my children." She then closed her eyes, they thought to reopen them no more, but after ten minutes of perfect stillness she looked up brightly and said, "I am ready now, I have been with my children," and then at once peacefully passed away. When the notes taken at the two places were compared, the day, hour, and minute were the same. One of the three children was my grandmother, Sarah Birkbeck (daughter of William Birkbeck, banker, of Settle), afterwards wife of Dr. Fell, of Ulverstone, from whom I had the above, almost literally as I have repeated it. The elder was Morris Birkbeck, afterwards of Guildford. Both these lived to old age, and retained to the last so solemn and reverential a remembrance of the circumstance that they rarely would speak of it, or permit any allusion to it, lest it should be treated with doubt or levity. Esther, the youngest of the three, died soon after. Her brother and sister only heard the child say that her mother called her, but could not speak with any certainty of having themselves heard the words, nor did they seem sensible of any communication from her, but simply of her standing there and looking on them. My grandmother and her brother were both persons remarkable for strong matter-of-fact, rather than imaginative, minds, and to whom it was especially difficult to accept anything on faith, or merely hearsay evidence, and who by nature would be disposed to reject whatever seemed beyond the region of reason or of common experience; but their early impression of the supernatural made them not superstitious, but devout believers in the truths of Divine revelation, and in the mysteries of the soul's relation to the unseen and spiritual world.

S. H. Fox.

Tréban, near Falmouth, 1872.

At the time of the publication of the preceding narrative in *The Spiritualist* of May 12th, 1876, Mr. Wedgwood wrote to that journal:—

I may add that the interest of the foregoing narrative is greatly enhanced by comparison with the story of Mary Goffe, first published by Baxter, and better known from the *Footfalls on the Boundary of Another World*, by R. Dale Owen. In June, 1691, Mary Goffe lay dying at her father's house, at Malling, about nine miles from Rochester, where she had left her two little children. When she felt herself near her end, she expressed a vehement desire to go and die with her children, and begged her husband to hire a horse for that purpose. When told that she could not get out of bed, nor sit on a horse, she begged them to try. "If I cannot sit," said she, "I will lie all along upon the horse, for I must go to see my poor babes." Between one and two in the morning she fell into a trance: her eyes were open, her jaw fallen. The nurse who sat up with her doubted whether she were alive or dead. The next morning she told her mother that she had been at home with her children. "That is impossible," said her mother, "for you have been in bed all the while." "Yes," replied the other, "but I was with them last night when I was asleep."

The same night, a little before two, the nurse at Rochester saw the likeness of Mary Goffe come out of the next chamber (in which the eldest child slept), and stand by her bedside for a quarter of an hour. Her eyes moved, and her mouth went, but she said nothing. The nurse sat up in bed and looked steadfastly on the apparition, and finally adjured it to say who it was. It went away, and the nurse slipped on her clothes and followed, and not seeing what became of it, became grievously affrighted, and walked about upon the wharf for some hours, until at six o'clock she was taken into a neighbour's house, to whom she related all that had happened, and confidently affirmed, "If ever I saw her in all my life, I saw her this night."

In the course of the morning the neighbour was sent for to Malling, where she found Mrs. Goffe dying. The mother told her how much her daughter had longed to see her children, and said she had seen them, which brought to the woman's mind what the nurse had told her at Rochester, which till then she had regarded as the dream of a distempered fancy.

The clergyman who writes the account to Baxter had it immediately after the funeral, from Mrs. Goffe's father, and within a week or two after he examined everybody concerned in the narrative—the sick nurse who sat up with her, the children's nurse at Rochester, the neighbour who took her in, and Mrs. Goffe's mother.

In this case, so little had the physiological or mental condition of the children to do with the presence of the apparition, that they were fast asleep and knew nothing about it, whilst a nurse in no way interested in the spirit was the only person aware of the visit. The driving power, in fact, at the root of most of these appearances is the love of the spirit for those visited, love so strong that it bursts the

boundaries of time and space, and cannot even be extinguished by the grave. The general tendency of the communications received at spirit circles has always pointed in this direction. Unfortunately, there are also examples in connection with hauntings and apparitions, in which hate has been the ruling power prompting the return of the spirit.

Examples such as I have given of death-bed apparitions might be largely multiplied, but enough have been brought forward to serve my purpose. There seems to be no escape from the conclusion that in these cases the state of mental health of the observer is not the primary cause of an apparition having been seen:—1. Because the spirit is sometimes seen by several persons at once. 2. Because the spirit, through its dying earthly body, sometimes tells its friends that it has seen its loved ones at a distance. 3. Because disinterested third persons, connected neither by thought, nor by affection, nor by blood with the dying person, sometimes see the apparition when it makes itself visible to its friends. Altogether, the evidence proves that the living spirit of man can act apart from the earthly body.

#### CLASS II.—HAUNTINGS.

The time is already far advanced, wherefore it is not possible to-night to follow up the subject of hauntings so fully as I have done that of apparitions of the dying; but I will do so in a book I intend to bring out on these subjects, and which will be before the public in a few weeks' time, under the title of *Spirits Without a Medium*. This, as well as the forthcoming new book on *Spirit Identity*, by "M.A. (Oxon.)," will, I hope, serve to convince unprejudiced readers that a portion of the phenomena of Spiritualism are produced by identifiable human beings who have crossed the river of death. I wish the friends who are listening to me now, and those who will read these words hereafter, to send me quickly for publication in the book (which will be in the printer's hands in two or three weeks' time), well authenticated cases of apparitions and hauntings. I do not want secondary evidence where the testimony of the actual witness is obtainable, and I wish for plain, straightforward narratives, in which full names, addresses, and dates are given, instead of timid statements, full of initials, blanks, and dashes, where actual names should be inserted. Narratives of events not subjected to public criticism in the locality to which they belong, in order that readers may know how the statements are regarded by various minds from different points of view, are not so well established as those which do not escape examination by individuals who know both the persons and the place. Among some of the old Scotch families there are now plenty of haunted houses and castles; the details of cases have sometimes reached me in a private way, but I hope that the particulars of some of the hauntings will be sent me fully authenticated for publication.

Well proved cases of haunted houses exist by scores. This evening I can select but one in the direction of proving that the phenomena are sometimes produced by departed human beings. The witness is a capital one; he is so thoroughly prejudiced against Spiritualism that he is forced to give his facts in the teeth of his convictions. His name is the familiar one of Mr. W. Winwood Reade, author of *The Martyrdom of Man*, and the following words of his show his bias against the truths he has to tell:—

This story will interest children and the vulgar, as all ghost stories do. To them, of course, I have nothing to say.

But to those who are studying the science of the spirit-world, I wish to point out the futility of their investigations. Purposeless in themselves—for they can pave the way to no system—they are perilous by reason of their action on the brain. You waste your precious essence of thought, and will, and electricity, that you may touch ethereal rubbish.

A sentry is frightened, a boy's car is pulled, plates are clashed, furniture moves. This is mysterious, but it is far from being sublime. These glimpses are degrading, disheartening, and would soon prove deleterious. Men would not be likely to lead better or more careful lives if your researches should prove (that which alone they can hope to prove) that futurity has its comic element.

Mr. Winwood Reade's description of the haunted house is printed in his book on *Savage Africa*. He says:—

Macarthy's Island, in the River Gambia, is situated about a hundred and eighty miles from the sea. It is six miles long, by two broad.

There are two factories there, a village of liberated Africans, and a garrison of forty men, one subaltern, and two surgeons.

In the dry season this island presents an agreeable aspect, and is not unhealthy. But before the rains set in, the two hot months (May and June) occur. I was there in January, and although I had passed days under the line in an open boat without awning or umbrella, it was there that I suffered from heat for the first time.

What the heat of the hot months may be I cannot understand. A surgeon who had travelled a great deal, told me that it possessed a close stifling character which the thermometer could not express, and that it was of a different kind from those which he had experienced in Australia and the two Indies.

It must be remembered, too, that they have not the "doctor," as the sea breeze has been well called. It is this sea breeze which, blowing at noon and eve, preserves the vigour and the lives of the residents upon the coast.

At the commencement of the rainy season of 1860, Mr. Beale, a staff assistant-surgeon, was seized with malarious fever. The *Dover* arrived soon afterwards, bringing a Mr. Campbell to relieve him. The relief came too late. Mr. Beale was taken on board the *Dover*, shook hands with the captain on deck, went below, and expired almost immediately.

Mr. Trestrail, his colleague, sat down to write out the case. It is still preserved in the medical report-book at the surgeons' quarters. Towards the end the handwriting changes its character, becomes uneven, and sometimes scarcely legible. A few hours afterwards Trestrail was a corpse. The two surgeons were buried together.

Mr. Campbell wrote out a report of Mr. Trestrail's case. He slept alone in the surgeons' quarters, in the same bed in which the two others had died.

A palisade was being erected around their grave.

Mr. Savage is a mulatto trader on the island. A few days afterwards Campbell came to him and asked him to give him a bed. Savage complied with his request.

"Don't you like your quarters?" he said.

"No," replied Campbell. "*I have seen Beale. And Savage,*" he added, "*I shall never see my poor wife and children any more.*"

As the palisade round the grave was finished Dr. Campbell also died. He was buried outside it. No importance was attached to his words, *I have seen Beale*. It was supposed at the time that it was merely a dream of which he had spoken. The words themselves would have been quite forgotten, had it not been for that which afterwards occurred.

The commandant's quarters, a detached building, stands about fifteen yards from the surgeons' quarters, also a detached building. A sentry is stationed over each. Captain Wilcox and Dr. Bradshaw were sitting one evening in the piazza of the commandant's quarters, when they heard a shriek from the direction of the other building. A few moments afterwards a soldier, livid with fright, and without his musket, rushed into the piazza. Captain Wilcox, supposing that he was drunk, put him under arrest.

The next morning, being examined, he declared that while on guard at the surgeons' quarters a gentleman dressed in black had come towards him. He had never seen him before. He challenged him, and received no answer. The gentleman continued till he was close to him. He (the sentry) threatened to run him through if he did not answer the challenge. Receiving no answer, he thrust, and saw the bayonet pass through the body. The figure gibbered at him, and turned away. It was then that he had shrieked, dropped his musket, and ran away. Examined by Dr. Bradshaw, he described the figure closely; the face, height, and dress tallied precisely with those of Dr. Beale, whom the sentinel had never seen.

Drs. Bradshaw and Hind slept in the building in separate rooms. They heard noises, the cause of which they did not understand, but to which they paid little attention at the time.

Doctors Macarthy and Fox came up. They heard nothing. Dr. Macarthy remained there a month, and during that month he had a severe fever. He went to Bathurst, and returned afterwards in company with Dr. Duggan. Both of them were in good health at the time. Neither of them had heard the ghost story. They slept each in an end room (there were three *en suite*), and Dr. Duggan's servant, a boy of about sixteen, in the centre one.

Dr. Macarthy (from whom I received these particulars) now heard peculiar noises in the night. In the piazza or passage outside there was a table, on which they placed their tea things after they had done with them. He would hear the cups and saucers clashed together, and the plates, as it seemed to him, dashed forcibly to the ground. Several times he went out in the morning, expecting to find everything broken; but in no instance had the position of the plates, cups, or saucers been altered in the least. He ascribed these noises to some mischievous fellow who had climbed into the piazza without having been observed by the sentry below.

He also heard noises in the middle room as if heavy pieces of furniture were being moved about.

And often all night long he would be annoyed with a pattering sound upon the floor all round his bed. He thought at first that these were bats which had fallen on the floor, and which had been unable to rise. But he could never find them in the morning. Then he supposed that they were mice.

One night, instead of going to bed, he kept his candle alight and sat on a chair, with a stick across his knee, waiting for these mice to come out.

He heard a sound at the farther end of the room. It was like that of a man walking cautiously on tiptoe. The sound came towards him. He strained his eyes, but he could see nothing. *Then the footsteps passed before him, close to him; and he could see nothing.*

Doctors are essentially materialists. Dr. Macarthy knew that the strangest sights and sounds can spring from a disordered stomach or a

checked secretion. But when he mentioned his hallucination to Dr. Duggan, and when Duggan replied that he had been troubled in the same manner, they became perplexed. Still it did not occur to them that these sounds were supernatural. The mind of man is averse to believe that which it cannot grasp. No one seriously describes a phenomenon of this kind if he can account for it in any natural manner.

In the course of conversation they happened to speak to Savage about it. He replied as if it was a commonplace matter. "Oh, don't you know that the house is haunted?" and related the affair of the sentry.

On returning to their quarters Dr. Duggan observed that his boy was looking ill. He asked him what was the matter with him. The boy said he did not know, but perhaps sleeping in the open air had made him sick.

On being asked what he meant, the boy replied, with some reluctance, that he had gone to sleep on the flat roof of the house, because a tall man in white used to come and wake him up, so that he could get no rest. This boy I afterwards examined myself. He told me that it came and pulled him by the ear, and said, "*Wake, wake.*" When he awoke he could see something white moving off in a manner which he said was not walking, nor running, nor flying, but something different from what he had ever seen.

I offered to give him five shillings (which to him would be a large sum) if he would sleep there that night; even offering to keep him company. He looked frightened, and refused.

Doctors Macarthy and Duggan after that slept in the same room. And now here comes the part of this story which is so extraordinary—which is, I believe, unparalleled among instances of its kind.

These two men, materialists by education, lying broad awake, with a light burning in the room, would both hear those noises, and would call each other's attention to them at the time; the heavy bodies moved in the centre room, the rattling of plates in the piazza, and the light tiptoe footsteps passing between both their beds.

What possible escape is there from the conclusion that Dr. Beale's spirit produced the above effects? Had his body been dying in England at the time, he might have told those around his bed that he had seen his friends in Macarthy's Island. The only difference is that in Dr. Beale's case the spirit appeared long after the death of the body.

There is a discrepancy in Mr. Reade's narrative, which in one place says that Dr. Beale died on board the *Dover*, and in another in the surgeons' quarters on land.

The uncompromising materialist, when terribly hard driven by multitudes of such facts as I have given this evening, will try to separate all these phenomena from those of mediumship. But the commonest feature of hauntings is the evolution of raps governed by intelligence. In my book, I mean to quote the little known documentary evidence that the house at Hydesville was haunted long before the Fox family took it; thus the phenomena which now follow Katie Fox (Mrs. Jencken) everywhere in London, began in a haunted house in America before she went to live in it.

#### TWO CLASSES OF APPARITIONS.

I think that there are two classes of apparitions; that some of the appearances are objective, and can be seen by everybody present, and that others are subjective, yet sometimes produced by individualised spirit influence acting upon a mesmeric sensitive.

Except in the case of strong hauntings, the ability of a spirit to make its presence known is much a question of relative will-power. When all is quiet, when the observer is in a negative state of mind, with his nerves unstrung; when the distant church-bell tolling the midnight hour increases the feeling of eeriness, then is the time that a spirit with strong will-power is sometimes able to appear. This negative state of mind is thus set forth with all the power of genius in Congreve's *Mourning Bride* :—

*Almeria.*

It was a fancy'd noise; for all is hushed.

*Leonora.*

It bore the accents of a human voice.

*Almeria.*

It was thy fear, or else some transient wind,  
Whistling through hollows of this vaulted aisle:  
We'll listen—

*Leonora.*

Hark!

*Almeria.*

No, all is hushed and still as death.—'Tis dreadful!  
How reverend is the face of this tall pile,  
Whose ancient pillars rear their marble heads,  
To bear aloft its arched and ponderous roof,  
By its own weight made steadfast and immovable—  
Looking tranquillity! It strikes an awe

And terror on my aching sight; the tombs  
And monumental caves of death look cold,  
And shoot a chillness to my trembling heart.  
Give me thy hand, and let me hear thy voice:  
Nay, quickly speak to me, and let me hear  
Thy voice—my own affrights me with its echoes.

Let this state of mind be carried one step farther, and irruptions from the world of spirits begin. We read in the *Book of Job* :—

In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice, saying, "Shall mortal man be more just than God? Shall a man be more pure than his Maker?"

This, then, is the state of mind in which irruptions from the world of spirits are imminent, and it is often the case, I think, that what the spirit thinks the medium sees. This idea, perhaps, solves the perplexing question why the victim sometimes haunts the scene of a murder for years, and not the criminal. If the last moments of the victim are in the mind of the criminal spirit, the latter may alone be present, yet the former alone be seen. The principle is illustrated in the following paragraph from the *Religio-Philosophical Journal* (Chicago) of Aug. 17th, 1878 :—

The following psychological incident, which was told to me by a gentleman of undoubted veracity, may prove of interest to those of your readers who are studying the occult phases of nervous phenomena. The narrator, a man of fine nervous organisation, was taking his afternoon siesta; his daughter, a young lady of seventeen, sitting by his side, with her hand in his, and reading. As he passed from the wakeful state into the one of semi-slumber, he saw, or seemed to see, appear at the foot of his bed a tall man, with a sorrowful expression upon his face, who, bending down tenderly, lifted up a coffin and disappeared. He was so disturbed by the vision that, after tossing restlessly for a few moments, he opened his eyes and said—"Daughter, I believe I cannot sleep to-day, and will get up." Looking up from her book, in which she was evidently deeply absorbed, she said—"Papa, this is a strange book I am reading." "What is it?" said he. "*The Life of Marie Antoinette*," she replied, and then read from the pages before her a recital of the exact incident that had just constituted his dream.—*Louisville Medical News*.

I should like to say much about the religious influence upon civilised and scientific thought, of the rolling open of the gateways of the eternal world by the phenomena of modern Spiritualism, but will conclude by expressing my full conviction of the truth of the words recently spoken here by Mrs. Hallock, that there is a spirit world, and that it is full of spirits.

**ARDUOUS UNDERTAKINGS.**—*The Graphic* of last week prints the following paragraph, but is in error in supposing that Mrs. Weldon was actually ever incarcerated in an asylum :—"On Tuesday, the irrepressible Mrs. Weldon again addressed a large audience in St. James's Hall, her subject being the thrice-told tale of her wrongful incarceration in a lunatic asylum, and her ineffectual attempts to obtain legal redress. She stated that, although Parliament never did anything unless compelled, she felt sure that the Lunacy Laws would be altered during the coming Session. Her agitation for their reform had so frightened Dr. Winslow, that he was attempting to get up an association for the mutual protection of asylum keepers. She also was promoting a society, to consist entirely of ladies—for gentlemen were apt to get in the way—the objects of which would be to put a stop to the system of legal robbery and intrigue successfully practised in our Courts of Law, and establish for every man or woman the right of speaking to magistrates, either themselves or through any person they may appoint, without being told that they were taking up the time of the Court, or being advised to consult a solicitor, who, in his turn, has to consult counsel, who then comes into Court without having read his brief. The president and vice-president of this Society would also endeavour to direct attention to the defects and abuses of the Lunacy, Marriage, Divorce, and Poor Laws, the verdicts of juries, the unequal sentences of judges, the brutal language permitted to counsel, the newspaper police reports, the inaccuracy of the Press in general, the hushing up of some cases, and the undue prominence given to, and exaggerated expenditure wasted on, others. Mrs. Weldon then went on to read a letter addressed to Mr. H. S. Milman, Assistant Inclosure Commissioner, in which she denounced our laws as 'unintelligible, mysterious, and unjust.' Our Law Courts were veritable Sloughs of Despond, tenanted by all manner of greedy, crawling vermin, who lived on their corruption. The legal system made our lawyers, our accountants, and our bubble company schemes, classed together, villains of the deepest dye, and our lawyers' clerks, at whose mercy we all are, the scum of the earth, the very dregs of society. The uncertainty of the law was demonstrated by the acquittal of Sir Capel Fitzgerald; the committal of Davis for five years, since commuted to one year, on a charge of stealing about £4 12s.; and the committal of Ménier for six months for a robbery of over £1,000."

## 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.]

MADAME BLAVATSKY AND COL. OLCOTT IN ENGLAND.

SIR,—It may interest some of your readers to learn that Madame H. P. Blavatsky and Col. Olcott have been paying a brief visit to this country on their way from the United States to India. They arrived on the 3rd instant, and were the guests of Dr. and Mrs. Billing, at Norwood, until Friday last, the 17th, when they left for India, direct from Liverpool. Their stay was prolonged beyond their original intention at the desire of the recently formed British branch of the Theosophical Society of the Arya Samāj; and I think all the members who had the privilege of meeting them will acknowledge the advantage that has been derived from their presence and instructions. In New York Madame Blavatsky had become a celebrated character. In concert with Colonel Olcott she had brought together a large number of earnest students of psychology and spiritual science, including some highly gifted and famous persons. The Theosophical Society there is established on a firm and permanent footing. Its founders, especially the Russian stranger, had in its early days to encounter the ridicule of the public press, the obloquy of Spiritualists, and the slanders of certain mediums whose "divine powers" she laughed at, and whose frequent rogueries she mercilessly exposed. Indeed, it seemed likely at one time that the mediumistic fraternity, with its enthusiastic following, would make common cause against the most formidable critic whom its pretensions had ever encountered. But Madame Blavatsky's practical acquaintance with the phenomena of Spiritualism made her the friend of honest and genuine mediums; and as agent of the Committee of the St. Petersburg University, she was instrumental in sending to Europe Dr. Slade, whose career there, notwithstanding the abominable treatment he sustained in this country, has done so much to promote public and scientific investigation. And Madame Blavatsky has no warmer friends and admirers than some well-known private mediums. Among them I may mention her late hostess, Mrs. Billing (formerly Mrs. Hollis), whom she regards as one of the greatest depositaries of these powers that America has produced—an opinion thoroughly justified by what, in common with other guests, I have been privileged to witness at the interesting *séances* which sometimes concluded our Norwood evenings. The publication of *Isis Unveiled* attracted to the Theosophical Society a host of inquirers, and was the occasion of making the authoress favourably known to a large section of American society. And when she and Col. Olcott left New York last month, they were the theme of a number of respectful and complimentary notices in the newspapers, and were accompanied by the regrets of a multitude of private friends. That Madame Blavatsky is a person of extraordinary powers, no one who has been frequently in her society can doubt. But she is intent on higher objects than display, which she contemptuously designates "psychological tricks." With some of these, however, she occasionally indulged the guests at Dr. Billing's hospitable house, where all of us were made welcome by day and night. I will not expatiate on wonders which, by Spiritualists who do not believe in the mighty powers attainable by the cultivation of the will, would certainly be attributed to mediumistic gifts that Madame Blavatsky utterly disclaims, or rather repudiates. I will only mention the voluntary production of the "spirit rap" in bright light, and with a profane disregard of all the "conditions" of the circle. She amused herself and us by producing this in any number desired—on a chair, a table, or on our heads—ascribing it entirely to electricity directed by her own will. With the medium the will is unconscious; it is not distinct volition—and that is all the difference. But, on the whole, she discouraged our appetite for phenomena, exhorting us rather to a study of the principles upon which these apparent marvels are shown to be in entire accordance with natural laws. And even this pursuit seemed subordinate in her mind to the great social, moral, and spiritual objects of the Arya Samāj, to which she is entirely devoted. "The Brotherhood of Humanity" is with her and Colonel Olcott no mere sentimental phrase or visionary aspiration. To break down all the barriers of race and religion between man and man by the eradication of prejudice, and to emancipate the mind alike from its theological and materialistic trammels, are the main objects of the great Indian society, of which she has been so active and efficient an agent in the West. No greater undertaking, and none with more hard fighting before it, has ever been attempted. In every age and country exemption from superstition and from popular misconceptions of religion has been the privilege of a cultured and reticent few. And in all but the higher class of minds the emancipation from theology has simply meant the loss of faith in the unseen. The masses of the people, alike in East and West, are brought up as passive recipients of the degenerate beliefs by which the world is bitterly divided. It is believed that all the popular religions are corrupt offshoots of a primitive truth, and that this truth is to be found in a right interpretation and comprehension of the Vedic writings. The work of the Arya Samāj, as a public exoteric body, is educational and missionary. It has already established schools over a great part of India, in which are taught the purest devotion and morality, and which are proving more efficacious against the wretched idolatry of the people than all the attempts of Western zeal to substitute conceptions of religion which are fast losing their hold over ourselves. The answer of the Arya Samāj (which must not be confounded with the Brahmó Samāj) to these attempts is to be seen in the foundation of its Western branches, as theosophical societies, already established in several countries. The members of these, for their own edification, will devote themselves to the study of religion and of the laws of nature, and by so doing will second the tendencies of modern science, research, and speculation, to uproot the fallacies that are conserved by Church organisations. Convinced that religious truth is the surest and

soundest basis of all human development, the Arya Samáj has no political sympathies or designs, as has been absurdly suggested by an English opponent. Its founder and chief in India is a profound scholar and eloquent expositor of doctrines, which even to the most accomplished Orientalists of the West are enveloped in much doubt and obscurity. It is not, of course, to be supposed that the Theosophical societies are composed of persons equally competent in this respect, or, on the other hand, who have blindly embraced what would be to most of them an unknown religion. But we believe, as we are taught, that knowledge is not a mere result of research or speculation, but is inseparably connected with action. There are in our societies sections and degrees in which the obligations and attainments differ greatly. We have evidence that the highest development of spiritual life in the most secret and esoteric lodges of the parent fraternity is marked by the recovery of that knowledge of and power over the forces of nature—blind and intelligent—which Cabalists and Gnostics tell us are the original prerogatives of man. Few of us, probably, will reach these heights. But all who do not dishonour the profession of theosophy by negligence or self-indulgence may hope to attain some knowledge of the Divine-human spirit, its nature, and powers. The doors of our Society are open to all who are in sympathy with the public objects of the Arya Samáj, and who wish in all sincerity and earnestness to avail themselves of the instructions and help in occult researches which we expect to receive. But we have no phenomenal wonders to promise, and with the exception of such mediums as we have among us, are not at all distinguished from the most commonplace people by the possession of occult powers. Nevertheless, as I have had many questions addressed to me from time to time on the subject, it is possible that this short and necessarily imperfect account of our objects, so far as they are at present developed, may be acceptable. And it seemed appropriate to introduce it into a notice of the short visit which we have had from our friends Madame Blavatsky and Colonel Olcott. I should add that they both felt much regret that the time at their disposal did not permit them to make any visits of compliment, or to seek any acquaintances outside the circle of the Theosophical Society. One of Madame Blavatsky's objects in visiting London was to consult certain books and manuscripts at the British Museum, where most of the time she could spare from Norwood was passed. Two other members of the New York Society accompany them to India, with the intention of permanently residing there. Colonel Olcott goes as a Commissioner from the Government of the United States to report upon the state of commerce and the means of promoting intercourse for trade purposes between the two countries. Madame Blavatsky will be the Indian correspondent of one of the leading Russian journals. C. C. MASSEY

Jan. 19.

SIR,—The readers of *The Spiritualist* will be surprised and interested in knowing that Colonel Olcott and Madame Blavatsky have been living for the last ten days with Dr. and Mrs. Billing at Norwood, and have just sailed for Bombay.

The mysterious authoress of *Isis Unveiled* desired that her presence here should remain a secret, as her time was so short, and she feared being disturbed by a number of curious inspectors. She, therefore, saw only the few members of the Theosophical Society now in London.

Colonel Olcott is a man at once easily understood. A man of robust health and strength, of great vigour, soundness, affection, and truthfulness of mind, and of indomitable perseverance; and one of whom you feel that once to be his friend is to be his friend for ever.

Madame Blavatsky, or H. P. B., as she prefers to be called by her intimates, is not so easily understood, for she is *sui generis* and unique, a mystery and an enigma.

Swarthy, and of Tartar aspect, she is tall, strong, vigorous, and in perfect bodily health. She resembles a very powerful woman, about fifty-five years of age, but she asserts that she is eighty-two years of age. Her jaws are large, and furnished with perfectly regular and strong teeth; and her eyes, though almost without colour, yet can read without glasses the smallest print, and can look you through and through, and can read your character and thoughts at will. She is highly accomplished in languages and music, but is totally indifferent to the exhibition of these accomplishments, and to personal appearances, although she is possessed of a form and bearing of queenly dignity, if she only condescended to assume the garments and the mien. With irresistible powers of fascination, she seems only to despise the use of these powers. Enjoying enormous fits of laughter, she is yet for ever restless and sad. She possesses that powerful dramatic force which proceeds from the intense convictions of a powerfully emotional nature. She declaims on all subjects, rapidly passing from one to another, yet ever returning to her central idea; the spiritual wisdom and power of the East, from which must appear the coming man to rule the spiritual world.

Of truly a great nature, but with, to my mind, one extravagant defect, shown in her book and in her talk, an unreasoning and intolerant hatred of the doctrines and works of all Christian teachers.

If you explain to her that your form of Christianity is spiritual and esoteric, and show that the essence of esoteric Brahmanism, Buddhism, and Christianity are one and identical, namely, to find your hidden spiritual light, and unite this with the fountain and centre of all light, she at once accepts you as a spiritual brother; but she cannot rest in this, but noisily and for ever persists in confusing the essence with the external garments of Christianity.

This habit of mind arises from her vehement reverence for her Eastern lords and masters, who are for ever being reviled by Christian missionaries. You may criticise herself freely as you like, but if you whisper a word of treachery against her revered chiefs, you convert her into an implacable enemy, and from this characteristic it will be seen that she is very far from having reached that dignified and calm repose and sublime toleration which all who attain to the wisdom of the soul possess.

Beyond all doubt she is a magician controlling the movements of matter and counteracting the action of *poisons*, as I experienced in my own person.

She is wonderful and unique, and to have known her as I have, is always to remember her with affection, admiration, and respect.

GEORGE WYLD, M.D.

#### THE QUEEN'S ENGLISH.

SIR,—Do not we English turn our singulars into plural by the addition of an "s" or an "es?" In that case is "media" an English word? And do we not, when we adopt not only Latin terms, but those of any other language, at once pluralise them with an "s?" To take a word analogous to medium, that is "mediator," which is plainly of Latin origin, would it not be more than pedantic to talk of "mediatores" instead of "mediators?" Then who would speak of the word, undoubtedly Latin, "ratio," in the plural as "ratioes" instead of "ratios;" or "scrutatores" instead of "scrutators;" for I find the word scrutator in the English dictionary? This argument might be multiplied to any extent. Besides, *πνευμα* means spirit; *ψυχη*, only soul; therefore the substitution of "psychic" for "spiritual medium" would lower the medium in status, and would be too like truckling to Colonel Olcott's definition of spiritless souls, concerning which he tells us in *The Spiritualist* of Dec. 7, 1877, that "mediumistic physical phenomena are not produced by pure spirits, but by souls embodied or disembodied." And, again, here is his definition of a soul: "The soul, you perceive, we regard as matter though exceedingly sublimated, and as completely subject to the laws of matter as the physical body itself." I should not have again referred to this subject were it not for the importance of the cause.

It is remarkable that the Psychological Society, which has to do with the soul, wishes to call itself the Pneumatological Society, which has to do with the spirit, while you are calling on the Spiritualists also to reverse the order of things, detrimentally to them, I think.

SCRUTATOR.

#### SPIRITUALISM IN TEXAS.

SIR,—It may be interesting to your readers to hear something of the progress our "Ism" is making in Texas, where I spent a delightful summer lecturing on Emigration, hoping to rouse the Government to a sense of the mass of depreciated labour in Great Britain. I was told if I expected to do any good I must say nothing of Spiritualism; but heedless of this, I sent in my credentials to Governor Hubbard, and in spite of, or in consequence of my belief, I had the following cordial letter of welcome from him awaiting me when I landed in Galveston:—"Executive Office, State of Texas, Austin, May 16, 1878. Mrs. M. G. Parker, Galveston, Texas.—My Dear Madam.—Yours of the 10th May, from St. Cloud's Hotel, New York, is before me. Recommended as you are by the press of both Europe and America, together with the high testimonials of standing and character to which I am referred, I am glad to welcome you to Texas. You express the intention of inducing many of your countrymen to emigrate to Texas. That you may be successful in the realisation of this hope is my sincere desire. I will render you any assistance in my power, and shall be glad to welcome you to our capital.—Yours truly, R. B. HUBBARD."

In Austin there are a great number of Spiritualists, many of whom hold private *séances*, go to the churches, whisper to each other of the results of their experiments, but hardly dare to speak out yet. A very liberal paper is published there, where progressive questions get fair hearing; this may be owing to the fact that a Miss French, a Spiritualist, is sub-editor. Anyhow, the tone of the journal is to be highly commended. I found in San Antonio a number of believers. Amongst the most intellectual and philosophical were Dr. More's family and Colonel Williams's. Mrs. Williams has a daughter, who is a most exquisite sensitive, giving astonishing tests to her circle of friends; strangers vied with each other for an introduction to her; her powers were marvellous. Her nature and character were pure and transparent. Her parents assisted me to get up many discussions in my own parlours, and with music and singing we spent delightful Sabbath evenings, with doors and windows open, seated on the verandah, shaded by trees laden with perfumed blossoms, glowing with tropical colours. We entertained as many as thirty people on an average each evening. For refreshment we had the splendid grapes and peaches which grow abundantly in every garden about San Antonio.

We did not attempt any formal *séances*, but simply conversed earnestly, and (as the Methodists do), exchanged our experiences. My surprise was great to find such an amount of interest expressed by the San Antonians. When I return there I shall expect a large harvest from the seeds sown by myself and my warm friends, the Williamses and the Mores; they sustained our cause elegantly and intelligently. I must not forget also another brilliant light, a lawyer of high standing, Mr. —.

Seeing the energetic efforts of friends in such places as Texas to find truth and spread it, I am ashamed of our believers' supineness at home. I found a most intelligent and charming opponent in Dean Richardson, with whom I travelled from San Antonio to Henston; he confessed to having once attended the *séance* of a friend who had told him of furniture moving about as he willed it, but upon the Dean presenting himself the furniture stood still. We had quite a group round us in the railway carriage; they laughed heartily at this proof of humbug, but I turned the laugh by asking the rev. gentleman, "Did you never try any more?" "No." "Well now," I asked, "how much Greek and Latin would you know if you had stopped short at the first difficulty?" The Dean is a genial-hearted, truly Christian gentleman; and has a cathedral so exquisite in style and finish as to form quite a feature in the country. On my way to San Antonio I met Mr. Charles Foster and his wife at Henston, who promised to come on after me, if I



reported favourably. Unfortunately I delayed a week before writing, and they had left before my letter reached them, else, as I told the Dean, he himself would be in our ranks, and inviting me to give a lecture in his church. There is a Literary Society at San Antonio, which embraces all the talent of the place—a society which takes no heed of sects or theology, but has “performances” once a week by infidels, atheists, Spiritualists, Roman Catholics, and Methodists. Some of our finely-spun home critics would be rather astonished at the finished acting and singing of these amateurs in that far away, beautiful and romantic city. We had Spiritualism freely discussed in the daily papers, many forgiving my harmless craze on this point, in consequence of my soundness on emigration. Mr. Foster made many converts at Henston; it is test mediums who are needed. I do not mean physical mediums, but those able to give names and mental tests. Lecturing and music reach the emotional side only; strong characters require proof of the continuity of life. I know of no place where the people are less prejudiced, or where there is to be found a finer field for genuine medial power. I have much more to tell your readers of that wonderful land Texas, and about the spirit of the people, but am warned by the length of this letter to leave off for this week, and ask your permission to continue it in your next issue.

SARAH PARKER.

17, Fitzroy-square, London.

PHYSICAL DEFORMITY IN THE SPIRIT WORLD.

SIR,—*The Spiritualist* of January 10th contains a highly-interesting communication from Count de Bullet, and among the many things he speaks of there, is the information he receives from an intelligent spirit who tells him that “what we call physical deformity was laid aside with the old apparel—cast off at death.”

I have myself a physical defect—I am lame; and have often wondered if I would, in the spirit world, be in the same condition. But I have received great comfort in my dreams, for in them I am never lame, but always feel very uneasy when I lose my walking stick, though it does not assist me then in walking.

Not very long ago I dreamt that I was walking through some fields, and that I caught a bird; it necessitated the use of both my hands to prevent the little captive, who was struggling to escape, from being injured. I hung my walking stick on my arm, and went on to a town that I saw before me. I had gone about half a mile when I perceived that I had lost my stick. I felt very uneasy, though I knew that I did not require it. I returned to seek it, and retraced my steps for fully a quarter of a mile before I found it, and again went towards the town with the stick hanging on my arm. I was determined not again to lose it, and arrived with it and the bird in the suburbs of the town, when I awoke from my walk in Dreamland.

JOSEPH SWINBURNE.

January 14th, 1879.

PHYSICAL MANIFESTATIONS.

SIR,—Having seen one or two reports of *séances* with Mr. Haxby, published in *The Spiritualist*, I take the liberty of tendering a brief statement of a *seance* given by him at my residence, on Thursday night last, under conditions which (practically) erected a “scientific frontier” against imposition.

The sitters were Mr. Haxby, a sceptical young lady (pronounced medial by various authorities), two children aged seven and ten, and myself. Mr. Haxby and the lady joined hands; I held mine free to continually investigate the junction, which I did, without hesitation or hindrance, keeping them in contact all the time, except when one of the children became alarmed for a moment, and I took her on my knee.

During forty-seven minutes powerful physical manifestations took place; one of the children (not the one who was alarmed) was carried away from the table; the table was also placed in a corner of the room on its side in front of her. Loud raps in various parts of the room answered questions. The medium was meantime entranced, and conversing as “Joey.” A tall form was seen several times between the window and the two observers, and all four sitters were repeatedly touched by what appeared to be a fist. The only light in the room was derived from a gas-light in the street shining through Venetian blinds.

The sitters present were H. Olive, L. Weight, and two children; the medium, Mr. W. Haxby.

H. OLIVE.

15, Ainger-terrace, King Henry's-road, N.W., January 16, 1879.

SPIRIT IDENTITY.

SIR,—I have just finished the perusal of the interesting paper by W. Stainton Moses, M.A., entitled *The Intelligent Operator at the other End of the Line*, and with whose opinions, generally, I am often in cordial agreement, but on this occasion I beg to take exception to one of the cases given as proof of spirit identity.

Alluding to a spirit who first manifested her presence on the 4th September, 1872, he says, “The spirit in question announced herself by raps, giving messages in French. She said she was a sister of Dr. Speer's, and had passed away at Tours, an infant of seven months old. She gave her date of birth, and also her four names in full. She has many times given direct writing.” As I am unable to reconcile these facts with my own experience in spiritual investigation, extending over thirteen years, I shall be obliged if Mr. Moses will be kind enough to explain how an infant of seven months old could give the date of her birth, or her four names in full, or direct writing, as I apprehend that she could have no cognisance of any of these things whilst on earth.

Soliciting the favour of the insertion of the above in *The Spiritualist*.

DELTA.

Hyde, near Manchester.

THE RELIGIOUS ASPECTS OF SPIRITUALISM.

SIR,—It is far from my wish to prolong a correspondence which has already served its purpose.

Miss Kislisbury, apparently, does not admire the Socratic method. I beg to assure her that I laid no trap for her, and that my four propositions required no answer from her, being merely convenient methods of suggesting truth in the form of queries, the answers to which, so far from filling a number of *The Spiritualist*, might have been written on the back of her visiting card.

Question No. 5 needs another answer, and Miss Kislisbury will find it in *The Spiritualist* for January 25, 1878, p. 40, § 3.

At that time—long to look back upon, yet only twelve short months ago—she was defending the views of the Theosophists, with much enthusiasm, against one “M.A., Oxon,” who maintained the tenets of Spiritualism. Times are changed, and she now propounds from the standpoint of the Catholic Church the same doctrine, with the same underlying confusion of thought.

The reply of “M.A., Oxon,” on that occasion, I should be willing to adopt now as my own. Throughout the Bible (and, I may add, throughout the creeds and formularies of all branches of the Church of Christ) immortality, in its plain sense, is predicated of every soul. But for some it is an immortality of bliss: this is called eternal life; for others an immortality of woe: this is called eternal death. The words Life and Death are plainly used in the allegorical or symbolic sense common among the Hebrews. In our modern speech the word Immortality cannot be so used without confusion; and this my knowledge of Hebrew, Greek, and Latin, to say nothing of English, makes plain to me. Nor does even Mr. Dodwell affect the conclusion.

I raised the point with no eye to controversy, but because I find a doctrine that I believe to be chimerical urged as a fair ground of argument. The Theosophists, as will be seen by reference to the pages of *The Spiritualist* of a year ago, insist on it, but I hardly know on what authority. It has been put forward, too, by a few enthusiasts who assert it on the authority of some stray texts in the Bible. Any one who is at all versed in theological controversy knows well enough, by sad experience, that such methods can prove anything to minds that can receive proof of that order. But it is not in any sense a doctrine of the Church of Christ, nor was it ever taught by Him.

A doctrine stated once or twice, and unchallenged, is very apt to assert itself with increased power. Hence I asked my little question, neither in pride nor in humility, but simply for information; aching nothing, nor dreading any return to ancestral apishness, but resolved to preserve my sacred right not to “submission to any discipline,” but to search out a reason always for the faith that is in me; intending, moreover, to be a Doasyoulike to the end of the chapter, in the highest sense of doing what my internal arbiter approves.

I have the less reason for trenching further on your valuable space that I have opportunity of explaining my position more fully on the publication of the paper which originated this correspondence.

W. STAINTON-MOSES.

Our acts our angels are, or good or ill;  
Our fatal shadows that watch by us still.

SIR,—Before any accurate judgment can be formed of a subject, and especially the subject of Spiritualism, it seems to me of paramount importance to, if possible, fully comprehend what are its essential features.

As a definition, then, of Spiritualism, that which has been so long most usefully published as a heading to the *Spiritual Magazine* seems to me, for its comprehensive brevity and accuracy, not only unequalled by any seen by me, but one that should always be kept before the public. It is the following:—

“Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life. It recognises a continuous Divine inspiration in man; it aims, through a careful and reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.”

As to the effects of *spirit communion*—if it brings glad tidings and priceless strength to cheer the lonely, the wretched, or the godless—if it teaches us that our happiness here and hereafter depend not upon any sectarian creed, but on a life of loving self-denial for the well-being of the ignorant and oppressed—if it with equal certainty assures us that our thoughts and acts are seen, with grief, or admiration, by our dearest and revered ones of the spirit realm—if it inculcates that universality of soul which embraces all our fellow beings as brethren, irrespective of creed, colour, or country—and, lastly, if we know that the results, as indicated, are a peerless power and exaltation to us—spirit communion is incomparably the greatest blessing and most potent regenerator ever known to the world.

It is true, of course, that different religious and other ideas are imparted from the spirit world accordant with the different states and intelligence of those who communicate; and it is also evident that the effect of spirit communion must be as different with different persons as are their respective states of development. But these facts no more alter the Divine features—the vital, limitless, and eternal blessings of Spiritualism—than can the eye of the blind man the face of the sun.

If the needfully comprehensive definition of Spiritualism above quoted does not represent the soul of the universe, what does? Yet we have been told it is negative, and does not afford a religion. Let us see. We shall certainly not logically get out of it that very common

self-seeking "religion" by which so many hope to secure for themselves as much as possible here and hereafter, whilst practically caring nothing what becomes of the bulk of humanity. But if we impartially and rationally analyse the nature of the Deity, and of the human soul—assure ourselves of their main attributes—we may, I believe, all see therefrom that there is but *one* religious and social truth, the heart of which is love to God and man, and that devotion to the well-being of the latter is the measure of our reverence for the former. We thus obtain a self-elucidating principle of truth for guidance in all our relations, a principle that has the nature of the Almighty Father for its basis.

A perception of this truth of truths shows one how vain it would be to expect anything like regeneration to be generally affected by spiritual communion, or any other influence, so long as the existing selfish basis of our social relations be systematically maintained. Through it people are habitually forced to do violence to their consciences—to think very lightly, if at all, of the deep immorality of preying upon one another till the weaker and worse-conditioned ones are driven to want, crime, and the depth of misery. To it is due all the wretched makeshifts and mockeries that pass current as "right" and "religion," with the tissue of absurdities that cunning selfishness has tacked on to the simple ethics of Christ, and which now is sworn to as Christianity.

Those who can see far enough, and have had any experience with the subject, see also how wearying, if not hopeless, in the present day it is to refer to it, because the great bulk of people cannot yet see that they want the truth. But however difficult of perception this truth (first principles) is to us, the practical result of it—*thoroughgoing justice to all our kind*—seems to be easily perceived, if it does not induce the other blindness.

In stating what I have I am very far from supposing that a community could accept and practice such a radical system off-hand, or other than very gradually; but unless, as I fervently hope, the system of co-operative production now succeeding in the north may in time have its heart and strength sufficiently enlarged to supplant the existing godless one, I see not how this nation can escape the ruin that befel its ancient predecessors, whose social life had a similar soulless basis.

How far it may be deemed the duty and the mission of those known as Spiritualists to thoroughly examine this question, I must, of course, leave them to judge.

ALPHA.

January 16, 1879.

SIR,—One of the most interesting and instructive lectures it has ever been my good fortune to listen to was delivered by Mr. J. William Fletcher, the American clairvoyant, at Cavendish Rooms, on Sunday evening.

His lecture, "Are the Manifestations of Modern Spiritualism Anti-Biblical?" evidenced a thorough knowledge, not only of Bible history, but the law that seems to have controlled spiritual manifestations in all ages.

Mr. Fletcher's utterances, while clear cut and forcible, are always characterised by a spirit of toleration and liberality which goes far towards convincing his hearers of the inspiring source from which these truths emanated.

Mr. Fletcher's guides treated especially of the manifestations of spirit power recorded in the Bible and claimed that the same law which operated in the age of so-called miracles is now in existence, and operates through the manifestations of modern Spiritualism.

The propositions were many and well sustained, and those who for years have felt that the Bible was rich in precepts and pathos would have found new beauties to admire, and fresh truths held out for their acceptance, while Spiritualists, who have in many instances utterly discarded the Bible, found that much wheat has been wasted in order to destroy the chaff.

The lecturer took occasion to impress upon his audience that he made no effort to sustain the Bible, because its occurrences were in many instances counterbalanced by the spiritual manifestations now being developed; nor did he value modern developments the more because they were paralleled by the manifestations of Bible times. But he sought to prove, if possible, that the spiritual law had existed and demonstrated itself throughout all the uncivilised and bigoted eras of the past, and has outlived the King Herods of bigotry, who would have killed it in its infancy.

Mr. Fletcher's comparison of the phases of mediumship now extant, and those possessed by Jesus, Peter, Cornelius, Joshua, and Paul, were such as to encourage the workers of to-day in feeling that they were supported by the precedent of honourable work and workers, and to give exceeding gladness to those dear companions of the 'Truth Teacher of Nazareth, who left this world early, with their medial work unfinished.

His description of the crucifixion and resurrection of Christ, the faithful devotion of the two Marys, the scepticism of the Jews, the bribery of the Roman soldiers, reached a sublimity of pathos and poetry rarely equalled. He remarked that as the Roman soldiers were bribed to swear falsely regarding the apostles and the stealing of the body of Jesus, may it not be also possible that some of the Roman investigators of the present day have been bribed to betray our modern mediums, who are the instruments through which the great truths of Spiritualism are demonstrated.

In summing up, he said that the grandest spiritual manifestation yet given to mortals is the phenomenon of existence; that the body is but the living cabinet through which the indwelling spirit expresses itself; the eyes are but the apertures in the dark cabinet curtain through which the soul peeps; our lungs the tube through which the direct voice of our spirit is given; and night and sleep the music and darkness necessary to furnish the spirit with full and exalted power. Truly nature holds a dark *séance* every twenty-four hours.

We wish that those who are in London could have heard and profited

by these really inspired utterances, and fully realised the beautiful analogy so skilfully drawn between ancient and modern Spiritualism.

Not content with preaching, Mr. Fletcher proposes to form a Sunday school, where children from eight to eighty may be taught something of that belief now so little known and greatly misunderstood—Spiritualism.

I also add that Mr. Desmond Fitz-Gerald very ably presided, and fine music was furnished by Miss Leslie Younge and Miss Maitland. May God bless Mr. Fletcher in his noble work is the prayer of

"ONE WHO LISTENED."

SIR,—Mr. J. T. Markley may have no wish to enter the controversy further, nor have I. The letter of Miss Kinslingbury, which gave rise to this controversy, has been well answered by your correspondent signing herself "Isabel de Steiger;" but I think his letter of the 17th calls for some remarks.

He appears to favour the Roman Catholic view of Spiritualism. Well, every one has a right to enjoy his own opinions and to advocate them; but I would ask if he couples the epithets "Bradlaughism" and "free love" to all those Spiritualists who may differ from him in their religious views, and may not accept all the Church doctrines? If that be Mr. Markley's meaning, I beg to enter my protest.

Mr. Bradlaugh is an anti-Spiritualist of the most pronounced type; and if Mr. Markley had any acquaintance with Spiritualists in America, he would know that those who profess the doctrine of "free love" form so small a proportion to the millions of Spiritualists as to be not worthy of notice, except as a morbid excrescence.

For my own part, I would as soon accept the chance of a bright future in the other world of many a true-hearted Spiritualist outside the pale of the Church, as of the most devout Catholic that ever told beads.

W. C. P.

London, Jan. 17th, 1879.

SIR,—Before the discussion on Immortality is allowed to drop in your paper, will you allow me to suggest to your many able correspondents that the many apparent contradictory passages in Scripture, which each has quoted in support of his view of the subject, could all be reconciled if they would, or *could*, believe that immortality, without severance of body and spirit, is alluded to by the speakers, and that it was this fact which Jesus believed Himself called to manifest, and which He would have manifested if those who were wrath at His pretensions had not risen up and slain Him?

For those who can accept the writings of the ancient fathers of our faith, such as Moses and the prophets, as containing the secret of eternal life, it *is* written; but it is doubtful if others can find it, though with God all is possible; and we may, therefore, hope they also will be gathered in some day, so that there will be but one fold and one Shepherd.

In those Scriptures we are clearly given to understand that we have our very being or life from the Eternal; that the continuity of life in its perfection, which is one of development into higher conditions, without a sudden shock, did, in the days of an Adamic being, receive this disastrous or destructive shock, which destroyed the order of life's work, and a severance of body and spirit took place, the latter forsaking its tabernacle, which in consequence dissolved, until science in later days took it in hand, and preserved it by embalming, and the spirit which had lost its visible covering was gathered to its fathers. The belief was that this condition was abnormal, and that the day was to come when deliverance would be obtained, and the promise was made to Abraham that he should have the land for an eternal inheritance or possession. It is our translators who have created so much darkness by translating the Hebrew word inheritance; they, poor men, not daring to believe in that of which they had no experience. All the promises are made on conditions, and all these conditions had their esoteric as well as exoteric meanings. Because these conditions have not yet been fulfilled, *as far as we know* (and who is it who can dare to say he knows what has befallen every single being who has been born into this earth, when we read of so many "missing" from among us?), man, and woman, and quadruped, and insect, and fish, and fowl, continue to manifest their fallen condition; for those who can believe that Jesus was a true messenger from the Eternal Author of our being, who declared that *now* was the day of salvation born into the earth, when men who would keep His sayings should not taste of death, and who told the young man that if he would *have* life, he must keep the Commandments, beginning with the sixth, thou shalt not kill; for these the way is opened, and the narrow path made straight. For those who can believe that the Author of their life is both able and willing, aye, longing, to keep them from falling, if they will only come to Him to be saved, the day has come for the mortal to *put on* immortality, not to be unclothed. "The gift of God is eternal life." No one who passes off this earth by the process called death, which requires either the burial or cremation of that which has been left behind, has appropriated that gift which is *offered to all*. For the covenant with Noah is made with all animal life; for with God there is no difference; and in the early stages of animal life this process of development without destruction is to be found going on around us, though only lately, as it were, made known to us. Let me conclude by quoting the words of Sister Celeste, as given in "J. C. E.'s" article in the January number of the *Psychological Review*:—"I mean that I believe that Christ comes to abolish death, and not merely to take away its sting. If people do die, and are buried, it is because they have not faith. I am persuaded that each one who is *in* Christ might be resolved into a spiritual substance like Enoch and Elijah, without dying, if he *could* only believe." And a voice is heard in the centre of our being—Woman, thy *faith* hath made thee whole, live in peace; and though knowing that it is written by men of the present day that those who hold that faith are labouring under "happy delusions" and "aberrations," because it is "contrary to all but universal experience," the writer will add her name to the list

of those "ladies who are possessed of this singular idea," and let me add firm *faith*, and with *faith*, we are told, we shall remove mountains. To one of your inquirers the answer is—the "secret of the Logos" is revealed from within, and to those who overcome their *unbelief* is given the hidden manna on which they verily and indeed feed, and a white stone, and in the stone a new name, which none knoweth save they that receive, and he that overcomes his *unbelief* shall not be hurt of the second death, our first death being conscious separate existence from the Author of Life.

ELEANOR IRVING MATHESON.

January 17th, 1879.

SIR,—I have been much pleased with the correspondence and expression of opinions on the religious aspects of Spiritualism called forth by Miss Kislingbury's letters, though I was sorry to find it urged by one of your ablest contributors that Spiritualism had little influence on our ideas about a future life; and that because of the want of unity of belief among leading Spiritualists, it was therefore (presumably) disqualified for a place on the same pedestal with the most peculiar or smallest sect registered by law.

What hopes I now have of continued existence I frankly own were first generated in me through the investigation of modern Spiritualism; and though I admit *now* (also a result of my inquiry) that there may be other methods by which the mind may satisfy itself of life hereafter, I yet dare affirm, from a large personal acquaintance with many intelligent pastors and people among the many sects of Christians, that their faith in a future life is as flickering as the Spiritualists' is firm and steadfast. I have frequently heard them express the wish for the firm ground of hope of immortality which the phenomena of Spiritualism afford, so that they might be rid of the horrid doubts which rise up before them as they ponder over this cardinal doctrine of their most holy faith. For this reason, if for no other, Spiritualism, which undertakes to provide objective phenomena in answer to the almost universal desire not only for life, but for fuller life, deserves a place alongside of the largest, and not the smallest sect registered by law. Is diversity of opinion among Spiritualists to bar the way to Spiritualism being religiously regarded? I have no wish to enter into a theological discussion; but if the want of unity among Spiritualists is a sufficient reason to deprive it of any religious standing, by the same reasoning process (and your correspondent will not think it unfair if we apply it) Christianity itself becomes a mere classification of curious psychological phenomena, for we find that while many believe in the divinity of Jesus, there are others who deny it entirely, and look on the gentle Nazarene as a human—though gloriously human—brother. Many earnestly advocate the doctrine of salvation by faith alone, while others as sincerely teach that salvation is obtainable only through good works—the latter holding that good conduct rather than a correct creed is the best passport to another world; whilst the former teach that all rightdoing is as filthy rags unless accompanied by saving faith. Who can bridge the gulf existing between the intellectual conceptions of the Unitarian and Trinitarian, or blend into a harmonious whole the Arminian's ideas of free grace and the Calvinist's dogma of predestination, the logic of fatalism with the doctrine of man's free will. Many are still preaching eternal damnation alongside those holding out the eternal hope of the final restoration of all mankind, while others are inculcating the idea of the annihilation of a portion, and the immortality of the remainder of the human family; and not a few in this age, owing to the promulgation of such apparently irreconcilable opinions, deny entirely the perpetuation of the individuality. If, in the judgment of your able correspondent, the "note of unity" is a pre-requisite of religion, would he kindly point it out in the Christian faith, as expressed in the various sects promulgating such diversity of opinions as the few I have tabulated?

Spiritualism, it is further urged, offered a number of physical facts in which your correspondent could not see any moral bearing whatever. I think it is Carlyle who speaks of a fact as being a divine revelation; and though the definition may be regarded as true only in a poetical sense, I, nevertheless, cannot but think it is more approximately correct than that philosophy which would draw the line between physics and morality. It may be quite correct that erroneous conclusions are too frequently deduced from a too circumscribed experience of uncommon phenomena; but your correspondent would do eminent service if he would kindly undertake to say how long the intellect is to dominate in this inquiry, before it passes from a classification merely, to an explanation of facts that have been before an unsympathising and critical world for over thirty years. By all means let us have (and more of it, too) the dry light of experiment and the fierce flame of discussion; but may not such an attitude of mind be pushed too far? So at least thought an eminent man lately passed away from our midst, who wrote, "The Intellect is the servant, not the lord of the Heart, and Science is a futile frivolous pursuit, unworthy of greater respect than a game of chess, unless it subserve some grand religious aim, unless its issue be in some enlarged conception of man's life and destiny." JNO. MOULD.

Newcastle-on-Tyne, 9th Jan., 1879.

SIR,—With reference to the interesting correspondence caused by the bomb which Miss Kislingbury lately exploded in the Spiritual camp, I wish to say a few words.

The view of Miss Kislingbury and the Theosophists that immortality is not for all, but must be won through strenuous effort in the great battle for continued life, appears to me to be such a melancholy hypothesis as to the arrangements governing this very peculiar world (if it be not also a view involving manifest injustice), that I beg to join in Mr. Stainton-Moses's reasonable request that Miss Kislingbury should kindly let us have some proofs for such a startling allegation.

I must add, nevertheless, that this doctrine possibly has the support of no less a master of thought than Goethe, who, in his *Conversations with Eckermann* (Bohn's translation, page 412), says: "What a deal

have people philosophised about immortality—and how far have they got? I doubt not of our immortality, for nature cannot dispense with the entelechia (spirit or soul); but we are not *all* in like manner immortal, and he who would manifest himself in future as a great entelechia must be one *now*."

In a previous Conversation (p. 360), Goethe however says: "Neither does the philosopher need the countenance of religion to prove certain doctrines, as, for instance, eternal duration. Man should believe in immortality; he has a right to this belief; it corresponds with the wants of his nature, and he may believe in the promises of religion. But if the philosopher tries to deduce the immortality of the soul *from a legend*, that is very weak and inefficient. To me the eternal existence of my soul is proved from my idea of activity; if I work on incessantly till my death, nature is bound to give me another form of existence when the present one can no longer sustain my spirit."

Again, in another conversation (p. 308), Goethe says:—"Every entelechia is a piece of eternity, and the few years during which it is bound to the earthly body does not make it old."

It remains, however, a serious question whether this continual occupation of the thoughts with the question of a future life, which appears particularly to occupy Spiritualists and Spiritualistic literature, be not a sign of a low state of culture, and of an unhappy and diseased habit of extreme self-consciousness. In the best ages of the world, and with those minds which have done most to advance true culture, there has always been less of this self-introspection and vain prying into what may be intentionally hidden from man (so far as strict proof is concerned), and more of active effort for their own improvement and for that of humanity, leaving them less time and inclination for these speculations as to a future state. If the time occupied in these theologic pursuits had been applied in trying to establish the much wanted solidarity in material things, the state of the world and society, it seems to me, would have been in a better condition; and I doubt not that when this solidarity (the evident aim of the teaching of Jesus) shall have been attained, the world will be so much happier, and so much occupied with practical improvements, that men will have no time to indulge in these sort of inquiries, but being intensely happy and contented *now*, they will have faith enough to conclude, without wasting time in abstract philosophical speculations, that they will be equally happy *then*.

Goethe says (p. 66):—"This occupation with the ideas of immortality is for people of rank, and especially ladies who have nothing to do. But an able man, who has something regular to do here, and must toil and struggle and produce day by day, leaves the future world to itself, and is active and useful in this. Thoughts about immortality are also good for those who have not been very successful here."

If we would all pay more attention to realise the great ideal of the future, "Solidarity in material things; Individuality in spiritual things," it might, perhaps, be better for us.\*

After all, we should never forget Goethe's words of wisdom (p. 161):—"Man is born not to solve the problems of the universe, but to find out where the problem begins, and then to restrain himself within the limits of the comprehensible. His faculties are not sufficient to measure the actions of the universe, and the attempt to explain the outer world by reason is, with his narrow point of view, but a vain endeavour. The reason of man and the reason of the Deity are two very different things."

It seems to me that the great advantage of Spiritualism is that it will encourage a more accurate investigation of the occult powers of man incorporated on earth, for I think these abnormal powers now existing only in germ, with an environment here on earth unsuitable to their exercise, will eventually afford the most satisfactory proofs of a continued existence beyond the grave; for is it not evident that these powers can only be accounted for by supposing a future sphere for their development and normal exercise? Without such a sphere they seem worse than useless. To my mind, impressed by my own experience, and from what I have read of Spiritualistic literature, the proofs of immortality derived from this source are more convincing than the statements of the "intelligent operator at the other end of the line," because so very many of the communications made by these operators have been found to be so altogether untrustworthy, that it becomes a most difficult and doubtful matter to distinguish what is true from what is false and personation.

I am far from saying that there may not be some trustworthy communications from this source, and still more that in future, when *séances* are better conducted with harmonious circles, and the medium protected, a great deal of what is valuable may not be obtained.

Dr. Wyld, in his letter in *The Spiritualist* of 10th January, says that "the hidden and esoteric doctrine of Christ can be understood by those only who hold the mystical key." Now as I, and I doubt not many others, do not possess this key, but at the same time are very desirous to know all truth, I think Dr. Wyld would confer a favour on many by stating openly what that hidden esoteric doctrine is. Mysteries and esoteric teaching were necessary in former ages of intolerance, when the more enlightened members of society were afraid to express openly their real opinions, on account of fear either of the wrath of the ignorant multitude, or of the calculated and interested persecution of the organised priesthoods of all religions; but now there exists no necessity for any esoteric teaching, and it seems to me that any one possessing any hidden knowledge, or the key to such, is bound to disclose it, so that all may enjoy the benefit of the truth, as well as the initiated.

I am sure many also would wish to know "the secret of the Logos" alluded to by Dr. Wyld, in order to ascertain if it be in any way different from the well-known Neoplatonic and Gnostic views. Perhaps Dr. Wyld will be kind enough to give your readers some information on these most interesting subjects.

\* John S. Mill, who was far from being an enthusiast, agreed with the view of Jesus that the present organisation of labour, based on the principle of private interests and selfishness, was not the final form which would be developed by social humanity.

It seems to me that the open (not esoteric) mission of Jesus was to lead mankind to the belief in the highest ideal of the unseen Divinity—that ideal which, welled up out of His own beautiful soul, as a God of love to all men, as His children, and that the consequent feeling of the necessary brotherhood of man, and the duties arising from such brotherhood, could only be rightly manifested by material solidarity, or the abolition of all private interests in material things.

It seems to me that the merit of the life and works of Jesus consisted in this, that having seen amongst the Essenians (in whose society he probably spent many years before entering on his public teaching) the good effects of this system of solidarity, combined with the purest simplicity of life and diet, and the constant aspiration to subdue the grosser part of our nature, in order to the attainment of higher spiritual aims, he conceived the idea of generalising this beautiful system of life for the whole world, instead of its being confined, as it was in His time, to a small and exclusive sect, or brotherhood. He evidently wished to make the Essenian practices the basis of the future organisation of society; and, of course, in the then state of the world, the attempt failed and cost Him his life. If He were to attempt it now he would only be laughed at.\*

Jesus was the great Freethinker and Social Reformer of that age in his part of the world.

It is but too plain, as has been proved by Lessing, the greatest critic of modern times, that almost all traces of the real teaching of Christ died out and were neglected in a comparatively short space of time after His death; and that the theologic doctrines and dogmas of Christianity, as authorised and taught by the various Christian churches, are mostly in direct opposition to the doctrines and practices of Jesus. Hence we must always carefully distinguish between the religion of Christ, which is one thing, and Christianity, which is a totally different thing.

An analogous advance from the exclusive to the more general—from esoteric truth to open truth—was made by Moses for the Israelites by his openly revealing to them as their future religion the then esoteric doctrine of the unity of the Supreme God, which he had learned from the secret teaching of the Egyptian temples. In doing this he presented to them as the object of their worship the one God Jehovah, which word is simply a literal translation of the hidden esoteric name of the Egyptian absolute God—"Nuk-pu-Nuk," "I am that I am."

This intellectual advance by Moses was an endeavour to extend to all the Israelitic tribes a truth which up to his time had been esoteric and confined to the Egyptian priesthood; but the altogether grander and more important advance initiated by Jesus was to extend a truer system of life and labour to all the world, not confining it to any nation, small sect, or brotherhood.

A similar movement was made in India by Cakya Muni, about 500 years before Jesus, in order to extend the advantages and privileges of his new reform to all men, instead of confining them, as was then done, to the Brahmanic caste.

I trust Dr. Wyld may be induced to give us the esoteric teaching of Jesus, as it may, perhaps, throw great light upon his open mission to men.

A. J. C.

Lucerne, Switzerland, January 17th, 1879.

SIR,—It will be a long time before we see religion and Spiritualism melting into one, like double-stars, which are separated only by powerful telescopes. So two points seem to draw nearer each other, the farther we go from them. Minds which by independence are already on the move, should aspire for such high points of view as to draw the most distant points of the same light, the churches, into one cluster, and by a still higher flight into one point, to be finally absorbed in the grand church of the Universe.

Spiritualism means religion; religion means Spiritualism. Churches mean religion, but religion not necessarily churches—except for those whose constitution of mind requires a narrower scope and attachment to a close at hand group of the whole. When quitting in our mental flight our planet with its traditional habits of thought and belief, the rapture due to increasing splendour of light is soon checked by the alarming dimensions of the dark shadows, swallowing up the shining patches which guided us in troubles and doubts. Hence the advisability of timid aspirants joining a flock, under a shepherd, to be at peace, to be consoled, and comforted, and cheered, and encouraged, and shorn, as the season may demand, until growing strength prepares them for ultimate liberty.

C. REIMERS.

47, Mornington-road, London, Jan. 19th, 1879.

#### THE CHANGE OF SUBSTANCE.

SIR,—I have always understood that the great importance of the facts of Spiritism was in the positive proof afforded of immortality or continued existence by the actual presence of the spirits of the so-called dead, or, in law terms, we have the very man Tom Brown, an old friend, whom we may put in the witness box and cross-question as to his

\* It is curious to observe how the noble human and rational character of Jesus so soon became changed, when passed through the distorting media of theology and mythology, gradually applied to it, by the churches and the school of Alexandria; how so many characteristics of the solar and season myths, and of the Osirian and Mithraic legends, gradually came to cluster round His head, and those of the holy family, so as to accommodate the new religion in process of formation to the popular ignorance and prejudices. This unfortunate result, combined with the still more unfortunate introduction by Paul into the new growing religion of the heathen doctrine of Sacrifice, have together, in great degree, ruined the religion of Christ, however much they may have assisted in spreading abroad the superstitions of Christianity. The origin of this notion of sacrifice is very simple, and must be well known to all who have investigated the early phases of religion; in these, the gods were supposed to have bodies exactly like those of human beings, and like them requiring food and stimulants ("sacrificial viands," as the sacrifices are called in the old hymns), to give them strength to contend against the evil demons who wished to injure man, principally by keeping back rain, on which their prosperity then altogether depended. This form of religion was a strict bargain and sale between men and the gods; I shall give you, gods, food and drink, praise and music, during the feast and you in return will give me rain to feed my flocks, so that there may be perpetual food for us, men, and viands on the altars for your gods. The superstitions which this doctrine brought into Christianity I need not enumerate.

identity. But it is argued by Mr. Serjeant Cox, and now again by the Rev. George Blencowe, that the facts of memory and the continuing sense of identity, notwithstanding the entire change of the substance of the body, is proof of a real self or independent spirit that uses the body somehow as an instrument, itself not changing or being subject to growth, refreshment, or decay, so that we have the evidence of the existence of the real self or independent soul during life in the body, as well as in the reappearance of the spirit after death. But with all due deference to the learned lawyer and the divine, such an argument ignores the great law and universal spiritual principle of life and growth in the transference of the living principle with its precise conditions, and in every instance to the new matter added to or received by the organism in question, or to any particular part of such organism. This magical or magnetic and conservative principle of life and development in the exact transfer of qualities and conditions is one of the most astonishing facts of living nature; and I call it magical, because it is profoundly "mystical and transcendental." The error is in studying man by himself as an exception and anomaly in nature, when this law of transference equally applies to all animals, and indeed as well to the whole vegetable world. The oak tree a hundred years old has been a hundred times changed, every spring transferring its oak nature to the new matter, and each part transferring or leavening the fresh material with its special character and function, and with a determined exactness that admits of no mistake. The substance of horse and dog and cat is changed, as well as that of man, and they equally retain their identity and memory.

I believe I was the first to explain this law of transfer as a general fact. It is twice referred to in my *Letters to Miss Martineau*, published in 1851, and the statement has never been objected to, even by Dr. Carpenter, who has so often referred to those letters from time to time ever since they were published. Your bird moults its feathers, and they are reproduced exactly as before, with the same form, pattern, and spots; and the little chick exhibits all the instincts of its parents at once on coming from the shell. These are facts, though utterly incomprehensible, but in which giving warning that conceivability is not the criterion of truth, and that assertion and assumption will not help us neither in matters spiritual any more than in questions of pure physics.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer.

#### HACKNEY SPIRITUAL EVIDENCE SOCIETY.

SIR,—At a meeting held on the 7th inst., the above title was formally accepted, and the following officers were unanimously elected, viz.:—Mr. H. J. Peck, president, *pro tem*. Mr. C. R. Williams, hon. secretary and treasurer; and myself corresponding secretary. There will be a members' *séance* on Monday next, 27th inst. A meeting will be held on Tuesday, February 4th, at 8 p.m., to relate experiences, and to consider the desirability of forming a developing circle. Will friends kindly attend? The Sunday meetings will be resumed on the first Sunday in March, at 7 p.m.; these meetings will be under the direction of Mr. C. R. Williams, and will be quite distinct from the work of the society. The members' *séances* have given great satisfaction, and with your permission, Mr. Editor, I hope to be able to send you a report soon.

A. J. LONDON, *Cor. Sec.*

6, Field View-terrace, London-fields, E,  
Jan. 20th, 1879.

#### M. C. CONSTANT ON SPIRITUALISM.

The Secretary of the British National Association of Spiritualists has received the following letter from Monsieur C. Constant, of Smyrna, which is now published at his own request:—

"MADAM,—To give you my opinion on the subject of the title of our Society, I think that it is not in perfect harmony with the end we have in view.

One of two things—either we *are* Spiritualists or we *are not*. If we are, how is it that we have not succeeded in proving our theory scientifically, and that we still doubt? If we are not Spiritualists, why take a title so clearly defined as ours for studies which as yet are quite undefined? The fact is that we are "searching for truth," and therefore why take a name which supposes an established state of things; To speak frankly, this dogmatic title began to displease me at the moment when I first commenced to doubt the existence of spirits. And to-day, with great regret, I am compelled to ask you to take my name off the list of the members of your Society. I should be only too glad to have retained it there if the Society would take a title less dogmatic and above all less anti-scientific. The phenomena which we study enter into the domain of biology, and we need another name which will place us more *en rapport* with the needs of modern positivism.

If you will allow me to make a further remark, I would say that this definite title serves only to alienate from us all those scientific men who, from principle or prejudice, will have nothing to do with the subject whilst it bears a seemingly religious name. Words have a mighty influence, and we should gain much by a neutral title more in accord with the phenomena which we are studying. In conclusion, kindly state to the council my reason for retiring, and at the same time thank them for the honour they have accorded me until now in making me a colleague and member of their Society. At the same time let me assure you that I am with you in interest, and I shall consider myself only too happy if I can at any time be of service to you.

You ask me what I think of Theosophy, and if the people of the East know more in the matter of Spiritualism than those of the West. Believe me the people of the East *cannot* be more ignorant than they are. I was born in the East; I have passed my life among its diverse peoples, whose languages I speak. I have had communication with dervishes, magicians, and seers. I have taken lessons in Eastern magic. I have writings and magic formulas, and I assure you that all this is nothing by the side of European Spiritualism; and that Theosophists will only lose time by seeking in Asia for the "explanations of phenomena" which are only to be found in Europe. I have also studied Eastern

antiquities, especially those of the ancient Egyptians; but there also there is no science, and it is loss of time to found societies, such as the Theosophist and others. I do not know the society called *Arya Somaj*, but here there are plenty of seats of dervinism, who have their secrets (*soi-disants*), magical and masonic, but the greater part of the phenomena are merely mesmeric and spiritualistic, very badly observed and theologically explained; in a word, there is plenty of superstition in the East, and scarcely a single rational spiritual fact.

As a last word, it seems to me that neither the West, and still less the East, has done what it should do once for all, namely, get rid of these different names, Spiritualist, Theosophist, &c., &c. They might all be united in one great scientific and biological association, and thus study together all the facts, mesmeric, medial, and spiritual, and perhaps arrive at some positive solution. Thus we should utilise our scattered forces, harmonise with modern science, and save future generations an immense amount of labour. In giving you sincerely these free opinions, I beg you, madam, to accept my assurances of my high esteem and regard for you.

C. CONSTANT.

Smyrna, Dec. 6, 1878.

NOTE AS TO THE PHENOMENON OF BLOODY SWEAT.

"Blut ist ein gauz besonderer Saft."—GOETHE.

IN the Gospel of St. Luke, 22nd chap., v. 44, it is recorded of Jesus that "being in an agony he prayed more earnestly; and his sweat was, as it were, great drops of blood falling down to the ground."

This phenomenon of bloody sweat appears to be connected with mediumship, and the practice of the occult powers of the human spirit, for it is related in Baron Wrangel's *History of the Russian North Pole Expedition* that his companion, Matjuschkin, had once a very curious *seance* with a Siberian schaman (magician) and his daughter. When the father began the usual magical operations in order to induce in himself the somnambule state of ecstasy, there suddenly appeared on the face of the daughter a bloody sweat, such as generally takes place with the schamans in the crisis of the ecstasy, and she then fell on the ground insensible. On this taking place Matjuschkin put the schaman out of the hut, who then continued his wild ecstatic dances and contorted motions outside in the snow. The daughter then sprang up, danced about the hut exactly like the schamans, spoke and sang incomprehensible words, and then fell into a deep sleep. On awaking from this sleep, she was quite unconscious of what had occurred.

Matjuschkin, on making inquiries about her, ascertained that she was so exceedingly sensitive that generally when present at the performances of a schaman she herself passed into the ecstatic state, during which she was able to answer truly questions as to the future, as to distant places, occurrences, and people unknown to her, and to speak and sing in languages with which she was unacquainted.

This phenomenon of the bloody sweat also occurred in the case of Dorothea Bisser, an ecstatic and stigmatic, of Gendringen, in the Netherlands. She was born in 1820, was a Catholic, in her youth very delicate and hysterical, and continually increased the severity of her ascetic practices by means of *very fervent prayers* (agonia) and strict fasting, until at length there appeared round her head a bloody circle, and on her hands, feet, and breast the stigmatic marks; and this was accompanied by violent headache and sweating of blood from various parts of her body. She affirmed that a white child appeared to her when in a somnambule state, and announced to her eight to fourteen days in advance when the stigmatic marks would commence to bleed.

Dr. Wetscher and the clergyman of the village investigated this case, taking every precaution against deception even to sealing up her hands, and affirmed the impossibility of any fraud.

It would appear from St. Luke's narrative that Jesus also during his agony of prayer (*agonia*, striving or combat), in the Garden of Gethsemane, had also passed into this ecstatic condition, and in it was subject to this curious phenomena of the bloody sweat.

It would be very interesting to have this phenomenon more accurately observed and scientifically investigated.

A. J. C.

Lucerne, Switzerland, January, 1879.

MR. J. WILLIAM FLETCHER'S lectures on "The Religion of Spiritualism," at the Cavendish Rooms, Mortimer-street, London, are attracting good audiences. His subject next Sunday evening will be "Mediumship, and What we Know thereof."

CONCERT AND PRIVATE THEATRICALS.

NEXT Tuesday night a private theatrical entertainment and concert will take place at 38, Great Russell-street, London. The arrangements have been made under the supervision of Mrs. Edwin Ellis, and a lively evening's amusement is expected. Amateurs and others of considerable ability will take part in the performances. The proceeds will be devoted to the aid of the funds of the National Association of Spiritualists. Doors open at seven o'clock, when refreshments will be served; the entertainment will begin at eight. The following is the programme:—

Overture, "The Merry Wives of Windsor" (Nicolai), the Misses Withall.

Song, "Olivia" (suggested by Goldsmith's *Vicar of Wakefield*) (Cotsford Dick), Miss C. Leslie-Young.

Tenor duet, "Una sera d'amore" (Campana), the Misses Beaumont.

Pianoforte Solo, Minuet, and Trio (Schubert), Miss Lucie Cobbe, R.A.M.

Song, "Beloved Old Mill" (Randigger), Miss Beaumont.

Song, "The Little Mountain Lad" (Roechel), Miss Blanche Beaumont.

Song, "Darby and Joan" (J. L. Molloy), Miss C. Leslie-Young.

Interval for refreshments.

To conclude with the dramatic performance entitled *A Happy Pair*. "Constance," Mrs. Edwin Ellis; "Ferdinand," Mr. Louis Weighton.

IN Dr. Carter Blake's letter last week, for *applies* read *apply*; for *Proxis* read *Praxis*; for *Fefsler* read *Fessler*; for *Pallevicini* read *Pallavicini*; for *Idealism on Theology* read *Idealism in Theology*; and for *laudasant* read *laudabant*.

MR. GEORGE A. SALA'S GHOSTS.—"The most unphilosophic of mankind, I have still so much in common with Samuel Taylor Coleridge, as not to believe in ghosts, for the reason that I have seen so many of them. The number of dead people, for example, that I meet every time I visit the Paris Exhibition is amazing. I bow and raise my hat to them, and am mortified when they do not return my salutation. I run after them, and am in despair when I lose them in the crowd ever gathered round the Tiffany gold and silver ware, or M. Penon's blue velvet-hug bedroom, or the plaster casts in the Russian department. I meet them face to face, accost them cheerfully, and essay even to clasp the hand of the dear old friend of days gone by, and am bewildered by the icy stare, the contemptuous shrug of the shoulders, or the supercilious *Monsieur, vous vous trompez* with which my advances are met. Then, with a numbness at my heart, I remember that I followed the hearse of one dear old friend to Kensal-green ten years ago; that another went down in the *Captain*; that another fell at Inkerman. They are all very dead indeed; and yet, by scores, their apparitions are walking and talking here in the Champ de Mars. Yet is there a reason less psychological than physiological for the delusion under which I have laboured. There is a limit, I apprehend, to the number of facial types fashioned by the great modeller, Nature. When the series is exhausted she begins to strike a new set of faces from the old dies. Have you ever met Titus Oates in an omnibus, or Oliver Cromwell on board a steam-boat. Have you ever had Frederick the Great—in modern evening dress, not in cocked hat and pigtail—for your next neighbour in the stalls of a theatre? Have you never—on the Boulevard or in the Old Bailey, in a passing hansom, or on the platform of a railway station past which an express train has whirled you—met with yourself, and turned away with aversion from the pitiful spectacle?"—*Daily Telegraph*.

MR. AND MISS DIETZ'S RECITATIONS.—On Wednesday, the 15th inst., Mr. and Miss Dietz gave the first of their third series of recitations, to be held monthly at Langham Hall, Portland-road, London, during the season. The attendance, considering that it was the first evening of the set, and consequently not so well known, was good. The programme was arranged with a view to obtaining as much change and variety as possible, though several old favourites, such as "The Swineherd," "The Jumping Frog," and "Luke" still remained, and were as well received as ever. Among the less known pieces was "The Famine," from Longfellow's *Hiawatha*, Miss Dietz's rendering of which was eminently satisfactory. She seemed to be thoroughly imbued with, and also to impart to her audience, the feeling of intense desolation, chillness, and gloom that lies in the scene—one of the most powerful in the whole of *Hiawatha*—and as she told how his wife, the dying "Laughing Water," calls aloud on her husband to come and save her from her two foes, Famine and Fever, and he, miles and miles away, hears that agonised cry, and rushes back half mad with misery to his lonely dwelling—home of gladness no longer, changed now into a house of death—Miss Dietz contrived to touch the hearts of many of her listeners, and to make for the minute, at least, "Hiawatha's" sorrow theirs. Mr. Dietz's *chef-d'œuvre* of the night was certainly the famous "Phil Blood's Leap," which was told as excitingly as ever; and there was, as usual, a great sense of relief among the audience when "Phil" was safely lauded on the other side of the chasm over which he had been hanging in so painfully suggestive a manner. He also gave with good effect a pathetic little piece called "Vagabonds," which, despite of the serio-comic vein in which it was written, incited far more to tears than laughter. At the commencement of the second part Miss Dietz sang two songs, the words by Swinburne, and the music by herself. Of the two, the latter, "Love at Sea," was the best, both words and music being extremely pretty. As the series advances it is to be hoped that the meetings will be still better attended, and that the public will try, by filling the hall, to show to Mr. and Miss Dietz that appreciation which they so fully deserve.

## RELIGIOUS TEACHING IN HOSPITALS.

A GRAPHIC description of *Three Months in the Paying Ward of a London Hospital* has just been published in pamphlet form by Sampson Low and Co. The authoress claims that the details are not exaggerated; she sets forth how the patients were kept on an insufficiency of bad food, and endured other grievances. She also states that when three persons died in the hospital, two of the corpses were sent to the wrong destinations through carelessness. She adds:—

"Many kind-hearted people visit hospitals, and we had a succession of sympathetic inquirers. One or two of them came regularly, but we never seemed to become intimate with them. Fully appreciating the motive which leads them to the bed of suffering, I should yet like to ask them if they think that a patient entering a hospital leaves all mental power and interest in the outside world behind? I would venture to suggest to them that there is, after all, no panacea for suffering more potent than a few fresh thoughts brought into the sick room, and a few matters of general interest discussed. The tones of semi-compassionate curiosity with which many inquire into the condition of a patient are simply impertinent and sometimes unbearable.

"It is a little irritating, for example, to ask for a book, to look eagerly forward to the gratification of such a wish, and to receive the *Children's Friend*, or *British Workman*, or *The Dying Words of Sarah Jones*. I have not a word to say against these productions, but at the same time I would humbly ask if they are supposed to interest a mind tortured by suffering and probably overwhelmed by anxious thoughts of dearer ones at home? I, for my part, must honestly admit that I did not derive from them the comfort or instruction my kind visitors evidently anticipated. The good lady, whose heart I am sure was in the right place, an agent for the Flower Mission, taxed my patience sorely, by invariably saying each time as she presented me with a bunch of flowers mounted upon a text, 'Here is a sweet text! shall I read it to you?' I bore it as long as I could, and then one day quietly remarked, 'Thank you, I can read.' This, I am happy to say, appeared to satisfy her as to my capability, for from that time she desisted.

"A very well educated German lady occupied the bed next mine. I was amused at her indignation upon an inquiry being addressed to her by the same amiable visitor, with the addition of these words, 'But I forgot, you do not know the Bible; you are a German.' The lady who had the very Apocalypse at her finger's ends, looked dangerous, but did not venture on a reply.

"One young lady, whose visit of hospital inspection did not speak very well for her advisers, asked me in a tone of inquiring sympathy, 'Have you found the Lord?' Considering that my years certainly doubled hers, and that my experience of life has been far deeper than hers, poor girl! I hope may ever be, I contented myself with asking, 'Where?' She appeared rather nonplussed, and retired. Another kind inquirer commenced by asking what my husband was. I said 'Oh, a gentleman.' She regarded me as if I had been a new species of animal recently imported, and went on to the next bed.

## REMARKS OF MISS LIZZIE DOTEN AT THE GRAVE OF DR. GARDNER.

THE following touching remarks were made by Miss Lizzie Doten, the American trance medium, after the funeral cortège of the late Mr. H. F. Gardner had arrived at the Cedar Grove Cemetery:—

Dear Friends,—Standing here amid these deepening shadows, with the soft moonlight falling tenderly upon this open grave, we feel that we cannot commit the loved form to rest without speaking a few earnest words of affectionate farewell. We ask not for inspiration from the higher spheres to aid our utterances. The love that is eloquent in the hearts of those standing here transcends mediation, and is sufficient for its own expression.

Here is represented the love of an only and well-beloved son, together with his chosen partner in life. That son now stands by the grave of both father and mother, and henceforth he must encounter the rude buffetings of life unaided by their immediate counsel and guidance; yet we may surely trust that in the deep places of his inner life he may yet recognise their presence and be thereby comforted and strengthened to do deeds of manly worth, and to act his part in life both wisely and well.

Here, too, is represented the love of a little child bearing the name of him who has passed before. How often he has folded this little one like a tender lamb to his bosom, and breathed blessings upon his head. Will love which is stronger than death and the grave forget its own? and will not the freed spirit return over the celestial highways to guide these young and tender feet into the "ways of pleasantness and the paths of peace?"

Here, too, is the love of an aged woman, the friend and helper of his early years, to whom through gratitude and sincere affection he often gave the tender name of mother. And with all these are near relatives and friends, with

kindly memories and tender, outstretching sympathies and tears of sincerest affection.

Out of the hearts, then, of those who knew him best and loved him well, let his eulogy be spoken. He was a strong and earnest man, firm in purpose, prompt, decided, and efficient in execution; and for this he won our admiration. He was frank and fearless in the expression of his honest convictions, scorning evasions, and pressing hotly to the fore front of battle when the cause he loved was assailed, and for this we honoured him. He was large-hearted, loving, full of warm and tender sympathies. His hand was ever open to the suffering and needy, and for this we loved him. The standard of perfection is attained by none; but now that the strong man is laid low none need fear to do him justice.

If the free spirit still lingers near, we will ask out of our deep need that when our hearts are filled with yearnings that are unutterable after the good and true, and our souls are tossed with a continual unrest to know that we are something more than mortal, that then this strong labourer in the spiritual vineyard may be permitted to return, in presence and with power, and give to our longing souls the perfect demonstration of immortality which we so earnestly desire.

When the kindling glory of the morning flushed the eastern skies, his spiritual vision was unsealed to the light of the celestial day; and now, when the shadows of evening are deepening around us, it is meet that we lay this worn and wasted body down to rest in the kindred elements of earth. Therefore, free from the clinging selfishness of human love do we surrender both what he was and is into the keeping of that mysterious power in which we all "live and move and have our being."

Rest thou in peace, with blessings on thy head;  
Go to the land where souls immortal dwell;  
Gone, but not lost—we will not call thee dead—  
Father, and friend, and brother, fare thee well.

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3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.
4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table tiltings or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
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