



BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. (ESTABLISHED 1873.)

President. Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W. Vice-Presidents. Blackburn, Charles, Parkfield, Disbury, Manchester. Coleman, Benjamin, 1, Bernard-villas, Upper Norwood.

Council. Adshhead, W. P., Derby House, Belper. Ashton, E. P., Harcourt Lodge, 86, Loughborough-road, Brixton, S.W. Barkas, T. P., Central Exchange, Newcastle-on-Tyne.

Honorary Treasurer. Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W. Auditors. J. H. Andre, Esq. H. Cook, Esq. Morell Theobald, Esq.

Honorary Secretary. Algernon Joy, Esq., Junior United Service Club, S.W. Resident Secretary. Miss Kinslingbury, 38, Great Russell-street, Bloomsbury, London, W.C.

Honorary or Corresponding Members. His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia. Prince Emile de Sayn Wittgenstein, Lieutenant-General, Aide-de-Camp General de S.M.I. de l'Empereur Russie, Vevey, Switzerland.

J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, London, N.W. Captain R. E. Burton, F.R.G.S., H. M. Consul, Trieste, Austria. A. R. Wallace, Esq., F.R.G.S., Roschill, Dorset.

The Liverpool Psychological Society. Secretary—Mr. George Wharmby, 45, Kensington, Liverpool. The Brixton Psychological Society. Hon. Sec.—H. E. Frances, Esq., 22, Cowley-road, Brixton, S.W.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON. This organisation, comprising several hundred members, has public offices, a reading-room and library, with a secretary in attendance to receive visitors and answer inquiries.

ASTROLOGY, a Popular Sketch of Celestial Philosophy in all its branches, by A. J. Pearce, author of the Weather Guide Book, &c. Price 1s. 6d. Sent post free by the author on receipt of stamps; address, 3, Cedars-terrace, Queen's-road, South Lambeth, S.W.

THE UNTRUSTWORTHINESS OF DR. CARPENTER'S PSYCHOLOGICAL THEORIES, set forth in a Review of his book on Mesmerism, Spiritualism, &c., Historically and Scientifically Considered. By Alfred Russel Wallace, F.L.S. This review was originally published in The Quarterly Journal of Science.

THE PROBABLE EFFECTS OF SPIRITUALISM UPON THE SOCIAL, MORAL, AND RELIGIOUS CONDITION OF SOCIETY. Two Essays by Miss Anna Blackwell and Mr. G. F. Green. Published by the British National Association of Spiritualists, 38, Great Russell-street, W.C. E. W. ALLEN, 11, Ave Maria-lane, E.C. Price 1s.

POEMS OF PROGRESS, given through the Mediumship of Lizzie Doten. A companion book to Poems of the Inner Life; 7s. 6d. Spiritualist Newspaper Branch Office, London.

POEMS FROM THE INNER LIFE. By LIZZIE DOTEN. Tenth edition. This volume opens with the wonderful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Her platform labours have for a long time been unceasing, and the deep religious and spiritual tone of her discourses have extended her influence far beyond the limit of her voice, through the instrumentality of the press.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED. By Fredk. A. Binney. Third Edition. Price 3s. LONDON:—SIMPKIN, MARSHALL & CO.

LEAVES FROM MY LIFE. A narrative of Personal Experiences, with some account of American Spiritualism, as seen during a twelvemonth's visit to the United States. Two Portraits. By J. J. MORSE. Price 2s. From the Author, at Elm Tree-terrace, Uttoxeter-road, Derby.

THE BANNER OF LIGHT: The oldest journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery-place, Boston, Mass. Colby and Rich, publishers and proprietors. Isaac B. Rich, business manager; Luther Colby, editor; aided by a large corps of able writers.

MR. C. E. WILLIAMS, 61, LAMP'S CONDUIT STREET, W.C. At home daily from 12 till 5. On Monday, Thursday and Saturday evenings from 8 o'clock for reception of friends. Address as above.

MR. J. W. FLETCHER, TEST MEDIUM AND CLAIRVOYANT, 2, VERNON PLACE, BLOOMSBURY SQUARE. Hours—Twelve till Five.

MRS. S. W. FLETCHER, THE MESMERIC HEALER, 2, VERNON PLACE, BLOOMSBURY SQUARE. Hours, 12 to 5. Patients attended at their homes by appointment. Nervous diseases a speciality.

MR. W. EGLINTON 32, FOPSTONE ROAD, EARL'S COURT, KENSINGTON, S.W.

MRS. CLARA DEARBORN, Healer and Trance Medium, 10, GUILFORD PLACE, RUSSELL SQUARE, W.C. Hours from 10 to 4. Mrs. Dearborn deals specially with rheumatics, tumours, and cancer. Writings are produced upon her arms; they come as communications, usually in the form of tests. The poor are treated free of expense. Mrs. Dearborn will make engagements to treat the sick at their homes.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER. For terms and dates address—Elm Tree-terrace, Uttoxeter-road, Derby. Agent for all kinds of Spiritual literature.

MIDDLE. HUET, good Medium for Raps. At home from 12 to 5 o'clock. 173, Rue St Honoré, Paris.

E. W. WALLIS, Trance Medium, desires engagements to deliver public or private addresses, in London or the provinces. Address, 1, Englefield-road, Kingsland, N.

CURATIVE MESMERISM.—PROFESSOR ADOLPHE DIDIEL, Consulting Mesmerist (33 years established), attends patients and may be consulted daily from 2 till 5 at his residence, 10, Berkeley-gardens, Campden-hill, Kensington. Select lectures and private lessons in the science of Mesmerism are given by appointment.

W. J. COLVILLE, Inspirational Lecturer, is open to Engagements to deliver Oration, &c., in London or the Provinces (subjects may be chosen by the audience, if desired).—Address, 429, Oxford-street, London, W.

MISS MANCELL, Spiritual Clairvoyant and Medical Mesmerist, 99, Great Suffolk-street, Borough. Diseases given up by the faculty are not infrequently cured by Mesmerism and receive Miss Mancell's special attention. Patients attended at their homes, and clairvoyant sittings given by appointment.

MRS. WOODFORDE, Developing and Healing. Medical advice to ladies and children. Terms modified to suit circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m. 90, Great Russell-street, Bloomsbury, W.C.

MISS BELL TILLEY, Medical Clairvoyant. Testimonials may be inspected. Appointments by letter. 40, St. Mary's-terrace, Maida-hill West, London.

T. L. HENLY, Mesmeric Healer, 429, Oxford-street. At home from 1 till 3 p.m., Saturday and Sunday excepted.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. By EUGENE CROWELL, M.D. One of the best books published in connection with Modern Spiritualism for many years, and a standard work on the subject. The author has studied the facts and phenomena for a lengthened period, and deals in an intelligent manner with the problems and difficulties presented. In two vols, price 10s. 6d. each; postage 8d. per volume. London: Spiritualist Newspaper Branch Office.

LIFE BEYOND THE GRAVE: described by a Spirit through a Writing Medium. E. W. ALLEN, 11, Ave Maria-lane, London, E.C.

SPIRITUALISM IN THE BIBLE COMPARED WITH MODERN SPIRITUALISM. By F. J. THEOBALD. This useful little pamphlet is intended to meet a growing want among a large number of inquirers into Spiritualism. It consists of a carefully selected and condensed collection of instances of medial power and Spiritualistic phenomena as recorded in the Scriptures, and shows their analogy to and connection with the manifestations now gaining such great power throughout the world, especially among so-called 'Modern Spiritualists.'—W. H. Harrison, 38, Great Russell-street, Bloomsbury London, W.C.

PLANCHETTE, OR THE DESPAIR OF SCIENCE, by EPES SARGENT. This book, by an author of considerable ability, gives a bird's-eye view of Modern Spiritualism in its Phenomenal, Historical, and Religious aspects. It is one of the best works ever published to give general information on all branches of the subject; 6s. Spiritualist Newspaper Branch Office, London.

MEDIUMSHIP: ITS NATURE AND VARIETIES.—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at The Spiritualist newspaper branch office, 38, Great Russell-street, London, W.C. Price 1d.; post free for 1½d.; or six copies post free for 6d.

# The Spiritualist Newspaper,

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

VOLUME TWELVE. NUMBER TEN.

LONDON, FRIDAY, MARCH 8th, 1878.

## UNPROVED SPECULATIONS.

DISTINCT signs are visible that the controversy upon Theosophy is drawing to a close. The request published last week that some little evidence of a precise nature should at last be forthcoming in support of the doctrines of the Theosophical Society of New York, has resulted in a statement from Mr. C. C. Massey—that most able and honourable representative of every cause he advocates—that the proof of the doctrines lies in “the daily occurring facts of Spiritualism.” Thus, when we ask for precision, a response comes in the shape of a vague general statement, leaving the inquirer to grasp—fog.

Where do the daily occurring facts of Spiritualism prove that the immortality of man will be quenched if he sinks himself in materialism, as set forth by the president of the Theosophical Society? Not only do they not prove it, but they have never raised the question for examination.

Where do they prove that sub-human spirits produce the phenomena? If the intellect connected with physical manifestations is rarely of a high order, does that fact quench the trance poetry of Thomas Lake Harris and Lizzie Doten? Or does it quench the hypothesis that the intellect is ever too low to come even from the spirits of certain savages—*men*, be it marked—who cannot count more than five, and who have so small a vocabulary that when the missionaries wanted to translate the word “love” from the New Testament, the nearest words they could find in the native tongue to express the idea, were “putrid meat?” Or, do the phenomena quench the hypothesis that whether the intellect of the communicant be high or low, it is so modified by the mental sphere of the medium that its identity is masked?

When Theosophists apply this same method to Spiritualism, and ask for the precision in the evidence of the presence of the spirits of the departed in some of the phenomena, we answer them in no such vague generalities, but reply that ghosts having the features of dead people are seen in haunted houses; that through certain kinds of mediumship, messages in the handwriting of “dead” people are given, together with matter-of-fact particulars about the past lives of the communicants never previously known to the mediums. We admit that good identity cases are exceptional, although in the aggregate they are numerous. The cases can be quoted with precision as regards time, place, and circumstance. But where—to use a spiritualistic simile—has a ghost of a shadow of an example been presented by Theosophists, of the occasional annihilation of the spirit of a living man, which is one of the cardinal doctrines of the Theosophical faith?

If Theosophists said—“We have no precise facts, but we have taken the trouble to collect and to put in readable compass the notions of the ancients and of Eastern races about the soul of man, and we have done this for the benefit of Spiritualists,” we would reply, “Thank you, you have rendered us a great and interesting service; we can examine these problems by our facts, to see whether there is truth in some of them.” But if Theosophists, after collecting these ancient notions, preach a doctrine founded upon the speculations, and say that Spiritualists with their facts and experimental methods of research are wrong, and never-too-much-to-be-kicked for their stupidity, the sooner such a dogmatic position is abandoned the better.

Mr. Massey asks whether we hold “the popular creed of Spiritualism that every physical manifestation and spirit communication is due to the agency of a departed human being.” If he knows that we do not, and that ever since *The Spiritualist* has been published, nearly every number has contained evidence that we do not, perhaps there may be a slight trace of accidental unfairness in unnecessarily

importing prejudice by putting such an idea into the minds of casual readers. The position of this journal as to identity is thus set forth in our preface to the new book, *Rifts in the Veil*:—

“Spiritualists do not consider every communication given through the organism of medium, to be a spirit message pure and simple. The communications are divisible into classes. In some cases precise facts, and names, and dates, and particulars, demonstrably previously unknown to the medium, and to every person in the room, have been made known through mediumship, and afterwards, by laborious search in the British Museum Library, parish registers, and by inquiry of surviving friends of the ‘departed,’ been proved to be true. There are some mediums again, through whom no such evidence is obtainable, and the phenomena appear to be purely subjective; their utterances in their abnormal state are but slightly higher than their expression of thought when in their normal condition, and the sentences in both states have the same grammatical construction, and the same range of language. Then again, between these two extremes there is an infinite gradation; the utterances through some mediums appear to be ‘unconscious cerebration’ in some instances, and the result of the stimulus of an external intelligence in others. Thus it is claimed that the whole subject is one for careful scientific research, and that no single theory will fairly cover the whole ground.”

To sum up. Our claim is that when Spiritualism and Theosophy are impartially tested by the same methods, they do not emerge from the ordeal in the same condition, for Spiritualism gives a proportion of exact, precise, matter-of-fact evidence of its truth, where Theosophy appeals to vague generalities too wide and undefined to be practically tested.

One of the inconveniences of vague generalities is, that disputants having then no mutually recognised standard of appeal to decide moot points, all the elements are present for fomenting dissension over an endless and profitless array of words. But one of Prince Wittgenstein’s articles in these pages, made known that the Theosophical Society has been trying experiments on the power of the human will, and as everybody acknowledges the value of experiments, it might not be amiss if all who took part in the past controversy gave attention to this practical branch of the subject, which seems likely to yield fruit of much value to the world.

## THE CAUSES OF THE PHENOMENA OF SPIRITUALISM.

BY CHARLES CARLETON MASSEY.

I HAVE no desire to prolong a discussion which you, as editor, have desired should terminate in *The Spiritualist*. And on some points I quite agree, though perhaps for reasons other than yours, that that discussion cannot profitably be there continued. But being, professionally perhaps, somewhat sensitive to the charge of believing without evidence, I should like to point out that every one who accepts the phenomena of Spiritualism as facts, and is at the same time dissatisfied with the evidence of disembodied human agency in their production, has, *pro tanto*, evidence either of the existence of spirits other, and probably lower, than those of our race, or of our own transcorporeal action, or of both these causes. Your demand for evidence seems to me misconceived. We find our evidence not in facts unknown to you, but in the records and daily occurring facts of Spiritualism itself. It would be interesting to learn whether those who, like yourself and M.A., Oxon., speak of our “unproved theories” on this subject, do or do not hold to the popular creed of Spiritualism—that every physical manifestation and spirit communication is due to the agency of a departed human being. If so, I can only wonder and be silent. If

not, I would ask whether all human experience and belief on this subject, prior to the year 1847, are to count for nothing? Sub-human spiritual agencies, intelligent and non-intelligent, have been recognised in all ages except the present; and the doctrines respecting them which Madame Blavatsky and Colonel Olcott have put forward have come down to us upon authority which we say ought not to be despised but studied. I contend, for instance, that St. Augustine knew something about "the phenomena of Spiritualism," and that his statement that "demons" will simulate—and that often with great ingenuity—the characters of deceased persons, is one worth our serious attention. So of the "elementals." By and by, when we are all agreed that the processes of evolution result in peopling the universe with some few spiritual forms and natures besides our own, perhaps it will be acknowledged that the old world teachings were not so very "profitless," or at variance with present experience.

Meanwhile allow me to say, in correction of a passage in the letter of M.A., Oxon, this week, that the Theosophical Society did not first announce itself to the American public through the address of its President "in blind faith" in the pretensions of Mr. Felt, at least in the sense (in which alone the statement could have point and relevance) that the society was announced to the public in consequence of this blind faith or sanguine expectation. It is not quite the same thing to hold an opinion in blind faith in a future experiment as to entertain an ill-founded hope of being able to demonstrate an opinion already firmly held by some particular means or process. The publication of that expectation may have been a mistake, but it seemed to be justified, as we learn from Mr. Storer Cobb, by the assurances of a gentleman who, whether he can or cannot, will or will not, display the "elementaries," was well known for his scientific attainments, which have led him to other results of a very rare and curious order.

Temple, 4th March.

#### SCIENTIFIC BIGOTRY.

BY T. P. BARKAS, F.G.S.

PROFESSOR TYNDALL, in an article in *The Nineteenth Century*, for March, 1878, p. 501, entitled "Spontaneous Generation, a Last Word," says:—"There are people among us who, it is alleged, can produce effects, before which the discoveries of Newton pale. There are men of science who would sell all that they have, and give the proceeds to the poor, for a glimpse of phenomena which are mere trifles to the Spiritualist."

It is very remarkable that this profession of self-sacrifice on the part of scientific men is so easily carried into practice. Such self-sacrifice is altogether unnecessary in the case of what are termed spiritual phenomena; they are plentiful as are flowers in spring; they are offered to the investigation of any scientific man; they may, generally speaking, be obtained in any family circle, and by any family; they are vouched for by hundreds of thousands of witnesses, many of them as clever and capable as any of the contributors to *The Nineteenth Century*, yet scientific men as a rule systematically deny the reality of the phenomena, and persistently continue their denial without any reasonable endeavour to ascertain the facts by taking advantage of offered opportunities for investigation. Dr. Slade, who was persecuted by bigots of science in England, has been convincing both scientific men and professional conjurers in Germany, yet notwithstanding the fact that many scientific men in Germany and elsewhere have investigated and become satisfied of the abnormality of the phenomena which occurred in their presence, Helmholtz, a prince among German scientists, followed the example of Huxley, and refused to investigate.

Why is this? Why do the most pronounced men of science in all countries systematically ignore investigation. Could Prof. Huxley with the experience of Harvey fresh in his mind answer the question?

Bellachini, professional prestidigitateur to the Emperor of Germany, William I., affirms, after the minutest investigation of the phenomena, which occur in the presence of Slade, "That he has not, in the smallest instance, found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and that any ex-

planation of the experiments which took place under the circumstances and conditions then obtaining, by reference to prestidigitation is absolutely impossible."

26, Archibald-terrace, Newcastle-on-Tyne, March 5th, 1878.

#### "ISIS UNVEILED" AND THE TODAS.

I WISH to make a few remarks anent pp. 613 and 614 of *Isis Unveiled*, vol. ii., which set forth:—

Hardly fifty years ago, in penetrating the jungles of the Blue or Neilgherry Hills in Southern Hindustan, a strange race, perfectly distinct in appearance and language from any other Hindu people, was discovered by two courageous British officers who were tiger-hunting. Many surmises, more or less absurd, were set on foot, and the missionaries, always on the watch to connect every mortal thing with the *Bible*, even went so far as to suggest that this people was one of the lost tribes of Israel, supporting their ridiculous hypothesis upon their very fair complexions and "strongly-marked Jewish features." The latter is perfectly erroneous, the Todas, as they are called, not bearing the remotest likeness to the Jewish type, either in feature, form, action, or language. They closely resemble each other, and, as a friend of ours expresses himself, the handsomest of the Todas resemble the statue of the Grecian Zeus in majesty and beauty of form more than anything he had yet seen among men.

Fifty years have passed since the discovery; but though since that time towns have been built on these hills and the country has been invaded by Europeans, no more has been learned of the Todas than at the first. Among the foolish rumours current about this people, the most erroneous are those in relation to their numbers and to their practising polyandry. The general opinion about them is that on account of the latter custom their number has dwindled to a few hundred families, and the race is fast dying out. We had the best means of learning much about them, and therefore state most positively that the Todas neither practise polyandry nor are they as few in number as supposed. We are ready to show that no one has ever seen children belonging to them. Those that may have been seen in their company have belonged to the Badagas, a Hindu tribe totally distinct from the Todas in race, colour, and language, and which includes the most direct "worshippers" of this extraordinary people. We say *worshippers*, for the Badagas clothe, feed, serve, and positively look upon every Toda as a divinity. They are giants in stature, white as Europeans, with tremendously long and generally brown wavy hair and beard, which no razor ever touched from birth. Handsome as a statue of Phidias or Praxiteles, the Toda sits the whole day inactive, as some travellers who have had a glance at them affirm. From the many conflicting opinions and statements we have heard from the very residents of Ootakamund and other little new places of civilisation scattered about the Neilgherry Hills, we cull the following:

"They never use water; they are wonderfully handsome and noble looking, but extremely unclean; unlike all other natives they despise jewellery, and never wear anything but a large black drapery or blanket of some woollen stuff, with a coloured stripe at the bottom; they never drink anything but pure milk; they have herds of cattle, but neither eat their flesh, nor do they make their beasts of labour plough or work; they neither sell nor buy; the Badagas feed and clothe them; they never use nor carry weapons, not even a simple stick; the Todas can't read and won't learn. They are the despair of the missionaries, and apparently have no sort of religion beyond the worship of themselves as the lords of creation."\*

We will try to correct a few of these opinions, as far as we have learned from a very holy personage, a Brahmanam-guru, who has our great respect.

Nobody has ever seen more than five or six of them at one time; they will not talk with foreigners, nor was any traveller ever inside their peculiar long and flat huts, which apparently are without either windows or chimney, and have but one door; nobody ever saw the funeral of a Toda, nor very old men among them; nor are they taken sick with cholera, while thousands die around them during such periodical epidemics; finally, though the country all around swarms with tigers and other wild beasts, neither tiger, serpent, nor any other animal so ferocious in those parts, was ever known to touch either a Toda or one of their cattle, though, as said above, they never use even a stick.

Furthermore the Todas do not marry at all. They seem few in number, for no one has or ever will have a chance of numbering them; as soon as their solitude was profaned by the avalanche of civilisation—which was, perchance, due to their own carelessness—the Todas began moving away to other parts as unknown and more inaccessible than the Neilgherry Hills had formerly been; they are not born of Toda mothers, nor of Toda parentage; they are the children of a certain very select sect, and are set apart from their infancy for special religious purposes. Recognised by a peculiarity of their complexion, and certain other signs, such a child is known as what is vulgarly termed a Toda from birth. Every third year, each of them must repair to a certain place for a certain period of time, where each of them must meet; their "dirt" is but a mask, such as a sannyasi puts on in public in obedience to his vow; their cattle are, for the most part, devoted to sacred uses; and, though their places of worship have never been trodden by a profane foot, they nevertheless exist, and perhaps rival the most splendid pagados—*goparams*—known to Europeans. The Badagas are their special vassals, and—as has been truly remarked—worship them as half-deities; for their birth and mysterious powers entitle them to such a distinction.

\* See *Indian Sketches*; Appleton's *New Encyclopædia*, &c.

The reader may rest assured that any statements concerning them that clash with the little that is above given are false. No missionary will ever catch one with his bait, nor any Badaga betray them, though he were cut to pieces. They are a people who fulfil a certain high purpose, and whose secrets are inviolable.

I was resident on the Neilgherry Hills for nearly two years, in 1852, 1853, and 1854, and afterwards again for some months in 1860. The chief Toda-mund (Toda village) was in a dell just at the back of the hotel where I each time resided. The Todas are not white as Europeans, they are brown, coffee-coloured, like most other natives; neither are they a race of giants. They are merely a stalwart race, as compared with the Badagas, not as compared with Englishmen. Their hair is coal-black. It may possibly, when excessively dirty, appear to a near-sighted person of a brownish tinge. Their huts have been entered by those who could stomach the dirt. The door is so small that one has to creep in. Up to 1852, cholera was unknown on the hills. In that year it made its first sporadic appearance; the poisoning of the artificial lake by sewerage began to tell. The medical "theory," till then, had been that the cholera poison did not ascend more than 4,000ft. above the sea-level. Ootacamund is about 7,600ft. above the sea. The population of the hills would disappear in a few days; did *thousands* die at a time of any epidemic? The high land on the mountain-tops, which the Europeans and Todas inhabit, does not *swarm* with tigers, &c. These are but occasional visitors from the lower parts of the range, and stop a longer or shorter time, depending on the more or less ease they find in securing prey. I only saw two kinds of snakes, and neither of them was poisonous. When a tiger appears on the hills, he naturally attacks the cattle (cows, and very small ones) of the Badagas, and not the cattle (half-wild buffaloes) of the Todas. Buffaloes in a herd, and even when single, are awkward customers for a tiger. In a herd they will trample and gore their assailant to death. The Todas, at their periodical meetings, club these buffaloes to death by tens and twenties at a time. I used to wander over the hills from daylight to dusk, day after day, in the most lonely parts, with nothing but a walking-stick in my hand, and the only formidable quadrupeds I ever encountered were these same Toda buffaloes, excepting once, when I came across a pack of wild dogs, early in the morning, and had some difficulty in preventing a little spaniel with me from attracting their attention. I think it more likely that the Todas are the remains of an aboriginal tribe, driven up into the hills from the low country, than that they are of Hindu origin. Up to the time I left India, in 1862, no Brahmin or high-caste Hindu ever showed his face on the hills, unless one came, possibly, as a writer, in the train of the collector, when this latter made his occasional visits. Near Coonoor, some twelve or thirteen miles from Ootacamund, and about 1,500ft. lower, are the remains of an old hill-fortress, called Hullikull-droog, in which Tippoo confined some of his European prisoners. I have seen Toda women with infants in arms. Polyandry would not necessarily cause the population to dwindle. They are credited with polyandry similar to that existing among the "Nairs" of South-Western India, and to which is attributable the law of succession alluded to at p. 437 of the volume under notice. No "Nair" is a wise man in a certain sense, and, therefore, the inheritance goes to the *sister's son*. Polyandry of the same kind, *i.e.*, where two, three, or more brothers have but one wife between them, exists, according to an article in the *Cornhill Magazine* for January, 1878, in Thibet. About this Madame Blavatsky should be able to tell us something.

The taming of a tiger-cub is alluded to at p. 467, vol. i. I have myself seen a couple playing about in an English officer's bungalow like a couple of huge cats. I also heard of other instances. The great secret is to keep from them the taste or smell of blood. If they once taste or smell this, they become dangerous, and it is time to destroy them. It does not do, for instance, to let them lick one's hand, for the tiger's tongue is so rough that it would soon fetch blood. This makes up the account of the tigress licking the fakir's hand, at p. 623, vol. ii., appear to me doubtful. As for the remainder of the story, it may be compared with that of Major Buckley (given in *Gregory's Lectures*) stopping a tiger when in the act of charging his elephant. The account

of "an adept's soul in an infant body" only seems to me to prove the possibility of mesmerising an infant, and the Delai-Lama is only a standing instance of the same fact.

Where a body, whether they be Brahmins, Buddhists, or what not, profess the principle of an inner doctrine for the initiated, and an outer (exoteric) one for outsiders, the latter can only safely receive as truths from the initiates, facts which are always and everywhere verifiable. Nothing that a Brahmin tells you about his wonder-working powers can be safely taken for gospel. He throws dust in your eyes on the principle of "*omne ignotum pro magifico*." We have here Sacerdotalism pushed to its utmost—the worst kind of selfishness, spiritual: no thought of any other being than themselves, except it be to keep each other in spiritual subjection. Such is but the natural outcome of such tenets as "conditional immortality" and "esoteric doctrines." Those who hold them are sure gradually to look upon themselves as the "twice-born," and all outsiders are unclean and contaminating. I prefer the really self-sacrificing motive of the most narrow-minded missionary, be he only sincere. He seeks, in his own blind way, to elevate his fellows—Brahminists, *et id genus omne*, to keep them down.

Esoteric knowledge may have (p. 1, vol. i) been in the world seven thousand years, but esoteric knowledge crystallizes after two or three hundred years at the most. Diffusion of knowledge increases and preserves it, and is the only means of doing so.

H. M.

Bath, Jan. 3rd, 1878.

#### THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ON Monday evening last, Mr. Desmond G. Fitz-Gerald, M.S.Tel.E., read a paper "On the effect of certain Creedal and Conventional Limitations in relation to Spiritualism," at the usual fortnightly meeting of the Dalston Association of Inquirers into Spiritualism, held at their rooms, 53, Sigdon-road, Hackney-downs, London, E. Among the company present were the Misses Corner, Mrs. and Miss Fitz-Gerald, Mr. and Mrs. Richard Pearce, Mr. S. A. Davies, Mr. Fred. Barrett, Mr. J. W. Gray, Mr. and Mrs. Thos. Weeks, Mr. R. A. March, Mrs. George Worth, Mr. Richard Cocker, Dr. Alfred R. Benson, Mr. Thos. Blyton, and others.

Mr. Richard Pearce, having been voted into the chair, introduced Mr. Desmond D. Fitz-Gerald to the Meeting, after which Mr. Fitz-Gerald read the following paper:—

#### ON THE EFFECT OF CERTAIN CREEDAL AND CONVENTIONAL LIMITATIONS IN RELATION TO SPIRITUALISM.

Mr. Chairman, Ladies and Gentlemen,—I gave to the council of this association, through their esteemed hon. secretary, a list of three subjects to which I have given some thought, requesting them to select one for discussion this evening. Their choice has fallen upon the only one amongst them which involved any feeling of anxiety or serious responsibility on my part. I am a little anxious, because I doubt, not your kindly consideration, but my own judgment in a matter to which I have not given, perhaps, all the time and thought it should have received; I am under a sense of responsibility, because what I have to say may bring amongst us, not peace, but a sword. But very probably this feeling is all misplaced, because we have met here for discussion, and if I told you truisms, or truths in which we all could agree, there would be no sword, and no tournament in which we could each strike for that which we deem to be right and reason. "The truth should not always be spoken; but, if called upon to speak, speak the truth, according to the light that is in you!"

Certain limitations in relation to Spiritualism—creedal and conventional! What on earth, or in heaven, was I thinking of when this strange title came into my head? Oh! I remember; some children seated round a table—a spirit who smiled kindly; but who said I was not true to myself. It was a reverie, I think; it will all come to me by-and-by.

But these limitations—who is there, what is there to impose any? Well, of course, there is the general public who have not investigated; there is the Royal Society in precisely the same position. These would limit Spiritualism to Hanwell and Colney Hatch.

Then there are many good people who would limit Spiritualism to the pious consideration of a vague heaven, where precious stones are valueless from their great abundance, and where such music as can be extracted from golden harps must be very necessary in order to drown the cries of the tortured wretches below.

Hah! here is a limitation, a creedal one. If we speak to these good people about Spiritualism—and, mind you, if we behave properly, they may, in course of time, join our ranks—we must not attack their religion, or seek to deprive them of its consolations. Why not? Because it is in bad taste! Whatever else you may do, never do anything that is in bad taste.

But, seriously, amongst more enlightened people, what limitations can there be? Spiritualism, you know, is simply the recognition of the immortality of the spirit, and of the fact that we may hold control with our departed relatives and friends, as well as with other

spirits, who sometimes are amusing, and sometimes more or less instructive.

Practically, you know, it is holding a *séance* once a month; or perhaps once a week, and discussing the very interesting phenomena which occur. Amongst these more enlightened people, there would be no limitations of a creedal, nor yet of a conventional, kind. For the spirits themselves are generally very well behaved; and Spiritualism, you know, has nothing whatever to do with any other unpopularism, or, in fact, with anything unpleasant to anybody taking an interest in it. Why, you know, even the most radical Spiritualists admit that Spiritualism is for all the world—rich and poor, proud and meek, ignorant and enlightened, Jew and Gentile, Christian and Pagan. You need tread upon nobody's corns; and you will find no "limitations."

For the last few minutes I have been watching the countenance of our chairman, and I have an impression that he does not quite agree with what I have said.

By the way, this reminds me that we received a letter, only a few days ago, from an honoured visitor to this country, Dr. Peebles, and that, printed as a heading, it contained the following:—

"To believe in God as the Infinite Spirit Presence of the universe, and in the Christ principle as the quickening influence—to hold conscious converse with angels and spirits, and to live a just, charitable, self-sacrificing spiritual life—these constitute an individual a Spiritualist."

And also the following:—

"By this shall all men know that ye are my disciples, if ye have love one for another."—*Jesus*.

Must we admit that the mission of Spiritualism, and of Spiritualists, is not only to give enlightenment in relation to a future existence, but also to teach men and women how to live in this world?

Can the Spiritualism which has this mission exist apart from love for all our kind, from the principle of justice, from the recognition of a God who—notwithstanding all apparent anomalies—is perfect love and perfect justice?

Can love and justice exist while we each and all recognise and endorse a system of society which is a scramble, an anarchy, of selfishness, in which we honour those who take the most and give the least, and allow many to want, and even to starve, amongst those who must give much and can take little?

Can we progress whilst we discourage and condemn any new or old idea that springs from the aspirations of humanity, and is at variance with the present order of things?

Can we love our neighbour whilst that form of selfishness termed "patriotism" is a virtue, wholesale murder is termed "glory," and the foulest outrages that imagination can conceive, committed upon the innocent and helpless, are held to be of little moment when "national" interests are at stake?

In answer to the five questions, one affirmative and four negatives. But some one denies that any outrage upon humanity would, amongst us, be considered as of little moment. Listen!

"In the sitting of the Turkish Parliament on February 9th, Vassilaki Effendi presented a translation of a report which related that, immediately after Mehemet Ali Pacha and his troops had passed Vizé, on the 22nd January, the sub-governor and the *cadi* took to flight; and, on the 24th, hordes of savages, composed of Circassians, Zeibecks, and Bashi-Bazouks fell upon the unhappy town of Vizé and the neighbouring villages. The town itself and thirteen villages, the names of which are given in the report, were pillaged and set on fire by these wretches. A great number of the inhabitants were murdered, whilst others made for the mountains, pursued and tracked by their savage enemies. Eight hundred unfortunate people of the village of St. George, who had endeavoured to hide themselves from the fury of their barbarous foes in a cave, were suffocated with sulphur and bitumen by the Circassians, the latter having opened a hole and then introduced these materials."

Through a Greek friend I have obtained some details of this massacre, derived from private sources. The victims were nearly all Greeks; not only were they inoffensive, but they had prepared large quantities of food for the Turkish troops, including those who became their butchers. Imagination can scarcely conceive all the horrors which accompanied the massacre; I will not attempt to give any details.

What did the Turkish Parliament—the supposed representatives of the nation soiled with the frightful crime of letting loose in Europe such hordes of savages, not for the purpose of meeting the enemy in the field, for there they were useless, but to "strike terror" into the Christian populations? "After a noisy discussion, the Chamber decided to pass to the order of the day." What did the English Government and the other European Powers? Nothing; it was not their business to do anything; the incident involved no national or dynastic interest.

What did the English people? A few days after the news arrived, a vast number of them held a meeting in Hyde Park, under the auspices of "The National Patriotic League for the Preservation of British Interests." "The Turkish flag was raised on high alongside the banner of Britain. Loud cheers greeted the association of the two flags." Again, "hearty cheers were given for Lord Beaconsfield and the Turks."

The incident has attracted but little attention—except in Greece. It is one that in European Turkey is common enough. A wholesale outrage against humanity appears to be a very little matter. And what has it to do with Spiritualism or Spiritualists? Is it to us that Lowell says?—

"Friends of Freedom! ye who stand  
With no weapon in your hand,  
Save a purpose stern and grand,  
All men to set free,  
Welcome! freedom stands in need  
Of true men in thought and deed—  
Men who have this only creed,  
That they will not flee."

And Whittier, must we take his appeal as addressed to ourselves?—

"Up now for Freedom! not in strife,  
Like that your sterner father saw—  
The awful waste of human life—  
The glory and the guilt of war;  
But break the chain, the yoke remove,  
And smite to earth oppression's rod  
With those mild arms of truth and love,  
Made mighty through the living God."

It is time to observe that for some time past I have actually been transgressing one of the limitations—a conventional one—in relation to Spiritualism. I have been mixing this up with another ism—humanitarianism. Cannot a man be a good Spiritualist and also a good Turkophile? Cannot he defend honest mediums and also the "integrity and independence of the Ottoman empire"?

We must not, in connection with Spiritualism, attack any man's political opinion.

Why not, if we think it inconsistent with the truth we know?

Because it is *bad taste!*

Any other reason?

Because to do so would not be conducive to the interests of Spiritualism, which has quite enough to do in fighting its own battles.

And, in reference to the "incident" that has been mentioned, do we not read in the Old Testament (Judges ix.) that "God sent an evil spirit between Abimelech and the men of Shechem," and that, in consequence, "about a thousand men and women" were burned alive "in an hold of the house of the god Berith." A little further on, do we not read that "the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines." How do we know that the inhabitants of "the village of St. George" were not in similar manner "sold" into the hands of the Circassians? The villagers may have been innocent and inoffensive, but their ancestors may have done something wrong! And we know that, on account of what had happened four hundred years previously, the Lord of Hosts said, "Go and smite Amalek, and utterly destroy all that they have; and spare them not, but slay both man and woman, infant and suckling." (1 Samuel xv.) Again, in regard even to one of the "details" which just now (heaven give me patience!) I thought too shocking to mention, viz., the carrying off by the murderous Circassians of six hundred young girls, do not even our children read in the Jewish record (Numbers xxxi.) that "The Lord spake unto Moses, saying, avenge the children of Israel of the Midianites," and that *thirty-two thousand* young girls were carried off by the murderers of their fathers, mothers, brothers, and married sisters?

Yes, but Spiritualism tells of a very different God—the God of mercy preached by Jesus, His Father who is in Heaven, and the Father of all humanity; God of unerring law, who is not "weary with repenting," nor "jealous," nor "furious"; a God that science can revere and intellect worship; as different from the Semitic deity as light is from darkness. Surely the God whom we have learned to worship is rather the "infinite soul, the one eternal, definite, and universal cause" of which Plato speaks; the "causation underlying all things" of Proclus; the "Being whose thought is a universe" of Goethe, than the Jehovah, God of Hosts, of Moses. With Jesus, we worship Him who "alone is good!"

"The light from God above us  
Is booming in our eyes,  
And angel friends who love us  
Aro whispering from the skies;  
They speak in accents tender,  
And bid us weep no more;  
For, clad in robes of splendour,  
They tread the heavenly shore.

"They tell us of the beauty  
That shines in their bright sphere;  
They teach us of our duty  
To love each other here.  
The darkness, earth forsaking,  
Before the day flies fast,  
And man, redeemed, is breaking  
From error's chain at last.

I cannot help it, but I am again infringing one of the limitations of "good taste"—a creedal one. I am told I have no right, in connection with Spiritualism, to attack the "received religious belief of the country." Am I rather to accept for Spiritualism, and with Spiritualism, a deity who, in the words of Shelley, is "the prototype of human misrule?" No! I am with James Burns here; and, I think, with many others to be found in our ranks.

In going, however, yet further beyond the conventional limitations in relation to Spiritualism, I can expect to have but very few with me. I must crave your pardon; but I believe there is some truth in almost every new idea that has sprung from the aspirations of humanity—that there is a blessed truth hidden under the hated name of "Socialism;" that there is a truth, a high and holy one, even beneath the detested term of "Free Love." As a Spiritualist, I believe in the spiritual and intrinsic equality of man and woman, and that this equality must, when women will it, be recognised by all in whom the mental and spiritual predominate over the animal. From the same point of view, I believe in the nationalisation of the land—in the right of all to claim a share of the means of livelihood which God has freely given to man. And I believe—for friends "on the other side" whom I love and reverence have told me so—that there are man-invented sins which are not counted as sins in Heaven, and also sins in the eye of Heaven which are not considered as such by man. The friends I speak of are lenient in all things that are consistent with charity and love: if they are ever stern and severe, it is in regard to things that are opposed to them.

Yet I admit the danger to many—to most men—of the "freedom

wherewith we are made free." There are many truths of which it may still be said, "Ye cannot bear them yet." The general effect of the "limitations" to which I have referred is to impede the union of Spiritualism and philanthropy, of angel-ministration and humanitarianism, without which our knowledge is as a tree barren of fruit; to prevent the recognition, and even the discussion, of many truths which are kindred to, and even consequent upon, those of Spiritualism; to amalgamate, in a spirit of compromise and complaisance, the truths we know with the errors of creeds and the wrongs done by society. Still, I do not consider them with any feeling of bitterness or violence. In many directions they may have been useful; they may yet be useful, for a time. They are not as the laws of the Medes and Persians. I would break through them, but not rashly or with undue haste, lest there be greater dangers beyond.

Haste not!—let no thoughtless deed  
Mar for e'er the spirit's speed;  
Ponder well and know the right,  
Onward then with all thy might;  
Haste not!—years can ne'er atone  
For one reckless action done.\*

And, although there are some in the ranks of Spiritualism whose worldliness and lack of charity and love may be a weakness and a reproach to it, I would urge Spiritualists to declare war—not against those who are yet unable to recognise the brotherhood and sisterhood of men and women—but against the selfish heartlessness of the distinctions of class, caste, and nationality; not against those, who, through ignorance, degrade the idea of God far below the level even of our present civilisation; but against the tenets by which they enslave the minds of men; not against the few who, in the scramble of selfishness, we call society, have possessed themselves of the land which God gave to man, and who live in luxury by selling to their brethren the right to labour; but on behalf of the eternal justice whose light has been dimmed by the habit and custom of wrong.

Before I sit down, you would like to hear something more of what I saw in the reverie of which I first spoke. Well; I saw a multitude of children, some seated, others standing, at a great table which, some time previously, a good spirit had furnished for them. And some of the children seemed pale and wan, because they had too little; whereas others seemed ill, and looked careworn, because they had too much. But I think it would have made your hearts ache to see some of these little children fainting from want. I saw also that those who had heaped together to themselves the gifts of the good spirit, seldom left them to the famishing when they left the table, but mostly placed their heaps in the hands of other children who had much already. And a spirit said to me: "God has given enough for all! see the wisdom of men!" Then this spirit showed me two children seated, each with his due share of that which had been sent. And the children gambled with dice; so that one lost all he had. Then the spirit questioned me, saying: "Is the sum of their wealth the same?" And, as I paused before answering (for I had not my political economy with me), he smiled sadly and said, "This one has now twice as much as he had; but his brother, has he not less than half?" The one who had lost moved away, as if to die (and he would have died of want had it not been for another child, who had but a very little, and whom the spirit loved very dearly), whilst the one who had gained laughed gaily at his good fortune. Yet I seemed to see clearly, whilst the spirit was there, that somehow his wealth was less than it was at first. Many other things the spirit showed me, which I cannot recall, though they are impressed upon me; but I remember his saying reproachfully: "You, also, are not true to yourself!"

It is in deprecation of this reproach that I have spoken to-night.

Brothers! round us brethren stand!  
Pledge your truth, and give your hand;  
Raise the downcast, help the weak,  
Toil for good—for virtue speak.  
Let your brethren be your care—  
Labor! labor!—work is prayer!

At the close of the reading of the above paper, Messrs. March, Gray, Barrett, and Pearce made a few remarks; after which, on the motion of Mr. R. A. March, seconded by Mr. Thos. Blyton, the best thanks of the association were unanimously accorded to Mr. Fitzgerald for his memoir, and the proceedings closed.

ON Monday evening next, at the fortnightly meeting of the National Association of Spiritualists, 38, Great Russell-street, London, a paper will be read on "The Evolution Theory considered in its relation to Psychology," by Mr. G. F. Green, author of the second prize essay on Spiritualism.

IN Vera Cruz a little girl has been developed as a medium under the following circumstances, says *La Ley de Amor* of Yucatan. Her mother having died a violent death, the child claimed to see a spirit always following her. It finally came to the ears of a friend, a Spiritualist, who caused a circle to be formed. Since that time she has had no fear of apparitions, and is said to converse with them freely.

A CORRECTION.—Sir,—In the course of my letter, which you were good enough to insert last week, I endeavoured to expose the assumption of "Scrutator" that a medium of elementary spirits is conceived by Col. Olcott to be himself in no better plight, "So that if the elementary does it," I wrote, "'Scrutator' appears to think, the medium must be an (embodied) elementary also." I am sorry to find that I wrote *must* so like "cannot" that the sentence, as printed, is the exact reverse of what I wrote, and makes the whole position unintelligible—reading as if I were supporting the proposition attributed by "Scrutator" to Col. Olcott, instead of utterly denying that it was ever held.—C. C. MASSEY.

\* Goethe.

THREE ANECDOTES ABOUT GHOSTS.

THE following anecdotes are taken from the Diary of Crabb Robinson, Barrister-at-Law, and at one time Foreign Editor of *The Times*. Two of them are related by Flaxman. This proof of his belief in spiritual communication is interesting, as Mr. Benjamin Coleman has in his possession a highly artistic spirit-drawing, purporting to have been executed by Flaxman.

CRABB ROBINSON'S DIARY, vol. ii., pp. 222-3, No. 1.

Feb. 25, 1822.

I went to Aders, and found him and his wife alone. An interesting conversation. Mrs. Aders talked in a tone of religion which I was pleased with. At the same time she showed a tendency to superstition which I could only wonder at. She has repeatedly had dreams of events which subsequently occurred, and sometimes with circumstances that rendered the coincidence both significant and wonderful. One is remarkable, and worth relating. She dreamed, when in Germany, that a great illumination took place—of what kind she was not aware. Two luminous balls arose. In one she saw her sister, Mrs. Longdale, with an infant child in her arms. On the night of the illumination on account of the coronation, years after the dream, she was called by Miss Watson to see a ball, or luminous body, which had been let off at Hampstead. She went into the room, and on a sudden it flashed on her mind with painful feelings: "This is what I saw in my dream." That same evening her sister died. She had been lately brought to bed—the child lived.

FLAXMAN'S ANECDOTES (Nos. 2 and 3).—CRABB ROBINSON'S DIARY, vol. ii., pp. 261-2.

Dec. 3, 1823.

I dined in Castle-street, and then took tea with Flaxman. A serious conversation on Jung's *Theorie der Geisterkunde* (Theory of the Science of Spirits). Flaxman is prepared to go a very great way with Jung, for though he does not believe in animal magnetism, and has a strong and very unfavourable opinion of the *art*, and though he does not believe in witchcraft, he does believe in ghosts; and he related the following anecdotes as confirming his belief:—Mr. E— ordered of Flaxman a monument for his wife, and directed that a dove should be introduced. Flaxman supposed it was an armorial crest, but on making inquiry was informed it was not, and was told this anecdote as explanatory of the required ornament:—When Mrs. E— was on her death-bed, her husband, being in the room with her, perceived she was apparently conversing with some one. On asking her what she was saying, Mrs. E— replied—"Do you not see Miss — at the window?" "Miss — is not here," said the husband. "But she is," said Mrs. E—; "she is at the window, standing with a dove in her hand, and says she will come again to me on Wednesday." Now this Miss —, who was a particular friend of Mrs. E—, resided at a distance, and had been dead three months. Whether her death was known to Mrs. E—, I cannot say. On the Wednesday Mrs. E— died.

Flaxman also related that he had a cousin, a Dr. Flaxman, a Dissenting minister, who died many years ago. Flaxman, when a young man, was a believer in ghosts, the Doctor an unbeliever. A warm dispute on the subject having taken place, Mr. F. said to the Doctor, "I know you are a very candid as well as a very honest man; I now put it to you whether, though you are now thus incredulous, you have never experienced anything which tends to prove that appearances of departed spirits are permitted by Divine Providence?" Being thus pressed, the Doctor confessed that the following circumstances had taken place:—There came to him once a very ignorant and low fellow who lived in his neighbourhood, to ask him what he thought of an occurrence that had taken place the preceding night. As he lay in bed, on a sudden a very heavy and alarming noise had taken place in a room above him, where no one was, and which he could not account for. He thought it must come from a cousin of his at sea, who had promised to come to him whenever he died. The Doctor scolded at the man, and sent him off. Some weeks afterwards the man came again to tell him that his cousin, he had learned, was drowned that very night.

## PRIVATE SEANCES.

REMARKABLE LEVITATION OF PONDERABLE SUBSTANCES.

LAST Saturday night, at a private *séance* held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, with Mr. Eglinton as medium, a remarkable manifestation took place. The doors of the drawing-room were locked, and the members of the circle were sitting round the table in the following order, with their hands interlinked: Mr. Serjeant Cox, Mr. George Sutherland, Miss Merriman, Mr. J. W. Fletcher, Mrs. Wiseman, Mr. W. H. Harrison, Mrs. Makdougall Gregory, Mrs. Fletcher, Mr. Eglinton, and a private medium. Thus Mr. Serjeant Cox sat between the latter medium and Mr. Sutherland, and under these conditions he was rapidly raised in the air, and placed, chair and all, on the centre of the table, and was seen there when a light was struck; his hands were still holding those of his neighbours on either side of him. He said that one or two previous attempts had been made to place him there, by the raising of his chair a foot or two from the floor.

While the hands of the sitters were interlinked, spirit forms which sometimes were faintly illuminated, were seen by everybody in the room, and a tune was played upon a piano five or six yards away from the nearest sitter to it; at the same time a musical instrument was playing in the air, and two separate messages were being spelt out by raps upon the table, to two different members of the circle.

A voice, claiming to be that of James Lombard, one of Mrs. Bassett's spirit guides, addressed the sitters in his characteristic and very peculiar tone, which was but slightly modified by the new condition of communicating through another medium.

Last Wednesday night, at another dark *séance* at the house of Mrs. Gregory, Mr. Arthur Cölman was the medium; the sitters were Mrs. Makdougall Gregory, Mrs. Ramsay, Mrs. Wiseman, and two other ladies; also Mr. J. W. Fletcher, Mr. Alexander Monro, Sir Joscelyn Coghill, Major Coghill, and Mr. Harrison. Voice manifestations, a few small spirit lights, and some gentle floating of musical instruments, as usual in dark circles, were given for the benefit of the inquirers present. Mr. Cölman then produced some pieces of white paper, size about four inches by three, which were casually noticed by the company to be blank on both sides, and particularly noticed to be so by Mrs. Ramsay. In the light he tore a piece off the corner of each, giving the corners to various sitters, after which, in the dark, in from five to ten seconds, an elaborate and artistic likeness of Napoleon I., was drawn in pencil upon one of the pieces of paper; it was such a drawing as might have been quickly executed in fifteen or twenty minutes, in the light, by a clever and experienced mortal artist. The torn-off corner was found by the sitter who had retained it to fit exactly the piece of paper on which the drawing had been executed. This manifestation harmonises with many previously on record in Spiritualistic literature, in which drawings and writings have been executed by direct spirit agency, in an incredibly short time.

After this had been done, a spirit, John Scott, communicated by the direct voice. He said that he did not know who executed the drawing; that he had had to concentrate all his powers on the production of the voice; that after the *séance* was over, he would probably know who did the drawing, yet possibly might not be able to ascertain; that a higher power than his was controlling all the manifestations through his medium; he would not give information as to the identity of that ruling power.

NEXT Saturday, March 9th, and next Monday, Mr. C. E. Williams will not give his usual public *séances*. Last Wednesday he gave a *séance* in Oxford.

A NEW MEDIUM.—A correspondent writes from Wisbeach that a phrenologist induced him to form a spirit circle at home, and while no believer in Spiritualism was present, such loud raps came that he broke up the *séance* out of nervousness. A lady member of the family was afterwards discovered to be the medium. At the next sitting the spirits played a concertina, and kept time to the music with a hand-bell; they also tied knots in a handkerchief. At the next *séance* the medium was entranced, and began to talk fluently in German, a language she does not understand in her normal state. At the following sitting the spirits materialised a hand. We have advised the medium to have nothing to do with dark *séances* or cabinets, but to sit for the development of manifestations in daylight only, such being much wanted.

## THE POWER OF SPIRITS OVER MATTER.

BY HENSLEIGH WEDGWOOD, J.P.

ON Friday last I was present at a very successful *séance* with Mr. Haxby as medium, at the house of Mrs. Corner at Hackney. The sitters comprised Mrs. Corner and her daughter, and two other ladies, Major Walsh, Colonel Hervey, and Captain James. At the preliminary dark sitting, while we all held hands, the mouth-organ was played very prettily, and numerous bugle calls were given, which were recognised by the military gentlemen. The music wound up with *The Dead March in Saul*. Mr. Haxby then retired behind the curtain in the corner of the room, and the sitters formed a horseshoe round the table fronting the cabinet, Captain James and I occupying the two middle places, so that we had the entire table between us and the cabinet. In order to explain what followed I must premise that Captain James and I had been at a *séance* in South Audley-street the previous Wednesday, when Abdullah had taken a handkerchief from a lady, and, holding out his bare arms, had rubbed the handkerchief in his hands till it seemed to disappear, telling us it should be brought back on a subsequent occasion. When Abdullah came out on Friday evening, I was struck with his being so much shorter and dumber than usual, he appearing to be about the average height of a woman of five feet three inches, or four inches, instead of his usual height of over five feet eight inches. I was remarking this difference to Captain James when the voice of Joey cried out, "Do not be in a hurry," and presently Abdullah came out of the cabinet, of his usual size. The first thing he did was to go to Mrs. Corner, who sat next him on one side, and show her something that I was too far off to see. Joey called on Captain James and me to guess what it was, and on our giving it up, he told us that it was the handkerchief which had disappeared at South Audley-street on the previous Wednesday. Abdullah then proceeded to make a little packet of the handkerchief, wrapping it up in brown paper in the sight of Mrs. Corner on one side of the circle, and Major Walsh and the lady who was next him on the other side. I was too far off to see what he was doing, being nine or ten feet from the cabinet, I suppose. Joey then asked the company where the handkerchief should be transferred to. Colonel Hervey, who was on my right, told them to hide it in his pocket, but Joey said that would not do, as he wanted to return it to its owner. I said I would restore it to her on Wednesday if they would put it in my pocket. Joey immediately cried out: "It is done! Look in your coat pocket." And sure enough there it lay, underneath my own pocket-handkerchief. Abdullah had never been within eight or nine feet of me.

31, Queen Anne-street, Cavendish-square, London.

MRS. BASSETT, whose mediumship was noticed a fortnight ago in *The Spiritualist*, resides at 9, Chobham-terrace, Stratford, London, E.

THE Australian Spiritualist periodical, *The Harbinger of Light*, anticipates with pleasure the approaching visit of Mrs. Hardinge-Britten to the colony.

"ANNIE THOMAS" informs us that she is about to bring out an annual, called *Ours*; the Countess of Caithness and the Duke de Pomar will be among the contributors to its pages.

*Rifts in the Veil* is, perhaps, the most refined and elegant work as yet printed in connection with Spiritualism. There is a rapidly increasing demand for it, in consequence of the public having begun to discover its value.

ON Sunday next Mr. J. J. Morse will deliver a trance address in the Town Hall, Cardiff; subject, "The Religious Needs of the Age." Service at 6.30 p.m. Mr. Morse will also deliver trance addresses in the Stuart Hall, Cardiff, on the evenings of March 11th, 12th, 13th, 14th, and 15th; subjects to be chosen by the audience each evening.

ON Wednesday next, at the *souée* of the National Association of Spiritualists, to be held at 38, Great Russell-street, London, Mr. A. Calder, President of the Association, will read a paper giving a retrospect of Spiritualism during the past year. These *souées* can be attended by all Spiritualists, and not members and their friends only.

PROFESSIONAL physical mediums who can get good test phenomena, that is to say, get manifestations when they are held hand and foot in the houses of disbelievers, are now so scarce in London, that all their evenings are engaged from two to three weeks in advance. There is not much demand for mediums with second-rate powers.



## 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.]

MRS. SHOWERS ON "ISIS UNVEILED."

SIR,—Recently Sir Charles Isham has been so kind as to send us Madame Blavatsky's book, and after a partial perusal of it (for I have not yet read the whole) I feel puzzled to discover why such a mass of vituperation and borrowed matter has caused so much commotion in the Spiritualistic world. It can only be because the pretensions of Madame Blavatsky have misled many, as they have Miss Kislingbury, and that this lady is not solitary in the belief that the substance of Madame Blavatsky's knowledge has been obtained, "not as a mere traveller, but as a dweller among the Hindoos; a Buddhist among Buddhists, an initiate into their mysteries as taught in the temples of Egypt, the pagodas of India, and the Lamaseries of Thibet."

It requires no very extensive acquaintance with the customs and the modern religions of the East to discover the inaccuracy of this statement, and I beg to assure Miss Kislingbury and others that Madame Blavatsky knows just as much of the Orientals with whom she professes to have lived on such terms of intimacy, as she does of those Christians with whom she is living, and with whom it appears she is decidedly not intimate. In the one instance her knowledge has been derived not from any original sources, but from the unwearied and immortal efforts of that vast army of explorers and writers, those Christian inheritors of our Christian civilisation, who have disinterred and deciphered the long-buried records of the East, and have demonstrated and proclaimed alike to Buddhist and Brahmin, to Zoroastrian and to Egyptian, what their religions were in the almost antediluvian days of their early freshness and purity, ere they faded away under the baneful influence of corrupting forces, and in obedience to the eternal law that men and empires and religions, in their turn, must pass away. On the other hand, from the writings of apostate priests, from the testimony of obscure authors, from all those who are interested and ever busy in falsifying evidence to suit their own ends, Madame Blavatsky has diligently culled those impure passages which ought to make Pagan and Christian blush, not for Catholicism, certainly not for Protestant Christianity, but for those who can thus bespatter purity and sincerity with filth, because their own vision is too blurred to discern them. She has imputed to the faith that has gained the respect if not the allegiance of the moral and educated world—the faith that numbers in its ranks our children, our parents, and our friends—practices and crimes that did not pass unreprieved even among the Romans, when in the last stage of their own social corruption they implored the Emperor Tiberius to order the destruction of that temple of Isis whose worship it is now suggested that Spiritualists should restore.

The Egypt of the present day is under Mohammedan rule. The Temples of Karnac, of Luxor, and of Memphis, are in ruins. The statue of Memnon may still utter its wail at sunrise, but the voices that echoed through those Sphinx-formed alleys are mute. Astrologer, and prophet, and magician, passed away for ever long centuries ago. It cannot be pretended that Madame Blavatsky went through an "initiation" under such circumstances as these.

The worship of the Hindoos was, no doubt, a sublime and solemn ceremony, while the Aryan faith was yet in its purity in the days when the Vedas were written, and the worshippers, as the Vedic hymn says,—

Quaffed the soma bright,  
And seemed immortal grown,  
And entered into light,  
And all the gods had known;

but it has degenerated into a loathsome thing now. The Juggernaut worship, the adoration of the terrifying goddess Kali, the worship of Siva, with his neck adornments of human skulls, and his earrings of serpents, all show the depths to which the ancient faith has fallen. Neither Miss Kislingbury nor I would relish a tête-à-tête with one of those swarthy, nude, and paint-bespattered fakirs at any time, and it would be at our peril that we presumed to set foot in the temples. I think we would find, moreover, that the religions of his country were just about the last subjects that our friend would care to discuss. The women who are loved and honoured among Eastern nations never show their faces in public. No greater indignity can be offered an Oriental, whether Brahmin or Mahomedan, than an inquiry after the welfare of his family, or regarding the health of his female relatives.

The feminine attendants round and about the temples are those who make an open profession of unchastity, and a glory and pride of it. I forward you a paper received from India by the last mail, and if you like to publish the article I have marked, it will be seen that my assertions are true.

The disgusting remains of the Phallic worship, which one would be puzzled to discover in the processions and ceremonies of our Christian churches, are patent to all who may chance to witness some of the sacred Hindoo festivals, where men give way to every form of drunken licentiousness, while even the menial class of native women steadily confine themselves within the precincts of their dwellings for three and four days at a time.

The gross ignorance that prevails most unfortunately among Protestants (from whom our spiritualistic ranks are mainly recruited) regarding the parent religion—Catholicism—renders it a practically safe proceeding for all who are so disposed to circulate slander upon slander against Catholic religious communities, knowing that, owing to the fanaticism of some, and the indifference or indolence of others, few will care to put their statements to the test.

Without presuming to enter into a discussion regarding the nature of

the Second Person of the Christian Trinity, whether God as believed by millions, or "Man in manhood more Divine, than any God created there," as affirmed by others, I may say that He seems, either way, equally an object of adoration, being our highest ideal both of humanity and Deity, and those who, regardless of ecclesiastical contentions, bow before His cross, sign it on the brows of their children, or engrave it above the dust of their treasured dead, care little to be reminded of any signification it might possibly have borne during the period of the foul Osiris worship of Egypt. The student of history discerns, only too plainly, that wherever Christianity has planted its standard it has displaced something that was worse, never anything that was better. "Higher has the thought of man not attained," and while that same history bears testimony, both willingly and unwillingly to its great facts, and the conscience of man, in a state of intellectual enlightenment, responds to the teachings of the Gospels, we need certainly not follow the derisive counsel of Colonel Olcott, or "ask the people of Asia to guide the people of Europe into the path that leads to happiness."

Of Thibet and its lamaseries I unfortunately know only about as much as most people do; but that small knowledge is quite sufficient to enable me to tell Mr. O'Sullivan and others, who are bewailing their approaching bereavement, to be of good heart! It appears to me, though my opinion must only be taken for what it is worth, that Madame Blavatsky will not be so cruel as to cross the snow-capped Himalayas, and bury herself for ever with her bosom friends the Lamas. I think it far more likely that she will prolong her sojourn in America, or probably visit Europe, and probe still further the infinite depths of human credulity.

In justice to her, however, I must admit that, in the preface to her second volume, she patronisingly takes a few Christians, not very particularly indicated, under her wing, and speaks of them with favour, as being "better than their creed." Those, I think, are her words. Poor, helpless, ignorant things! How grateful they must feel for the crumb thus compassionately flung to them ere they are reconsigned to the fools' paradise, in which they seem to have long existed, and are supposed to be far too stupid ever to leave. Your voice now reaches every Continent, sir, your words are perused with attention, even amid the din of political agitation, wherever the sincere and earnest heart of man is endeavouring to solve the greatest of all problems by the light of Spiritualism; and it is right that it should be so, for this message, entrusted to you and a few others, is higher than any that herald has yet proclaimed. It is that the old and beautiful Semitic myth of Genesis is yet *no fable*, that God and His messengers converse with man to-day, even as it is alleged they once conversed in Eden. Yes, here—here to-day; even in this poor, miserable, sinful, money-making world; not in halls where mirth and festivity prevail, not among men flushed from the banquet, or women intoxicated with vanity and flattery, but where two or three are gathered with prayerful heart and solemn earnestness: in a word, wherever the stricken soul of man exclaims, "Lord, I would believe—Oh, help Thou mine unbelief."

No medium can effect what Almighty God and all His hierarchies of angels decline to effect—that is, convert a man to Spiritualism without great and corresponding effort on his own part. Should he by any chance arrive at a belief in the physical manifestations, his Spiritualism becomes a torment to him; he in turn becomes a torment—often a disgrace to Spiritualists, nothing more.

The ancients understood this so well, that no candidate was admitted to the Eleusinian mysteries—which were but *séances* under different circumstances—without undergoing a previous purification of nine days, during which his character was made a subject of strict inquiry. On entering the temple, he was most solemnly admonished to come with a pure and undefiled mind, without which the purity of the body would not be acceptable. Any person who infringed these rules, or entered without a proper introduction, was punished even with death. They had the lights, the sounds, the apparitions, all that we witnessed among ourselves during the memorable period of my daughter's development at Teignmouth, as described by me in your paper four years ago. That these mysteries referred only to the dead and to a future state, is evident from the circumstances that they were instituted in honour of Ceres Demeter, and to commemorate her grief and sorrow at the loss of her daughter Proserpine, whom she seeks in the infernal regions, whither Proserpine has been carried by Pluto, the inexorable god, who holds the keys of the kingdoms of death and of hell. One thing seems particularly remarkable to me, the candidates for initiation were compelled to bathe in the sea; and I have already published, and have in my possession the original spirit writings in which "Peter" frequently endeavoured to calm our terrors (for we were alone, and inexperienced), by such messages as "I won't hurt you—but bathe in the sea," &c., &c., a condition on which he insisted, and which appeared to us absurd at the time. As I have already told you frequently, the investigation into Spiritualism was undertaken at a time when I was an utter and entire disbeliever, and after a terrible domestic bereavement.

The Spiritualist of the future will see the deep signification of the so-termed heathen mythology far more clearly than we can discern it now; and the farther he studies the religions of nations, the more convinced he will feel that "the spot whereon he stands is holy ground." The Spiritualism that Paganism has practised and too frequently prostituted, that Catholicism has recognised and veiled, that Protestantism has abandoned and derided, will shine forth for him with unprecedented clearness, for it will be lit by no uncertain, straggling beam, but by the torch held up on high by Christianity. Will he then, think you, sir, amid the assured advantages of his own happy position, forget the noble army of martyrs who have suffered and died for him? Will he, Blavatsky-like, gloat over the sins and frailties of ever-erring, but ever-penitent humanity? Will he feel disposed to smite the crucified Jesuit, or mock the burning Hebrew, or deride the poisoned philosopher? No! Face to face with that ancient and eternal truth, which they had also discerned and acknowledged, with that ancient and solemn beauty which

they had also recognised and worshipped, will he not rather bow down in humble adoration, and owning his own blessedness, inasmuch as he has seen, and has believed, exclaim:—"Blessed—aye perhaps even more blessed—were they who died within reach of the promised land, who had not seen, and yet had believed!"

It would contribute not a little to our enlightenment if Madame Blavatsky would kindly furnish us with some of her own personal experiences with regard to the Fakir performances; with dates and other particulars that could be verified, for India is no sealed land of mystery to Englishmen, and a European lady travelling about in the manner alleged, with a Fakir and a juggler—(see Vol. I., p. 368)—must have attracted a good deal of attention. It is not usual to take one's "noonday repose" under the circumstances alleged, even in that somewhat unconventional land.

We would wish also to learn the whereabouts of some of those pools, round which Fakirs have sat, in the presence of the authoress, "in circles, while alligators have crawled out, and played like kittens." Somebody else must have heard of these wonders, and might substantiate Madame Blavatsky's statements.

For more than 368 pages no allusion whatever is made to Madame Blavatsky's own experiences, and we feel naturally surprised, therefore, to find her saying—"With deep regret we once more leave India; its blue sky and its mysterious past." Leave it! Why, she has never once mentioned it, except to quote some one else's experiences there, and we do not want to know what Jacolliot saw, or what Champollion described of the countries visited, but what Madame Blavatsky saw, and the circumstances under which she saw.

FREDERICA SHOWERS.

103, Seymour-place, Bryanston-square, London.

#### PHYSICAL MANIFESTATIONS.

SIR,—I wish to give you a brief account of what took place at my house on the evening of Feb. 24th. Six persons sat round a small table. Mr. W. Eglinton, Mr. A. Colman, and two ladies are mediums; the two remaining gentlemen are simply observers of facts.

When the light was turned off, and our hands were joined around the table, the musical boxes were wound, started, and went flying through the air as they played, with immense rapidity. Mr. Colman became clairvoyant, so that in the perfect darkness he could see everything that was done. The proof that he saw was this: "I see a female form, partially materialised. She is forming a hand; now she is going to touch your forehead." At this instant I felt my forehead touched, fingered, by the slender, delicate fingers of a female hand, which made for me a special sign. The same thing occurred to several of us.

Colman then said: "The hand approaches the centre of the table; it takes up a pencil; it is going to write." I heard then the sound of writing, and I had laid upon the table a sheet of marked notepaper. "The pencil goes very fast—it goes like steam," said the clairvoyant. In fact, after about a minute, a light was rapped for, and we found a little over a page of close writing in the well-known hand of a young lady who departed this life several years ago, and on the other leaf a drawing of a mediæval Mater Dolorosa, of a very remarkable character. No living hand could have done the work in half an hour.

When the light was extinguished the voice of "Joey" said to the lady who sat between Mr. Eglinton and Mr. Colman, "Hold Colman's hand very firmly; I want to give you a manifestation." In an instant a light was rapped for, and the chair in which Colman had been sitting was found hanging on the lady's left arm. Matter through matter, if as she declared, the hands had not been separated. This experience was then repeated, and the chair found threaded on the lady's right arm, the one next to Mr. Eglinton. "I will take my oath that I held his hand firmly every instant," said the lady. For a third time the same thing was done for the other lady in the circle, Mr. Eglinton's chair being taken from under him and placed upon her left arm.

I have no reason to doubt that the three ladies on whose arms I have seen chairs thus four times threaded have in each case firmly clasped the hands they held, without one instant's severance; and I take this testimony as I would the evidence of my own consciousness.

At a subsequent sitting in the dark we had a very elaborate copy of an *Ecce Homo* drawn on a card, the torn corner of which was in my pocket, inside of two minutes. I examined the blank card the moment before I turned off the light, and took the corner. I heard the pencil working in the darkness scarcely more than a foot from my face; then the pencil fell upon the table, and I lighted the gas. The result is a masterly copy of one of the grandest pictures in the world.

T. L. NICHOLS, M.D.

32, Fopstone-road, London, S.W.

SIR,—On Saturday, March 2nd, at 8.30 p.m., I attended a *séance* at Mr. Williams's, 61, Lambs Conduit-street, London. Altogether twelve persons, including the medium, were present. The lights were no sooner extinguished than we were touched by materialised hands. The musical-box, being floated, was set going in mid-air, and the fairy bells were played and carried from one room to another, and by request struck the cabinet. Then direct spirit voices were heard. I soon recognised that of "John King," and when he spoke to me I asked him if it were possible to float me, to which he modestly answered that he would try. By this time we had quite a conversation: such a one as we might expect where several ladies met, who had not seen one another for a long time, and consequently were eager to communicate their latest discoveries. No less than five direct voices were speaking at the same time, the physical manifestations continuing without interruption. I was no sooner aware of a spirit hand touching me than I heard a voice immediately on my right, saying, "You wish to float?" to which I answered, "Yes, please," and had no sooner uttered the words than up I went, chair and all, and found myself comfortably on the table. On my right sat the medium, and on my left Mrs. Fitz-Gerald. I did not relinquish my hold of their hands. We were laughing at this droll

position, when suddenly I felt that another besides myself had the honour of such an exalted position, and that it was the medium. I still had hold of his hand and that of the lady mentioned. The signal for a light was given, and we were discovered sitting on the table—I none the worse for my aerial flight, and the medium just awaking from a trance and knocking his head against the gas-lamp suspended overhead.

Mr. Williams then requested all of us to take our chairs into the next room, where the cabinet stood, and I assisted him in carrying the same table into it. He then requested any one who might feel inclined to secure him, to walk into the cabinet and do so, but no one thinking it necessary, he sat down and the light was extinguished. The spirit voices were again heard, and suddenly, on that side of the table farthest from the cabinet, we saw the outline of a figure, which by and by grew brighter, until we recognised John King. In turn he showed himself to each of us, and had a kind word into the bargain. I then saw the form gradually sinking, as it were, into the ground. Immediately after that I saw him float overhead and disappear in the ceiling. I next saw him in the cabinet, when he requested several to walk up to look in. He asked whether I would come. I, being perfectly satisfied, did not think it necessary, but he did; consequently took me by the hand, led me up to the door of the cabinet, which was wide open at the time; he requested me to stand there, and then I saw him standing fully materialised, turban and all, while the medium was sitting in a deep trance, resting his head upon his breast. As I said before, John King had hold of my hand all the while. He now requested me to feel the medium with the other hand—saying that seeing was not always believing—which I did, and was fully satisfied it was the medium. Amongst those who were present I will mention Mrs. Fitz-Gerald, Dr. Peebles, and Mr. and Mrs. Ashman; the names of the others I know not, but have no doubt that they will willingly testify to this letter, if necessary. I can only say that I have never before seen such a variety of manifestations and spirits who so volunteered to and insisted upon being tested. This only proves that mediums ought fully to develop themselves, and then they will find that both spirit and medium are enabled to give satisfaction and submit to any test.

J. H. HERBST, from Cape Town, South Africa.

#### IS SPIRITUALISM A RELIGION?

SIR,—I perceive in your last number that your able contributor, "M.A., Oxon.," has a great deal too cheerfully accepted the proposition "that Spiritualism is a religion." It has been often affirmed, but I cannot help thinking that it is a prodigious fallacy. The most experienced writers on the subject have spoken of the "evil side" of Spiritualism, and cautioned us against its "dangers." Three-fourths of the manifestations are vulgar, ribald, false, lying, mischievous, and diabolical. Can a thing which produces such fruit be entitled to the name of a religion? Doubtless it is, and ought to be, utilised to a religious purpose; but this is a very different affair. It appears to me that Spiritualism is a system of knowledge, which deals with supernatural occurrences and the spiritual nature of things, good, bad, or indifferent. Religion is that rule of faith and conduct which teaches us our duty to God and our neighbour, which guides us in the path of holy living, and which shows us how man can be redeemed. Surely, the function of religion is very different from that of Spiritualism, although there can be no reason why they should not aid each other. In fact, Spiritualism is full of danger until it is purified and ennobled by the influence of religion. The question is, which is the best religion with which Spiritualism can be allied?

Another very skilful contributor of yours, Mr. Massey, insinuates that sheep and oxen are not immortal. Oh dear! oh dear! When will Spiritualists accept the most elementary truths of Spiritualism. Among these truths there is none more certain than this, that every material thing has a spiritual existence, *i.e.*, a soul; and souls differ in quality and degree as much as physical objects differ from each other.

Spiritualism will always be a mass of confusion and blundering until it is carefully studied with the aid of clairvoyance, and by the light of religion.

THEODORE ELLIS.

2nd March, 1878.

#### SPIRITUALISM IN GLASGOW.

SIR,—During my stay of one month in Glasgow, I had the pleasure of becoming acquainted with many of the leading Spiritualists of the place, as well as having the privilege of attending a few private *séances*. I thought, when in Belfast, that it was the most bigoted, sectarian town I ever had visited, but I must apologise, confess ignorance, and give Glasgow that honour.

The Spiritualists are not a large body here, but seem to be well united, quality, not quantity, being the order of the day. I attended four public meetings of the Spiritualist's Society, and had the privilege of hearing two carefully compiled papers read; one by Mr. Walker, a veteran Spiritualist, on "Mesmerism," and one by Mr. Robertson, on the "Advantages of Spiritualism;" and last, though not least, two able and eloquent lectures by the guides of Mr. J. J. Morse. The lectures of Mr. Morse were given in the Albion Hall. The Spiritualists have, in addition to the public Sunday evening services, two semi-private meetings every week, on Wednesday and Saturday nights, at their hall in the Trongate. Strangers are admitted to these meetings by the introduction of members of the society. On Saturday nights a *séance* is held for trance-speaking and physical manifestations, Mr. David Duguid being the principal medium, but while Mr. J. J. Morse was here his guides occupied the time.

Not the least interesting event of my stay was the opportunity of attending a *séance* by invitation of Mr. D. Duguid. I have frequently come in contact with mediums, of nearly all classes, descriptions, and pretensions, but I have seldom been in the society of one so unassuming and unpretentious as Mr. David Duguid. Mr. Duguid was formerly a cabinet-maker, but is now in the employ of Mr. J. Bowman, photographer, of Jamaica-street, Glasgow, and appears to me to be about

forty-five years of age; married; has a pretty large family; all his children are medial, but not to the extent of their father. In company of Mr. Bowman, I went to Mr. Duguid's house on Tuesday evening, the 25th, to attend the *séance*, and as soon as I entered the house, became conscious of the presence of the unseen ones by the strong aural surroundings, which are much better felt than described. There was much to cheer and please in the presence of the medium's wife and children; a quiet happiness seemed to pervade the place. To say I felt at home is the highest compliment I can pay these worthy people. After a chat in the kitchen we all retired to the parlour at eight o'clock, to hold the *séance*. The circle consisted of Mr. Nesbit, printer and publisher; Mr. Garrivale, secretary of the circle; Mr. Simpson, honorary secretary of the Glasgow Spiritualists' Society; the medium, Mr. Duguid, and myself. The medium was soon controlled, like one simply passing into a gentle sleep. His spirit friends answered a number of questions put by members of the circle; the questions were chiefly of a theological character, and indicated to my mind the status of the questioners. The answers were of an advanced and progressive nature. Two hours were consumed in this way, during which advice as to the best method of conducting the public service was given, as well as a promise that if the friends wished it, the guides of the medium would materialise at the Saturday night meetings in the Trongate. The spirits controlling claimed to be Hermes, Hafed, and Steen, to which I sincerely accord my belief, and I am led to do so from three considerations: 1st. From all I have read in connection with these controls, and—2nd. hear from persons of undoubted veracity who have attended the *séances* from time to time. 3rd. From what was observed myself at this *séance*, and shall now record as plainly as possible. At the conclusion of the first part of the *séance*, already mentioned, Mr. Bowman asked "Steen"—who was then in possession of the medium—if he would kindly do a "wee bit of a pictur" for the stranger. The control kindly consented. Mr. Duguid, while in the trance state, opened the large paint box placed upon the table, prepared his paints and pallet; he then took a small *carte*, and tore off a small piece of the corner, and gave to me to hold, so as to be able to identify the card again. This all took place in the light, and under our strict scrutiny. Now, singular to state, I had no sooner got the small piece of card (the torn piece) in my hand, and was just in the act of placing it in my purse, when it was taken out of my fingers by some invisible power. Two gentlemen sitting next to me saw it disappear, nor could it be found for over five minutes, although the small room was carefully searched. It was found under my chair at last. "Steen" desired the medium to be thoroughly secured, and that every test I could suggest should be employed. The medium was then thoroughly fastened to his chair, which was placed about two feet from the small table, upon which the pallet and paint box were. His hands were crossed and secured with a handkerchief, his arms were made fast to the back of the chair, and his legs secured to the legs of the chair. All the fastenings were made doubly secure, by covering them with gummed paper. Having satisfied myself that the medium was thoroughly secured, so much so, that it would have made any "test-maniac" blush to have seen him, the lights were put out, and Mr. Bowman commenced to sing "Auld Lang Syne," in which the rest of the company joined. At the conclusion of the fourth verse, raps were given to "light up," which was done. A beautiful miniature landscape was found, "the paint still wet," upon the table. Upon comparing the card with the torn corner, it was found to fit exactly. I shall forward the painting for the inspection of visitors to 38, Great Russell-street. Although a "trifle" in itself, it is a link in the mighty chain of evidence which binds the visible to the invisible. During the painting of the picture I had an unasked for test of the painting of it by super-human powers, and of its not being touched by mortal hands at all. When the gas was put out, the fitful gleams from the fire, ever and anon brightened up the room, and it was found necessary before anything could be done to cover the fire. This was done, still there was enough light (to my eyes) to make darkness visible. I saw that the medium never moved from the position in which he was at first placed, as there was light enough to discern the slightest movement on his part; had he moved, it would have been detected at once. The painting, although in several colours, was done with two brushes only. I also saw the brushes rise untouched by human hands, and silently and rapidly accomplish the work, as it were, of painting a picture by themselves.

There is another little matter I must mention before I close. I find the spirits who control Mr. Duguid do it so effectually, that while the medium's eyes are closed, and the pupils dilated, as in a mesmeric sleep, they (the spirits) can see everything that is done upon the physical plane. I gather this from a number of remarks I heard made by the medium. For instance, I accidentally touched the table, which was a slight distance from the medium; I had scarcely done so, when the control immediately told me to be careful, not to do it again. Whether these paintings are done in darkness or light, the phenomenon is truly marvellous. Whether painted by the spirit of the medium, or, as claimed, by the spirits of Steen and Ruysdael, it is worthy of our most thoughtful attention and profound investigation. I give the facts, and let theorists fight it out.

One word to Theosophists, spirit-of-the-mediumists, and mesmerists. When they shall, one or all, produce a single rap, or the most elementary physical phenomenon by occultism, magic, or will-power, then I shall be prepared to believe that the wonders I here record were produced by the spirit of David Duguid. Furthermore, I shall believe—slowly, calmly, and deliberately (not say in haste)—"that all men are liars," in trance and out of it, and that Hermes, Hafed, Ruysdael, and Steen are but aliases of one David Duguid; and that J. J. Morse, Tien Sien Tie, and the Strolling Player are one and the same person.

I am now at Hull, and should be happy to work in co-operation with any of the Spiritualists of the place.

29, Silver-street, Hull.

J. COATES.

THEOSOPIHY.

SIR,—At the risk of departing somewhat from the stereotyped formula of commencing a letter with praise, let me take advantage of the permission you give that opinions may be uttered in your journal, which shall be diametrically opposed to those of yourself and readers. The perfect fairness under which the *Spiritualist* has always been conducted, and the patience with which persons of opposite views are tolerated, embolden me to consider what reply could be given to the three questions considered in your last issue:—1. "What proof have (the Theosophists) of the alleged conditional immortality of man?" The answer to this is that they have never asserted such a doctrine. The substitution of the word "conditional" for the term "potential" used by the Theosophists, is an alteration of terms which may blind English readers to the real significance of their propositions. 2. "What proof (have they) of the existence of sub-human spirits?" Just so much as any one else; and as much evidence as can be gathered from the printed recitals of the ordinary *séances* for physical manifestations.

3. The next question is more serious: "What proof (have they) that men by will-power can produce any of the manifestations called spiritual?" In reply to this, I shall be very happy to take up the gauntlet, if interrogated by any member of the Theosophical Society. An organisation the members of whom live apart, and have doubtless their own methods of communication, may be able to test scientifically any evidence which the professional scientific man—who would not willingly commit himself to a hasty or inaccurate statement of fact—lays before it. The general public are, no doubt, very much prepared to accept with avidity any tale of wonder, but those persons who do not

Wear their heart upon their sleeve,  
For daws to peck at,

have need alike to remember the precept of St. Polycarp respecting the people, "*Illos vero indignos puto, quibus rationem reddam,*" and the advice of Goethe:—

*Das Beste, was du wissen kannst  
Darfst du den Buben doch nicht sagen.*

As the Theosophical society has never intruded itself on our notice, it might be not less cautious than polite to refrain from offering tests or demanding proofs from those who have not asked our advice, and do not value it.

Inside Spiritualism, of course, any body may offer any test which pleases him, or satisfies those near him to his own series of phenomena, and as in the case of the *Femme Barbe*, materialised spirits must be tested in a way foreign certainly to the method of the Theosophists. In the "gay days of wickedness and wit" of the French second empire, I think I remember a comic song which exactly gives the programme for which materialised spirits crave, and in the production of which Theosophists cannot help them:—

*Entrez dans mon établissement,  
Vous ne trouverez pas dans toute la foire,  
Aucune chose plus intéressante  
Que cette barbe qui fait ma gloire.*

To one who views the statements made by the Theosophists from the point of view of anthropological science, I am struck with the extreme probability of their opinions. That persons have existed, whether in Thibet, or the Lebanon hills, in the hidden mysteries of Egypt, or contemplating the altars of Trimurti-like beings who once were gods, either outside the adytum of the old Cabeiri of Samotraki, or near the temple of Hagia Kim at Malta, who had the literary faculty of comprehending what they saw, and remembering what was told them, appears not to be too improbable a supposition. I hope that we shall all be large-hearted enough to accept the theory that the wise men of the past, though they did not live in the age of cheap telephones, knew somewhat, and that occasional glimpses of that somewhat are cognisable and appreciable by ordinary students of history. If the teachers of the Theosophical Society cannot or will not give us ghosts *à volonté*, I hope that they will, at least, be let alone to follow out a system of philosophical investigation for the method of which they are alone responsible to their own members, and for the results of which those who wish to know anything may become initiated by the ordinary channels of work which have been known for ages by those who are teachers in metaphysic, as in the history of the regions of the East.

C. CARTER BLAKE.

[1. On page 255 of *The Spiritualist*, Vol. XI., Col. Olcott says that a man, "having been completely debased on earth, he sinks deeper and deeper into matter, and is annihilated." Thus it is alleged that, as the effect of conditions, man may lose his immortality. 2. We have attended more *séances*, probably, than anybody in this country not a medium, and are not able to demonstrate that sub-human spirits produce some of the phenomena. 3. Yes. Where is the proof? If it gives offence to Theosophists to be asked for proofs or facts, let it be so stated, and the public will take no further interest in a matter presented to them merely in the form of unproved assertions.—ED.]

SIR,—I have been, for the first time in my life, I believe, accused, in print, of inexcusable epithets, such as "uncharitable," "self-righteous," &c., for having thus demurred to certain opinions of the Theosophists, which, to quote a leader in *The Spiritualist* of March 1st, are "Speculations and doctrines set forth at great length without an atom of experimental or produced evidence in their support," and wherein, "much is said about unfortunate human beings who have 'lost their trinity, and who are perishable;' doctrine, which, I must repeat, strike uncharitably on the well-being of humanity, in the name of religion, and the Darwinian theory of "Natural Selection." Well, I must acknowledge that commination without proof or authority is apt to breed counter-blasts; and syllabuses from self-elected synods are wont to produce protest in the name of humanity.

But the head and front of my offending is that I accuse Colonel Olcott of alleging that, "The astral man or double, or *soul*, has lost its divine *vous*," and that, consequently, as he also says, "mediumistic physical phenomena are not produced by pure spirits, but by" *souls embodied* or disembodied, that, *ergo*, physical mediums have, according to Colonel Olcott, lost their divine spirit, their trinity in short. And for this Mr. Massey expects me to apologise; but this I cannot do to Mr. Massey until he proves that I am wrong, which he has not yet done; but glad should I be, for the sake of the charity of the Theosophists, if I could do so, and I only wish that Colonel Olcott himself would prove the groundlessness of the charge, for it is, indeed, a dreadful one, on living men. Mr. Massey asks me—"Where, in any communication of either Madame Blavatsky or Colonel Olcott, does 'M.A., Cantab.' find the proposition, or anything like, or leading to, or possibly involving the proposition that 'the astral man, or double, or soul,' is 'a soul that has lost its divine *vous*?' " Why, here; where Colonel Olcott shows he has lost it by the *separation* of soul and spirit for an incalculable length of time. I acknowledge he makes an exception in the case of an amiable, virtuous young lady, who was a powerful physical medium; but with this exception, he appears to me to doom all physical mediums to the category of astral men, mere material souls, who, during life, are separated from their divine spirit, or who have lost it altogether, and will be "annihilated." I regret to have to repeat what I have said before, but I do so in justice to myself and my readers. In *The Spiritualist* of December 7th, Colonel Olcott says: "To us man is a trinity, not a duality; in short, we accept the philosophy, which is the fundamental doctrine of all Oriental systems, and equally the basis of the Greek, Roman, and other derivatives. Inside the physical body, and permeating it, is an astral body, or soul, and these two are overshadowed (illuminated and spiritualised) by a third—the divine, immortal spirit, the *vous*, the *ruach*." In all the above I agree with Colonel Olcott, but he adds: "We believe that the man of flesh dies, decays, and goes to the crucible of evolution, to be worked over and over again; that the astral man (or *double* or *soul*), freed from physical imprisonment, is followed by the consequences of his earthly deeds, thoughts, and desires. He (the astral man or soul) either becomes purged of the last traces of earthly grossness, and *finally*, after an incalculable lapse of time, is joined (rejoined) to his divine spirit, and lives for ever as an entity, or, having been completely debased on earth, he (the astral man) sinks deeper and deeper into matter, and is annihilated. Usually the *separation* of soul and spirit occurs *before* the bodily death. This is the rule, but still there are exceptions. 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."

Now, I will ask any candid reader whether Colonel Olcott does not here assume that the astral man or *soul*, mere matter, is *separated* from the divine *vous* for an incalculable length of time, and so *lost* to it for that period? And yet Mr. Massey asks: "Where does M.A., Cantab., find the proposition that the astral man, or double, or soul, is a soul that has lost its divine *vous*?" It is mere hair-splitting, and a play upon words, to make a distinction between the *soul* being *separated* from the divine spirit for an incalculable length of time, till it *find* it again; and the *soul* being *lost* to the divine spirit for an incalculable length of time, till it find it again. If I am *separated* from my purse for a long time, with all its unpleasant consequences, though I *find* it again intact, it will be very little comfort to say that it was not lost, only separated from me. It was as good as lost for a long time, and so at any rate is the soul, according to Colonel Olcott.

Mr. Massey says that Madame Blavatsky has defined the "astral man" in *The Spiritualist* of February 8th; and deprecates my want of care in informing myself of her opinions on that point. Well, I read it, but the letter signed "Scrutator" was sent to the publisher before Madame Blavatsky's letter appeared, and what I then wrote and am now writing about, is Colonel Olcott's opinion, not Madame Blavatsky's; if they differ on this subject, also, it will be no novelty. But if I had not read it there was no obligation that I should have done so. It is just possible to have too much, even of a good thing; and I do not profess to be above being led away by fascination; so I have not read her book. I could even commiserate Mr. Massey, who has read Madame Blavatsky, when he tells us that he is "under a sort of compulsion to put forward opinions which 'Scrutator' dislikes," did I not know that the chosen few are to be envied, not pitied. I am, however, curious concerning this hint about compulsion. Then there really are some of these despised "controls" somewhere among the occultists, either in the flesh or out of it, as is the case with the poor Spiritualists. I had thought occultism was only a case of adepts, with elementals entirely under their thumbs; but, then, who knows who is as yet an adept? Perhaps only the adepts of the inner ring are the uncontrolled. Is there no right of private judgment for grown men who are not yet adepts? And this brings me back to my alleged carelessness in not having read Madame Blavatsky's article more attentively. But, after all, are we to throw ourselves unarmed into the enemy's arms? Is there not sometimes wisdom in refusing to hear the voice of the charmer, charm he ever so wisely? Wise men have been sometimes made slaves, even when they thought they had slaves at their feet; and I desire to retain, in its entirety, my love for all mankind. Am I to seek out, for instance, certain winning ways and discourses of a lady to be found in a certain forest? Well! talk of thralldom of strong men! No Rosalind in the forest of Ardenness had a greater power over her Orlando. A humble poet once sang:—

I would not lead a ——— life  
With all his wisdom from above,  
Tho' he's not troubled with a wife,  
And harmless as a sucking dove.  
I would not be a harmless ———  
Even to cheat the undertaker.

An angered wife may stir up strife,  
But rarely gains complete ascendance,  
Better for life a scolding wife  
Than lose for life all self-dependence;  
And be for life a wife forsaker,  
Yet still, at a woman's will, a quaker!

Again, is it necessary for me to read the works of a celebrated authoress on free love? Further, am I to put myself into the temptation of reading the life of Anne Lee, and, in consequence, of leaving my wife and family? Am I to seek agape-monks because there are, Mr. Hepworth Dixon has told us, remarkably charming women there? Am I to be led away by the life and writings of a lady of the last century, mentioned in *The Spiritualist* some time back, whose name I forget, who had prepared her *layette*, after a supposed immaculate conception, but which never came to anything after all. Or by those of Marguerite Alacoque, of the bleeding heart, concerning whom one could not have wondered at anything that might have taken place? Or, indeed, finally, am I bound to have read Eliphaz Levi or the "Count de Gabalis;" or even concerning the Rosicrucians of the middle ages? Mr. Massey says that I have evidently not read a line of their writings, or I should have heard about the elementaries, though not always in a well defined sense. Well, that is only what we have been used to hitherto. But Mr. Massey is a little mistaken: I have read about the Rosicrucians with interest, but not lately; and had forgotten about the elementaries, or I should have not made the mistake of saying they had not been heard of in Europe. So, also, have I read, in former days, something of Eliphaz Levi's writings; indeed, I possess his *Clef des Grands Mystères*, though I have not read his *Dogme et Rituel de la Haute Magie*; but I confess that, with all his learning, he is not much to my taste; it may be he is too learned for me. So much the worse for me, Mr. Massey may say. Well, so be it. Eliphaz Levi was a *nom de plume*, he was the Abbé Constant, I believe, and died in 1876.

SCRUTATOR.  
M.A. (CANTAB.)

#### MATERIALISATIONS.

SIR,—According to the following newspaper cutting, which is from our *Manchester Guardian*, 28th Feb., under its London Correspondent, our Research Committee say, "That paid and professional mediums are condemned as useless, &c., &c." I hope they never said it or printed it:—

The British National Association of Spiritualists have appointed a Research Committee, whose recommendations will practically put an end to Spiritualism as a "system of revelation." Paid and professional mediums are condemned as useless or worse to the cause; and if the interests of Spiritualism are to be advanced at all, they must be replaced by "trustworthy manipulations" in family groups or private circles, where every member is acquainted with every other.

Your statements about flexible features are not satisfactory; on the 11th January, your report of Miss Cook's *séance* was, that the "columnar form, averaging about 18 inches in diameter, had no outline of a human figure. No features were visible, and with this class of manifestations, through different sensitives, with the medium in full view, and off his or her own premises, I have never yet seen living flexible features in the form, although I have dimly seen faces and beards"—of course, meaning masks.

My letter to you on March 1st was not inserted in full. It said this: "Now, at Miss Cook's *séance* you were at, and described in your newspaper, could it be inanimate when the form in white at your invitation went to the venetian blind and gave you (though it was covered) more light—and the medium close to you in the conscious state?" My whole letter went to prove flexibility of form and feature both with Miss Cook and Mr. Eglinton's forms, and not always at their own homes, but occasionally at Mr. Rondi's studio, under my own careful inspection; for I care little what others say, unless I prove it for myself, on this subject.

Again. Why omit from my letter the following: "Now, in the face of all this evidence, I trust you will believe Dr. N., the Rev. Mr. Colley, Sig. Rondi, and myself, all eyewitnesses, and don't go yourself into a *séance* (like Professor Tyndall) with a mind in a state of suspicious confusion on that point of non-flexibility of features, otherwise you or others may get a hard knock by a mischievous spirit, which is often done to those persisting in one groove of thought."

You know, Mr. Editor, it is very difficult for me to write at all; and I see no fun in my writing and wasting power if it don't suit you to put all in, for you can reply always to anything out of order.

CHAS. BLACKBURN.

Parkfield, Didsbury, near Manchester.

[In his previous communication Mr. Blackburn founded his remarks upon one of our expressions in a private letter, and upon a portion of a sentence quoted we know not whence, so we asked him to quote some paragraph of ours actually printed, and to send in his criticisms upon it for publication this week, which he has done. Our statement of fact, as published last week, is that we have seen plenty of flexible features in genuine materialised spirit forms, but never any which were unlike the medium in the lines of the eyes and nose. If a youthful medium anywhere can off his own premises present the materialised living, wrinkled face of an old man, in a good light, in the presence of responsible witnesses, we shall be glad to give any amount of time and care to the observation of the phenomenon.—ED.]

SIR,—Having read in the last *Spiritualist* that "Several correspondents who have not read our articles with care, write that we assert that materialised spirit forms have no flexible features; but this has never been asserted in these pages," and being one of the correspondents who has read the articles with care and also written letters on the subject, I hope I may be permitted to quote a few lines from *The Spiritualist* of December 28th: "In the presence of Miss Cook, in Signor Rondi's studio, a form appears while the medium is in full view; but it does

not present living flexible features." And the very same words have been written in the columns of *The Spiritualist* afterwards. The week before last the very same form in my studio ate a piece of cake and drank wine; first alone, close by me, and afterwards calling the medium out of the cabinet, both standing close together, the spirit form of Lillie Gordon took a piece of cake, divided it, gave a piece to the medium, and both ate it while I was standing by them. I asked the spirit, "Where will the cake and wine go?" Lillie said, "When I leave, everything will be absorbed in the atmosphere." After this, they walked together across the room to the window, and there the form sank and rose again several times, with the face uncovered, and much better developed than on previous occasions.

Last Friday, in the presence of two well-known gentlemen from Manchester, both medium and spirit walked from the folding-doors to the window. A good light came through the Venetian blinds. We all saw the spirit form moving near the medium, speaking to her, embracing and kissing her. Lillie answered some questions put by the two gentlemen in a very clear voice. I then asked of the spirit form if she could vanish in our presence. Lillie answered that she could. Soon afterwards, when wishing us all "Good night," she sank to the floor and vanished. We at once went close to the medium, but nothing could be seen. This, I think, ought to constitute flexibility of spirit form materialising through Miss Cook.

The writer also says, "We are searching now, and have searched for years, for a 'recognisable' living spirit face," &c. We have many cases on record of people who have recognised spirit faces of relatives and friends. The writer suggests that a "medium—say a boy—shall give a *séance* off his own premises in the presence of educated critical witnesses, and produce a living head of an old man—for instance, that of the late Duke of Wellington—in a strong light, so that every wrinkle of the duke's face can be seen by everybody present as he talks." Permit me to suggest a girl instead of a boy, as, generally speaking, boys are very mischievous, and, according to the idea of some new theorists, the spirit of the boy may be transformed into an old man; but not so, I think, with the spirit of a girl. Now, suppose that the noble duke's face should appear in a circle, would the writer and the persons composing the circle be able to ascertain that the old face is really the face of the noble warrior? In my estimation I do not think that this would be a proof of spirit identity. But we are now progressing so very fast in form materialising through various mediums, in every country, that I am full of confidence that the writer will probably soon be gratified in his desire of witnessing a recognisable spirit face.

E. RONDI.

Montague-place, London, March 6th.

THE INSPIRATION OF ANCIENT PROPHETS.

SIR,—Dr. Wyld, in an article in *The Spiritualist* of January 25th, says:—"No Hebrew prophet was ever controlled by any departed spirit, and no Evangelist ever spoke but as from his own God-enlightened spirit."

In a liberal spirit of honest inquiry, and not of captiousness, I would like to ask Dr. Wyld's authority for making this statement. Bible statements seem to me to teach differently. In the 1st Chapter of Revelations, God gives Jesus a revelation, which Jesus sends an angel to show to John. Who was this angel? In the nineteenth Chapter, at the tenth verse, of the same book, the angel says to John, "I am thy fellow-servant, and of thy brethren the prophets." This statement seems to justify the conclusion that the angel was a "departed spirit." If he did not control John (*John was in the spirit*), he dictated to John what to write, which comes to pretty much the same thing as controlling him. The writer of Chronicles II. evidently believed in spirit control; see Chapter xviii. of that book.

It is not stated that the control was that of a departed spirit; but control by a departed spirit is as much in harmony with the dignity of man and the moral government of God as the control just referred to, and I am of the opinion most people would say more so. I have read Dr. Wyld's articles with pleasure and profit, but cannot, without some proof, accept his statement that no Hebrew prophet, or no Evangelist, was ever controlled by a departed spirit.

Let me say, in conclusion, that I hope big hearts and clear heads will be brought to bear upon the large field of inquiry embraced by the subject of Spiritualism, and that all littleness and narrowness will be always absent from the inquiry. After reading the articles in your journal carefully and impartially, I still hold to the opinion that the spirits of the departed take a very active and extensive part in what is called the spiritual movement. I think I have proof that—

The beloved, the true-hearted,  
Come to visit us once more.

While I rest in the haven of this knowledge, I can look with much pleasure on the efforts of the brave crew of gifted men who push their boat from the shore out into the deep waters of speculation and inquiry, and I think that every Spiritualist should wish them, "God speed," when they depart, and give them a hearty welcome when they return with such interesting and instructive specimens of their labours as have been on view in *The Spiritualist* for some time past.

Item.—Dr. Wyld quotes Lev. xix. 31; see also Exod. xx. 18, which says, "Thou shalt not suffer a witch to live." Are both these passages binding on the people of to-day?

THOS. MCKINNEY.

London-road, Peterborough.

COMMUNICATIONS THROUGH WRITING MEDIUMSHIP.

SIR,—The following communication, as harmonising religion and science, may interest some of your readers. All I can say is, it came in the usual quaint caligraphy that has now been familiar to me for nearly eight years. I give it *quantum valeat*:—

"Many spirits have mission to communicate to the people of God; many are known, by the indiscretion of their communications, to be foolish and undeveloped spirits; much curious information is given, but he that trusteth it shall surely be tried by disappointment, and he who trusteth in form manifestations shall soon discover himself to be mystified; for it is not the Father's will to replace the witchcraft of the ancient nations, but to show how science and religion may be reconciled, and so prove the purity of real Spiritualism. Ask."

Q. "Who are meant by the people of God to whom thou sayest that many people have missions, and how is it that foolish and undeveloped spirits are sent?"

A. "Many confound God and the Father, but they are distinct. God is the originator of all the world, that is the universe; for just as a tree grows and throws out its branches to all parts of the compass, so does God throw himself out to the utmost limits of space. He will never change or modify His action, He is inexorable, His other name is Law; all mankind, therefore, are his people, and must attain, sooner or later, perfection. Now the Father is one of the first of the human race that attained a very high development: it was written in the ancient sacred books of the Hebrews that man should be made in the image of God, that man should develop to full perfection. Ask."

Q. "Is this a specimen of the curious spirit information which, if a man trusteth, he shall surely be deceived?"

A. "No, my child; no such information is meant; when man needs knowledge to rise to the Father, it is truly given; now a new revelation is at hand; the overthrow of belief in external revelation, the inculcation of the supremacy of reason and conscience."

LOUISA LOWE.

64, Borneers-street, London, W., March 4th, 1878.

WILL-POWER.

SIR,—In your last week's issue, your correspondent, Mr. Theodore Ellis, makes two mis-statements in connection with my name, which I hope you will allow me to correct.

He says:—"In your impression of the 15th February Miss Kislingbury expresses her conviction that certain phenomena were produced by her will power."

I have read through the only article written by me in that number of your journal, and I do not find that I have expressed any "conviction," nor asserted, nor even suggested, that I ever produced anything by my "will power."

The only passage on which I can suppose that Mr. Ellis founds his statement, reads as follows:—"The members of the Theosophical Society discovered, by experiment, that the power of the human will was capable of cultivation to an unlimited extent, and that it was possible to perform by its means many things hitherto supposed attributable to departed spirits alone. They did not say that the spirits of departed human beings did not perform them, but that they did not necessarily perform them."

I can find no other passage which could in any degree justify Mr. Ellis's unqualified statements that certain assertions were made by me, and I hope I have sufficiently shown that such assertions are not contained in the only passage which might be supposed to contain them. For further proof, I refer your readers to the paper itself.

E. KISLINGBURY.

TEST SEANCES.

SIR,—In *The Spiritualist* of the 22nd inst. a letter is signed "Ernest Whatley," relating to "Test *séances*." I cannot refrain from stating that at a *séance* with Mr. Eglinton at 38, Great Russell-street, I had every opportunity afforded me of testing the medium, so much so that I went into the cabinet to see him properly secured, being requested to do so by "Joey." Having satisfied myself of the same, I was about to leave the cabinet, when, to my surprise, I felt rather a sharp pull at the leg of my trousers, which could not have been done by Mr. Eglinton, he being in the one positive position, to which I can justly testify.

A hand appeared several times to my satisfaction, and which I had much pleasure in touching.

Our worthy friend will, doubtless, be pleased to recollect the words of Sir Humphry Davy, "One good experiment is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict than when they support received theories."

Mr. Eglinton seeks not for fame, not for gain, but for the truth of Spiritualism.

GEO. E. HARRISSON.

Turnham Green, Feb. 25, 1878.

THE BIRTH OF MONTEZUMA.

SIR,—In very ancient days the sons of God, we are told, visited the daughters of men, and a man could hardly be a hero unless he were a demi-God. It is also alleged of perhaps all the great civilisers and saviours of men, in the old world, that they were born of pure virgins, and we were reminded by Mr. O'Sullivan, in his valuable article of Feb. 22nd, in your journal, that this was the case with Christna, Buddha, Confucius, and Zoroaster. But, perhaps, the most extraordinary coincidence of all is that the same is alleged of Montezuma, the Civiliser of the Aztecs, in America, who taught them to build cities which indeed they did throughout an area from the city of Mexico to San Francisco. Montezuma also taught them to worship the one Great Spirit, symbolised by fire, which was never allowed to be extinguished in their temples. In his case there could have been no prestige of precedent to make it incumbent to prove that his conception was exceptional. Dr. Bell, in his *Foot Tracks in North America*, thus describes the legend of the birth of Montezuma: "Long ago a woman of exquisite beauty ruled over these valleys. Many suitors came from far to woo her, and brought presents innumerable of corn, skins, and

cattle. Her virtue and determination to remain unmarried continued alike unshaken; and her store of worldly possessions so greatly increased, that when drought and desolation came upon her land, she fed her people out of her great abundance, and did not miss it, there was so much left. One night, as she lay asleep, her garment was blown from off her breast, and a dewdrop from the Great Spirit fell upon her bosom, entered her blood, and caused her to conceive. In time she bore a son, who was none other than Montezuma." One of Montezuma's great precepts, like that of other great teachers, was, "Desire to live at peace with all men." The Spaniards, who persecuted the Aztecs, had also heard of the same doctrine. SCRUTATOR.

FAC-SIMILE SIGNATURES THROUGH WRITING MEDIUMSHIP.

SIR,—About six years ago, through the mediumship of Mrs. Woodforde, I made the (spirit) acquaintance of Charles Dickens, who has since been one of my guides. Last fall I was in Cornwall for change of air, and from various causes fell into considerable mental depression. This had lasted for several days when a letter reached me enclosing this message, with Dickens's well-known signature:—"I am often with you, friend Snow. Look up; look up.—CHARLES DICKENS."

The medium in this case was a young lady in her teens, not of a devotional turn of mind, distant more than two hundred miles, and who had heard nothing of my mental state at the time.

Through the same medium the following message was also passed, from Robert Burns, another of my guides—"Be strong in thy faith."

Again, through this medium I received a longer communication of a more private nature from an intelligence professing to be a sister who died about thirty years ago in the prime of life. Every vestige of her former signature, in letters, &c., had disappeared, and it was only after a long-continued inquiry that at last a book was discovered with her name in full in her own handwriting, faded with time but quite legible. This the medium had never seen. On comparing the two, one was found a complete *fac-simile* of the other.

I think the evidence is here sufficiently strong to convince any unprejudiced mind that at least my sister and Charles Dickens have lost neither their "trinity" nor identity. At a time when the Theosophists are raising such clouds of dust and darkening the spiritual atmosphere such instances may be useful—not to veteran Spiritualists, but to inquirers; and if those possessing similar experiences would overcome a natural and excusable reluctance, and lay some of their experiences before the world, much good would certainly result.

I might add the testimony of independent clairvoyants to the frequent presence of the "identities" above mentioned, and of many others.

ALET. SNOW.

18, Atlingworth-street, Marine-parade, Brighton,  
March 2nd, 1878.

SPIRITUALISM IN FOREIGN COUNTRIES.

BY EMILY KISLINGBURY.

SOME months having elapsed since the last notice in these pages of foreign journals devoted to Spiritualism, there are many changes to record in regard to this department. The leading journals still retain their influential position, but new ones have sprung up, which bid fair to take an honourable place in spiritual periodical literature.

In America, which needs but brief mention (being scarcely a foreign country, and notably as regards its language), the *Spiritual Magazine*, which was issued monthly, with some omissions, since the year 1873 at Memphis, Tennessee, has disappeared as a separate publication, and its editor, Dr. Watson, is now represented in the *Voice of Truth*, a new weekly journal, published in the same city. Its proprietors and chief editors are two ladies, Mrs. Mary Shindler and Mrs. Annie Hawks.

Another journal, the *Monthly Offering*, of Springfield, Missouri, which has been started rather recently, is also very ably edited by a lady, Mrs. Nellie Pease Fox.

In France the *Revue Spirite* still continues its monthly appearance under the management of M. Joly, assisted by its former editor, M. Leymarie. The January number opens with a retrospect of the literature of Spiritualism during 1877, and informs us of at least thirty works in connection with the subject which have been published, principally in France, Belgium, and Italy. Among these are the following journals:—*Le Galiléen* at Ostende, and *Le Chercheur* at Liège. In consequence of the death of Dr. Dupuis, the founder of the *Galiléen*, and a most active worker in the cause in Belgium, a fusion of these two little journals has taken place, under the title of the *Revue Belge du Spiritisme*.

The *Académie Pneumatologique* of Florence has published a volume of transactions, containing reports of discussion meetings convened by the Baron Guttera da Bozzi. The *Revue* speaks also of a new journal founded at Guadalajara, Mexico, entitled *La Discussion*, and of a society at Santiago,

Chili, which issues a monthly review. *La Revelacion* and *La Constancia* are also new publications, dating from Buenos Ayres.

Turning to the articles in the *Revue* during the last three months, in addition to those treating of abstract subjects, such as *Matter and Spirit*, by M. Rossi de Giustiniani, and some *méditations* given through writing mediumship, a larger number than usual are devoted to the recording of physical phenomena. M. Godin, who was a member of the National Assembly from 1871 to 1875, gives an account of seven pages in length of his experiences with Dr. Slade in Brussels. Colonel Devoluet, of Paris, continues his monthly narratives, now amounting to nine in number, of manifestations occurring through the mediumship of a girl named Amélie. The *séances* have been always confined to the family circle of Colonel Devoluet, and a gradual development of the medium's powers has taken place, from raps and the transport of objects, especially flowers, through closed doors, to a highly-developed clairvoyant vision, by means of which many tests of identity, considered perfectly satisfactory by the sitters, have been given. The most remarkable phenomenon of a physical nature is that related by M. Greslez, of Sétif, Algiers. This gentleman, having felt for some time the disadvantage of pursuing Spiritualism solely by means of writing mediumship, suggested to his spirit-friends to attempt a musical manifestation. He was directed to find two physical mediums, and to place one before the keyboard of the organ and the other at the bellows. The medium's hands were to be over the keys, although she did not know how to use them. There first came a rolling sound from within the organ, then notes were struck, often quite distant from the hands of the medium, who was so overcome at the event that she began weeping, believing herself bewitched. In course of time, it appeared as if various musical spirits were operating, and when these retired quite inferior compositions were sometimes played. The *séances* took place by daylight, and strangers were occasionally invited to attend, with various results. On one occasion the organ-blowing medium fell asleep; there was no movement of the bellows, and yet the music proceeded, although no sound could be produced when contact with the keys was tried by persons in the circle. The *Revue Spirite* also gives some space to the question with which we have been occupied in England, that of Theosophy. It apologises to Colonel Olcott for its former cavalier treatment of elementals and elementaries, and proceeds to give its best attention to these important beings. A paper by Mr. Christian Reimers, on his experiments with paraffin moulds, adds another chapter to the accounts of physical phenomena, which form a new and important feature in the French view of Spiritualism.

The *Messenger de Liège* and the *Moniteur de la Fédération Belge* continue to appear fortnightly. They contain principally news of Dr. Slade's sojournings in the German capitals, and a due amount of communications *d'outre tombe*, with dissertations on God and Creation from the pen of M. Tournier.

An important announcement comes from Mr. Z. J. Piérart who edited the *Revue Spiritualiste* from the year 1858 to the year 1869, the work of which he virtually continued in the *Concile de la Libre Pensée*. Three years ago this was suppressed by the French Government; and the first proofs of another work by Piérart were seized while passing through the post. All attempts to gain an explanation or to obtain redress were useless. M. Piérart then sent an account of these arbitrary proceedings on the part of the Government to the principal Republican journals. Not one inserted it. He has now resolved to bring out his journal under a new name, not calculated to excite suspicion. It is to be called *Le Bénédicte de Saint-Maur*, and will be in the same form as the *Revue Spiritualiste*.

ANSWERS TO CORRESPONDENTS.

J. C.—Please condense your remarks to a brief reply to the points at issue.

S. Q.—Such vague general statements are not of interest to readers.

P.—It is not within the province of this journal to question the established facts of astronomy.

ERRATA.—Page 99, column 1, paragraph 3 for "ditty" read "duty," and paragraph 4 read thus—"I speak with reserve: but, having seen both, and tried both, I am disposed . . . ."



