

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ESTABLISHED 1870.
In alliance with the British National Association of Spiritualists.

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EXTRACTS FROM PROSPECTUS.

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Communications should be addressed to the resident secretary, Miss Emily Kislisbury, 38 G. Russell-street, W.C., and Post-office orders made payable at the Great Russell-street Post-office.

PRIZE-ESSAYS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

In the year 1875, through the liberality of two members of its body, the Council of the British National Association of Spiritualists was enabled to offer two prizes, the first consisting of a gold medal or £20; the second of £10, for the best and second best essays on a selected subject, which was—"The Probable Effect of Spiritualism upon the Social, Moral and Religious Condition of Society."

The conditions were that the competition should be open to all British born or naturalised British subjects, and further to all foreign members of the British National Association of Spiritualists, provided the essays were written in English.

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Of the essays sent in, the two which have been printed were selected by the judges as worthy of the first and second prizes respectively, by reason of their logical and literary merits; but the Council of the Association, though it has undertaken their publication, holds itself free from all responsibility for the views of the writers.

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The Spiritualist Newspaper,

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

VOLUME NINE. NUMBER FIVE.

LONDON, FRIDAY, SEPTEMBER 1st, 1876.

THE PHILOSOPHY OF SPIRITUALISM.

AMONG the numerous Spiritualists in France and the few in England who believe in the Pythagorean doctrine of reincarnation are a few who, in books and letters, give utterance to the idea that those who do not coincide with them are mere phenomenologists, with no appreciation either of philosophy or of morality. This assumption is rather a hard one. Those who object to it may reasonably argue that they are not destitute of philosophy or of religion, simply because they refuse to accept an unproved speculation. The theological world frequently gives utterance in its journals to harsh expressions against the world of science; yet for integrity of character and for a plain, straightforward line of action in the ordinary business of life, the experimental philosopher is infinitely preferable to the sanctimonious deacon. Judge the two orders of mind by their acts and by their daily lives, and the philosophers will carry off the palm. The facts of Spiritualism are wide and broad enough to give a certain amount of foundation to a dozen such speculations as that of reincarnation, and in the course of years some one of these various speculations may prove to be true; indeed, the philosophy of Berkeley appears to harmonise more with the undisputed facts of Spiritualism than does the philosophy of Allan Kardec. At the present time it is premature to attempt to establish a philosophy upon the partially observed and the partially developed facts of modern Spiritualism, nor should those claim religious and philosophical ascendancy who have rallied round a particular dogma which is not yet proved, and which the course of future discovery may or may not sweep away altogether.

SPIRITUALISM FROM A POETICAL POINT OF VIEW.

From "The Harbinger of Light," Melbourne.

THERE can be no doubt that the good and great poets of all ages, from the most ancient days of Homer and Hesiod down to the latest times of Tennyson and Browning, have been Spiritualists; yes, Spiritualists, in the most esoteric sense of the term. Seers of the invisible, mediums of the inaudible, prophets of the unspeakable, the poets of all times and climes have been a kind of intermediate gods, divine interpreters, holding up in their anthropomorphic mirrors the Great Original to the astonished gaze of His imperfect images, and trying to make plain to a less gifted brotherhood that the shades of Hades are the shadows of realities more real than the shadows of a clay formation. What, for instance, by way of illustration, was the meaning of Homer when he made Achilles exclaim in astonishment, after having seen the spirit of his friend Patroclus?—

'Tis true, 'tis certain; man, though dead, retains
Part of himself; the immortal mind remains:
The form subsists without the body's aid,
Aerial semblance, and an empty shade!
This night, my friend, so late in battle lost,
Stood at my side, a pensive, plaintive ghost;
Even now, familiar as in life, he came;
Alas! how different! yet how like the same!

Could Catherine Crowe, could Colonel Olcott give a more graphic account of a spiritual apparition? I think not. Where did the first of human seers, the first in rank and time, derive this "true" and "certain knowledge of a life after death?" Who taught Homer the magic trick of painting, with so steady a hand, and in such vivid colours, the verities of a translethean existence? It is impossible that Homer was the first man to whom the upper world disclosed the grand secret of man's *post-mortem* existence. This open secret is revealed by him in too homely and easy-flowing language to pass for the first attempt at a spiritual revelation. Whence then did the old blind bard, whose blindness, like

that of the English Homer, did not prevent him from being the most far-seeing man of his age, obtain the light by the aid of which he made the invisible cast a substantial shadow upon the spectrum screen of the visible? Where did he get it? you ask. He got it from where all great and sensitive minds get their great and beautiful thoughts and occult science, from the advanced ancient pioneers of our mysterious promised land who preceded the earliest inhabitants of this planet untold ages ago. Inspiration is the world's earliest, most profound, and most reliable teacher. The habitual invocation of the Muses, although often abused by unworthy poetasters as *une façon de parler*, was originally a prayer offered by tuneful souls to the supernal spirits, entreating them to breathe the harmonies of the spheres into the strings of their brain harps, and to make the instruments of spiritual inspiration sound the praises of gods, demi-gods, and heroes. Music, in this original sense, was eminently the art of the Muses, and included, besides the knowledge of the divine laws of sound, the highest order of wisdom given by God to man. In short, everything good came somehow from the powers above, and to their influence were directed the prayerful aspirations of elevated minds. It is not at all improbable that the worship of the Muses, who have always been represented as haunting high mountains and shady forests, cool fountains and babbling brooks, was originally connected with and derived from the occasional appearance, during the earliest ages of man's rising culture, of materialised spirits to *musings* shepherd and other mortals, fonder of the quiet company of their own (?) thoughts than of the noisy society of a sensual multitude. Thus, the Oreads, the Naiads, and the Hamadryads were, most likely, the mothers of the Muses. Mediæval history supplies a striking illustration of this in the inspired, or highly mediumistic, person of Jeanne d'Arc of Domrémi. In her case we have the historical *Bois Chesnu* (oak forest), the *Beau Mai* or *L'Arbre des Dames* (the nymphs' tree), and the limpid fountain beneath the gigantic beech tree (*patulae sub tegmine fagi*), all combined in one beautiful spot of the Champagne, and presenting all the essential elements of an early patriotic inspiration to the coming *Saviouress* of *La Belle France*. Strange to say, the same spot was held sacred (*Pacific taboo*) in times anterior to Christianity by those sacerdotal poets, the Druid priesthood of Gaul, and this very beech tree, the *Beau Mai* of our story, may have been one of those trees upon the branches of which Lucan sings that the birds of the air dread to perch, "*illis et volueres metuunt insistere ramis*. In speaking of the same trees, the poet of the *Pharsalia* significantly adds, "*arboribus suis horror inest*" (a peculiar shuddering pervades the trees), which is not at all improbable, if they were haunted by the spirits of the departed. Similarly, the will of the god was declared by the wind rustling through the lofty oaks and beech trees in the grove of Dodona. Equally interesting in this connection is this other verse of the poetical biographer of the great Cæsar: "*Et non ardentis fulgere incendia silvæ*" (and flames shone from a grove that did not burn), reminding the thoughtful and orthodox, that is, right-thinking, reader of "the flame of fire in a bush," with the following command to Moses: "Put off thy shoes from thy feet, for the place where thou standest is holy ground." The question how the ancient race of Indogermanic Gauls and the hypothetical chosen race of God should, simultaneously, have fallen upon the same representative image of God in a burning bush, suggests, according to my opinion, a far broader basis of *revelation* than that supplied by the stiff-necked and exclusive dogma of the modern *lucus a non lucendo* Christianity.

But, to return to our "Maid of Orleans;" however unintelligible and ridiculous the career of the divine "Pucelle"

may have appeared, a century ago, to the shallow admirers of a sneering Voltaire, a philosophical Spiritualist would now-a-days find nothing surprising or very wonderful in the fact that the mediumistic *Jeanne* could descry perfect spirit forms in the twilight, and could hear spirit voices sighing among the branches of the old oaks and beech trees. Far more wonderful things happen in these latter days of nineteenth century Spiritualism, and only those ignorant of the genuine and positive nature of the phenomena are now allowed to be *honestly* astonished. There was nothing so very wonderful in the fact that at a time when France was surrounded by the greatest troubles, and threatened with the imminent danger of total political extinction, the patriotic spirits of departed heroes should form a powerful circle, with an innocent shepherdess for their medium, and try to establish a connection or *rapport* with their fellow-citizens in a lower sphere, in order to assist them in their almost super-human efforts of throwing off the galling yoke of a proud and haughty enemy. To a modern Spiritualist there is nothing surprising or supernatural in the soft and beautiful voice (*voix belle et douce*) which in those most troublous times addressed the tender heart of Joan with these words: "*Jeanne la pucelle*, child of God; be wise, be good, put your trust in God, for you must go into France." This voice stamped Joan of Arc a consecrated virgin, a true Kadeshah in the best and most exalted sense of the term. She was to be the female "*Ecce Homo*" of France, the Azazel, or scape-goat of a corrupt age and nation, the redeemer of a lost society. Such another "*Ecce Homo*," a bridegroom to vestal Joan, is now very much wanted in France, in the world—if France, if the world is to be saved from absolute perdition. It is true there is already a Diogenes spirit abroad, who, lamp in hand, searches the features of the people, looking for a man who will once more take the sins of the world upon his Atlas back, ready to suffer like a Prometheus, Socrates, Sakyamuni, Joshua, or the rest of the divine martyrs and God-intoxicated drivers of a slowly-advancing car of civilisation, whose creaking wheels seem constantly to cry out for human blood as the only patent lubricating medium of its progress.

We have said in the outset that all true and great poets are Spiritualists at heart; some, and these are the best, willingly and knowingly; others, semi-consciously and half-wittingly; and a third class, of which Swinburne is the aptest modern type, struggle defiantly, Byronically, in the toils of the "Prince of the Power of the Air." Was John Milton, I ask, not a genuine Spiritualist when he sang:—

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep!

Could Milton have meant anything different in this outspoken passage from what modern Spiritualists mean when they use similar words in prose? Are poets, then, a kind of licensed liars, using metaphors only to hide falsehoods and fables under the gloss of serpents' tongues? The poets—those true and highly-polished mirrors of an unseen world of forms and modes of being; those secondary creators sent by God in long intervals to show a purblind humanity the innermost beauties of his cosmos—these rare and great men should only be vain and idle storytellers of an infinitely unreal world of spirits. Is such a supposition to be tolerated for a single moment? Must poetry be less true because its idiom is couched in rhyme and rhythm? Is the most elevated human thought expressed in harmonious numbers, measures, and verse less worthy to be pondered than the most perfect syllogism of Plato's dialogues, or the most finished period of a Ciceronian oration? No, certainly not! Again, I ask, what is the purport of the language of Longfellow, one of the semi-conscious class of poets, when he tells us in "Resignation"—

There is no death! what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

What difference is there between Longfellow's "life elysian" and the eternal summerland of the Spiritualist? I answer, none; but the poet has only seen the golden border of the white garment of truth. And again, his

"Haunted Houses," what kind of habitations are they? He will tell you:

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide
With feet that make no sound (?) upon the floors.

If language means anything, these verses must most unmistakably refer to the fact that the spirits of the departed do really visit us sometimes, because they still take an interest in our human affairs. Again, his celebrated

Dust thou art, to dust returnest
Was not spoken of the soul,

seems to assign to the spirit a different and higher destination than that of the mere *apparitional* body of dust. It would appear from this that the "*Pulvis es, et in pulverem reverteris*" of Genesis does not hold good with respect to the spiritual body. Longfellow's "Footsteps of Angels," "Excelsior," and scores of other poems are full of language perfectly identical with the language used by the modern Spiritualist. And yet, this poet scorns, has scorned, in plain words of prose, the idea of being ranked amongst the Spiritualists. Why should Longfellow be so offended when he sees that other people *take him by his word*, really meaning in their hearts what he is only saying with his lips? To be a trumpet of God, and not to know it. How sad! This is the reason why I called Longfellow a semi-conscious poet, for he really does not seem to know what he has been singing about these fifty years and more. But some people, and their number is legion, prefer "reigning in hell to serving in heaven," and it is more likely that Longfellow's Muse is afraid of risking a poetical reputation, though only of a verbal kind, of fifty years' standing, for what to *him* must be a very problematical position in the spheres, of the glories of which he only sings for a living. Is this the divine mission of modern troubadours? Had Spiritualism not been born (a second time) in a manger, we simple shepherds would have had no chance of getting a glimpse of the cradle. But who would go to Hydesville or Bethlehem to watch the rising of a new sun. The race of "wise men," both in the East and in the West, seems to be extinct, and the task of receiving the infant saviour of Spiritualism with due homage appears to have been exclusively allotted to the lowly shepherds. Let the shepherds do duty as sentinels at the cave of Spiritualism for a little while longer, for the day is not very distant now when it will be looked upon as a mark of honour and distinction to have been among those chosen few whose eyes rested first upon the early instinctive movements of our young Shiloh "unto whom shall be the gathering of the people."

But it is time to bring this dithyrambic rhapsody on poets, mediums, and Spiritualists, to a close, which I do not think can be done in apter and more appropriate language than that of the *Majora canamus* of Tennyson:—

Our voices took a higher range;
Once more we sang: they do not die,
Nor lose their mortal sympathy,
Nor change to us, although they change;
Rapt from the fickle and the frail
With gathered power, yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil.
Rise, happy morn, rise holy morn,
Draw forth the cheerful day from night:
Oh Father, touch the east, and light
The light that shone when Hope was born.

C. W. ROHNER.

Chiltern.

The *World* newspaper of this week contains an interesting article on Dr. Slade's mediumship.

The *Portsmouth Times* and *Naval Gazette* has republished from *The Spiritualist* the article about a *séance* with Dr. Slade, by Mr. Serjeant Cox, Recorder of Portsmouth.

Mrs. TEBB, who at the present time is at Hazeldean, Great Malvern, informs us that she has heard from Dr. Newton, the celebrated healing medium; he at present is in Fayette, and he expected to take up his residence once more in New York by the end of last month.

On Sunday, August 20th, Mr. W. H. Lambelle, of South Shields, read before the members of the Newcastle Spiritualists' Society a lengthy address on "Mythology," which had been written by him under spirit control. Mr. Robertson, of Dunston, occupied the chair.

WHAT IS THE INTELLIGENCE?

BY C. CARTER BLAKE, DOCT. SCI.

MR. C. C. MASSEY'S truly philosophical letter marks an epoch in the history of the science for which Dr. Slade's phenomena have afforded the opportunity.

Of the objective facts there can now not be the slightest doubt; and I cannot make more than a passing allusion to the wonderful unanimity with which observers of every various philosophical, scientific, and theological school have agreed as to their narratives as to what takes place with Dr. Slade. This fact is alike creditable to the medium as to the observers.

The application of the theory of unconscious cerebration to the explanation of any of the phenomena appears difficult. Recognising, as I do, the extremely guarded language in which Mr. Massey has indicated its possible application, I am unable to perceive the manner in which an assumed current passing through assumed ideomotor nerves, whose functions have no relation to any of the sympathetic centres of the body, could not only pass beyond the limits of the medium's body, but generate a separate entity outside it. And when that separate entity is capable of free volition; when it shows hands whose action involves that of trachial, and possibly of shoulder, muscles; when the force which *e.g.*, lifts a chair or touches a coat, acts from a centre at a distance from the medium's body, I cannot see how such force can be said to be analagous or identical with that cerebral or even reflex action by which the medium may move his own hands or feet. I accord with Mr. Massey that the battle of Spiritualism will have to be fought over the "intelligence." I confess that the spiritual theory, merely as a provisional hypothesis, is far more convenient than that of the physiologists; at the same time, that, as I have already expressed, the truth may lie between the two extremes. For if the old Epicurean philosophy is once disinterred from the oblivion of which it is unworthy, the conditions under which duplication of the *forma* of an object by the production of its *simulacrum* may be effected are clearly comprehensible and definable. Such *simulacra* or *eidola* may be like the body of Dr. Slade; they may imitate his handwriting; their hands may be similar to and capable of as free volition as his own, and yet they may not be in any way "spiritual." Such "form" may be diminished to a less extent than that of the original body, which may account for the writing by a slate pencil fragment in a space less than half an inch in vertical diameter. The form producing this writing may not be, and probably is not, as large as that of an ordinary human hand. I am merely indicating this line of argument, premising that the account of the Epicurean philosophy given in *Diogenes Laertius* is perfectly unintelligible without comparison with the *Fragments* of which we must regret that so little is preserved to us.

I may also remark that a duplication of form by no means involves a duplication of matter, nor of substance. Of course I use the word substance in the sense of Aquinas; and while wishing to avoid all theological controversy, would express my opinion that the teaching of the schools as to matter and form has in England, at least, been steadily going down hill:—

*Ætas parentum, pejor avis, tuti
Nos nequiores, mox daturos
Progeniem vitiosiore.*

I know that no follower of Locke or Berkeley can see the matter as I see it; perhaps some Fichtians may. And I would be curious to know how many Spiritualists are in accord with me. For the assumption of duality of form is in no way irreconcilable with the views which Miss Kislingbury so clearly expressed some weeks ago in her excellent letter, "Form-manifestations *versus* materialisations." An assumption of duality of substance (taking as above the old scholastic definition) would involve more dilemmas than I could venture to refute within your space. And an assumption of duality of matter is (at least to my mind), besides being physically impossible, liable to grave objections from the schools of Chrysippus, and perhaps from that of Carneades. I must on this subject speak with diffidence, not having the slightest leaning towards the teachings of the Neo-Academicians, and submitting my opinion to the judg-

ment of an authority which is final on all matters relating to the definition of substance, and the phenomena of Being. Still, I see nothing in some hints which Rosmini has thrown out, contrary to my opinion. And if the matter be left as an open scientific question, I would be strongly inclined to deny (even potentially) any duality or duplication of matter. But the whole subject has (even before the Christian æra) been thought out by wiser and better men than the fag-end of the nineteenth century has as yet produced. The *jeu d'esprit* which some time ago put in the mouth of Herbert Spencer the words—

Appearances, he seems to think, do not exhaust totality,
But indicate that underneath there's some unknown reality.

conveys the idea to which a disciple of the old schoolmen is led. Friends will bear with me if my spectacles are twenty-one hundred years old. They are the best I have.

I have as yet failed to obtain any solution of the extraordinary message, "133 is Charles F. Crokats." Whatever meaning may be attached to it, the whole subject was entirely unknown to Dr. Slade, and as seventeen years have now elapsed, the matter is not now in my memory.

MATERIALISATION PHENOMENA AMONG THE INDIANS.

BY GRANVILLE T. SPROAT.

THE most remarkable case of materialisation among the Indians that came to my notice, during my twelve years of residence among them, was during the summer of 1836, of which I noted down the particulars at the time, and of which the following is the history:—

Ke-che Be-zhe-kee, or Big Buffalo, as he was called by the Americans, was at that time chief of that band of Ojibway Indians who dwelt on the south-west shores of Lake Superior, and were best known by the name of the "Lake Indians." He was wise and sagacious in council, a great orator, and was revered by the Indians for his supposed intercourse with the Man-i-toes, or spirits, from whom they believed he derived much of his eloquence and wisdom in governing the affairs of the tribe.

In the summer of 1836, his only son, a young man of rare promise, suddenly sickened and died. The old chief was almost inconsolable for his loss, and, as a token of his affection for his son, had him dressed and laid in the grave in the same military coat, together with the sword and epaulets, which he had received a few months before as a present from the Great Father at Washington. He also had placed beside him his favourite dog, to be his companion on his journey to the land of souls.

One morning, a few months after his death, the old chief came to my wigwam, his step light and elastic like a child, his form erect, and his face lighted up as if he had just received some new and joyful intelligence.

"I have seen him," he said; "I have seen him whom we mourned as dead! I have seen him, and he is still alive!" "Seen him! when?" I asked. "Yesterday, in the Me-ta-wa (sacred dance). We were all assembled together in the great dancing lodge of the chiefs, to worship before the Great Spirit, and On-wi came there and joined us." "What! in your dance before the Great Spirit? Did you speak to him?" "We did, and he spoke to us." "What did he say?" "He said it was weakness for us to mourn for him. He had gone to the happy hunting grounds, far better than these on the cold shores of the lake. He mentioned some of those whom he had seen, particularly Man-i-bo-zho and Ah-ke-wain-ze, who had welcomed him there." "Did he join with you in the dance?" "He did. We all danced before the Great Spirit. On-wi danced with us. His step was light as a fawn. His face was bright as the sky overhead. I wish you could have seen him. It made our hearts glad and joyful as the birds in spring. After the dance we all sat down and smoked the pipe of peace together." "But how do you know it was On-wi whom you saw? May it not have been some one of the tribe who counterfeited him, with his face painted with the sacred emblems which you wear in the dance?" "Did I not mark his form, his features, his every look? Was he not dressed in the very coat I gave him, a present from the Great Father at Washington? Who else in all the tribe has a coat like that? How then could I be deceived?" "And you—every

one of you—saw him?" "Every one of us. Ask the aged men, and they will tell you. The wisest men of the tribe were there. Could they, too, be deceived? Have they got eyes, and do not see straight forward? Have they got ears, and do not hear what is spoken to them? Ask them, and they will tell you the truth. Their tongues are not hung in the middle, speaking lies at both ends, like the pale faces. The toes of their feet do not turn outward, so that they walk two ways at once, like them. They keep straight forward in the path. Ask them, and they will tell you the truth."

I *did* ask them, and heard from them the same report brought to me by the old chief concerning his son. For many days it was the theme of conversation in every wigwam of the camp. The old men spoke of it in an undertone, with their heads bowed, as if in reverence; and one day, while walking through the camp, I saw Wah-chus-co, the great seer of the tribe, standing amidst a group of earnest listeners, and, with a great burst of eloquence, telling them how Ke-che Man-i-to made the two worlds round, like the sun, for so the spirits had taught him; and, taking a piece of birch bark, and drawing on it two spheres touching each other, he pictured to them whole bands of joyous spirits passing from one to the other, thus bringing together the inhabitants of the seen and unseen worlds.—*The Shaker.*

THE NECESSITY FOR TEST CONDITIONS.

ENTHUSIASTIC Spiritualists, who walk by faith and frequently come to grief, sometimes make hard remarks about their brethren who prefer that little about the phenomena shall be published, except when supported by the best of evidence. The possession of physical mediumship is not always a guarantee of truthfulness and honesty, and where the latter are wanting the spirits are not unfrequently worse than the medium. American Spiritualism has suffered another blow from the dishonesty of a genuine medium named Flint, who called himself "Doctor Flint," and who henceforth will rank with Buguet, the Holmeses, Melville Fay, and the like. *The Banner of Light* gives no information about Flint's doings, but *The Spiritual Scientist* says a little about them. For the following more complete particulars we are indebted to the *Dublin Evening Mail* of August 21st:—

Early last year Mrs. Flint obtained a limited divorce from her husband, "Dr." Rufus Wagner Flint, the court awarding her eleven dols. a week alimony, and 250 dols. counsel's fee. Flint failed to pay these sums, and was sent to jail, and on a writ of *habeas corpus* sought discharge on the ground that he was unable to pay. Mrs. Flint proceeded to prove his ability, and to do this explained in detail the business of her husband as a spiritual medium. Flint is what is known in America as a "letter-answering" medium. He advertises that, for two dols. in advance, he will answer sealed letters addressed to spirits in "the summer land." In his circular he says, "The spirit letters [those sent sealed to him to be answered by the departed] should be securely sealed, addressed to the spirit, giving his or her name in full, and signed by the writer in full, but no address on the envelope. When left open they cannot be answered, my agency being only efficient when my mind is passive and blank to both questions and answers." Mrs. Flint brought into court a small steam instrument, like a tea-kettle, with which she testified that Flint would open the sealed letters before he answered them. She also brought a book into which Flint had entered several thousand "spirit letters," which he had received from his patrons, opened, copied into this book, sealed up again, and returned to their writers with answers from the departed. She brought also piles of the letters which enclosed the "spirit letters," with two dols., and which were addressed to Flint. Among the inquirers were persons well known to the public. The *World* newspaper has published a large number of these letters. The mortification of the exposed writers made cruel stuff for popular ridicule and laughter.

THE FACTS OF CONSCIOUSNESS.—Take courage, souls. The great central orb of day is an atom of dust, is a speck and flame that expires, compared to the light that shines for you. The worlds are nothing; they pale and sink into insignificance, and are as flakes of snow compared to that prophecy which is revealed to your spirits by the analysis of a single ray of light; for if these splendours be so great, and these powers that have no consciousness are alive with prophecy, what, then, are these yearnings of the soul? What, then, the prophets and seers, the poets and sages of time, that have not only revealed the actual sunlight of the spirit in their lives, but have given to the earth the condensed and compressed sunlight of thousands of years of spiritual growth? Take courage, feeblest of human intellects, faltering upon the verge of doubt and confusion, uncertain as to whether the mind lives or no. If out of the flame from the darkest substance there comes the bright vermilion and the green, showing that the sun has been there, so out of the pitchy darkness of thy life the bright crucible of the spirit may reveal the evidence of God's presence, for the prophecy has been spoken, and the seed has been sown, that shall liberate those imprisoned thoughts within.—*Mrs. Tappan.*

A STORY OF A WEeping PICTURE.

(From a paper entitled "Bought and Sold in the Last Century," in *Temple Bar*, Vol. 42, pp. 203-4, Aug. to Nov., 1874.)

INCIDENTALLY may here be mentioned, though not strictly within the limits of art history, the wonderful power which was exercised this year (1710) by a portrait of the period. In the *Post Angel*, a weekly paper of the time, to every article in which is appended a "spiritual observation" by the editor, there appears the following quaint and curious letter:—

"Rev. Sirs. I was inform'd that the following Instance was buzz'd in Town and my curiosity led me to search the truth on't. Mr. Richmond at the Golden Bull in Eagle Street being severely handled in his last sickness, and Death making some sensible Approaches, the Effigies of his former Wife began to weep; the Tears trick'd in such plenty from the Eyes of the Picture that they fell on the Hand of a child that was painted in her Arms, and thence dropt down on a Chest of Drawers. The Miracle continued while he lay in his last Agonies; but so soon as he expired the Picture left weeping, and all was dried up. If any Unbeliever be so curious as to enquire, he may receive satisfaction from Mr. Wilson, who lives next door to the Half Moon in Noble Street, which borders on Goswell Street."

Nothing more is recorded of this picture.

WITCHCRAFT.—A case recently tried by the Correctional Tribunal of Montbrison (Loire) reveals the fact that the belief in sorcerers still lingers in some parts of France. A man named Jean Baron, thirty-seven years of age, a small lauded proprietor of Poncins, believed that for the past two or three years he had been the victim of occult influences from some of his neighbours whom he suspected to be jealous of his prosperous condition. His cows were constantly ill, and the mere sight of the supposed sorcerers was sufficient to make him so unwell that, as he said, he got on the point of death. In vain he had consulted some distinguished physicians, going even to Lyons for the purpose; and he finally resolved to put in practice the advice given him by some reapers the previous year—being to draw some blood from the sorcerers in order to break the charm. He therefore waited his opportunity at church, and after service rushed at those whom he accused of the witchcraft, struck them several violent blows, and then ran some steel pins deep in the flesh of each of his assumed enemies. He was, in consequence, cited to appear before the Tribunal for these acts, and he admitted having driven pins into a man named Raynaud and his wife, and a girl named Jeannette Badiou, but denied the blows, explaining that he had no occasion to give them; all that he wanted was to draw a little blood; "which," said he, with a joyous air, "I managed to do, and since that period I am perfectly cured, as well as my beasts." Notwithstanding the efforts of the President to make him understand that there were neither sorcerers nor witchcraft in the world, he could only obtain this reply, "But I was ill every time I met them; and now that I have drawn some blood from them their sight produces no effect whatever on me, and I am perfectly cured; I have, therefore, reason to believe that they had cast on me an evil eye." The penalty of fifteen days' imprisonment inflicted on him did not in the slightest degree disturb his serenity, happy at having re-established his health at so cheap a rate.

RELIGIOUS IDEAS IN THE TYROL.—The shepherd or herdsman hears the storm howling of a night round the frail walls of his chalet, and has to follow the stragglers of his flock into perilous places. Sometimes he may have to get a handful of his goats to some patch of grass among the precipices, where less sure-footed sheep could only be taken on his shoulders; and if even the goats cannot be got to the grass, he must go up and cut it and bring it down to them. The lot of the woodcutter is even more perilous, and nothing can be more full of danger than the work he undertakes when disengaging the stems of fallen trees, that have got jammed in their descent, from the sluices in the mountains. Familiarity with these dangers breeds contempt of them, whereby fatal accidents are of more frequent occurrence. Constantly in his walks Mr. White came upon a cross of wood, with a rude inscription, telling how So-and-so had miserably perished, and imploring the prayers of the passer-by for his soul. The little mountain chapels are filled with votive offerings, and hung with pictorial representations of miraculous escapes. You see a mower slipping towards the brink of a precipice, his hat and scythe already disappearing, or a party being dug out of the snow with which an avalanche has overwhelmed them. But a priest is depicted on his knees hard by, while the Virgin is hovering among the clouds overhead; and it is made plain that the prayers of the devout pastor have prevailed upon our Merciful Lady to interpose. The people submit themselves implicitly to priestly authority, and hold fast to the Catholic religion. As very few of them can write or read, they are brought but little in contact with modern ideas. Yet, from what Mr. White has to tell us of the spread of liberalism among the more cultivated classes and the more prosperous citizens of the town, it is plain that counteracting influences are at work, and that Tyrol must soon cease to be the impregnable stronghold of clericalism. You may listen to conversations at the tables d'hôte which, some years ago, must infallibly have condemned the speakers to a villegiatura in a State fortress at the Government expense. Towns that used to vote at the beck of their bishop are now indulging themselves with Radical municipalities, and returning Radical members to the Reichsrath. It seems to be becoming the fashion among more advanced thinkers to profess an ardent admiration for English institutions, although sentiment has more to say to this than knowledge; while Mr. White came in contact with Protestant clergymen, who appeared to be highly satisfied with their flocks and the progress of their proselytising labours.—*Pall Mall Gazette.*

A PENCIL WRITING BY INVISIBLE AGENCY IN THE
PRESENCE OF WITNESSES.

(From the "Malvern News.")

THIS week we were invited to attend, in Malvern, a *séance* with Dr. Monck, a medium, who, till last Saturday, had never before visited this fashionable watering place. The house in which the *séances* we are about to describe took place he had never entered till the evening we saw him. Shortly after six o'clock, several ladies and gentlemen having assembled, most of them strangers to each other, sat down to an oblong deal table, which had been covered with a thick Witney blanket, the usual cover being used as a blind to darken the windows. Every particle of natural light had been shut out, and the gas turned on full. After the party had sat some time, chatting on general topics, the medium ordered the gas to be turned out. This was done, and the assembly began to sing. The room was in this condition five minutes or more. When the singing ceased the gas was ordered to be lighted, one of the lady sitters expressing a wish that she might see some beautiful spirit. She knew all about the ordinary manifestations, and was impatient for something grand. The medium told her that he could control nothing, but that she must patiently wait and accept what was given. The gas was turned down, when several of the party said they saw spirit lights on other persons in the room, most of them being on a sceptic present. All of a sudden the musical instrument and the album were suddenly jerked up, falling on the left hand of the impatient lady. The light was now turned on, and Dr. Monck asked for a pencil and some writing paper. Three of the former were placed at his disposal, and he selected ours. A piece of paper was folded up, on which the pencil was put. He then borrowed some handkerchiefs, and selected ours, which he carelessly threw over the pencil and paper. In the full glare of the gas-light the pencil rose and stood upright, Dr. Monck's hands at this time being placed on his head. He removed the handkerchief, and there stood the pencil, but no writing was on the paper. The sceptical gentleman thought the pencil was sticking into the table through the blanket. At the request of Dr. Monck he lifted it up, examined it, and put it down. It was no sooner released than it rose up again, and wrote on the paper a sentence, in the sight of all, respecting the unfavourable conditions. Dr. Monck now placed in front of him a small bell, which soon began to raise itself, and rang. The sceptical gentleman was allowed to examine it, and, as the clapper was below rim of the bell, admitted that he could not tell how it rang when on the table. The medium put the forefinger of his right hand on the handle, when it rose in the air, rang, and kept suspended about a minute. Dr. Monck here produced a book-slate, which was cleaned by the sceptical gentleman, and examined by all. The medium broke off a small piece of slate pencil, about the size of a grain of wheat, placing it between the covers. He requested the brother to the impatient lady to sit at a corner of the table and place it on his head, and held it there with his left hand, Dr. Monck holding it by one corner. A materialised hand was then seen by the sitters working between the two. The young man, after a few seconds, took down the slate, opened it, the following being found legibly written on it, but the pencil was gone—not used up—

"The power is weak. You have been too positive. Be tranquil another time. "SAMUEL."

This was understood to be a message to the impatient young lady. When they were all wondering what had become of the pencil, it fell on the middle of the table. After a few other little matters, Dr. Monck asked a young lady to sit at one corner of the table. She was seated in an ordinary cane-bottomed chair. The gas was slightly lowered, and with his hands held over her, she and the chair rose in the air, and at his request she placed her feet on the table, she being in the attitude of reclining as on a couch. In that position she remained about five minutes, when she was gently lowered on to the floor, the chair going with her. A few personal messages were rapped out—and the *séance* closed.

We have here written a particular account of what occurred in the presence of nine sane ladies and gentlemen,

and as some of them are well known in Malvern, they can contradict us if we have stated what is not true. We have nothing extenuated, nor aught set down in malice. To explain how these things were done is out of our power; and so we leave it, exclaiming with the Spaniard, *qui en sabe?*

CHINESE TRANCE AND CLAIRVOYANT MEDIUMS.

A VERY extraordinary religious sect has (the *Celestial Empire* says) recently sprung into life at a place called Seau-shan Hien, in Chekiang. Its head-quarters are at a ruined temple near a small market village, formerly dedicated to a deity called the Wei-to P'u-sa, in immediate proximity with which are a few houses, thatched with grass, but scrupulously clean, where some of the leaders of the society reside. The movement is said to have had its rise in the ecstasies of a couple of old women, aged respectively upwards of eighty and fifty, who are mother and daughter; these are the high priestesses, or sybils, and at certain times become inspired by a particular P'u-sa or spirit, with whom they hold frequent intercourse, and whose utterances, through the medium of the women, are regarded as divine oracles. Passing by this neighbourhood during the daytime everything is quiet; there is nothing whatever to attract attention. At night, however, the scene is said to be most remarkable. The place is crowded with people, all come to consult the Pythoness, or to hear what it is all about—people of every description, men and women, rich and poor, bad and good. The interior of the temple is brightly lighted, and there is generally a deal of eating and drinking; for this sect, unlike most of the others, encourages high living, and condemns vegetarianism. Seated upon a high dais are the two old women, with candles burning on either side of them, and the people worship them with incense and joss-sticks, as incarnations of the P'u-sa. Some of the ecstasies pretend to have visions of this deity, and all the oracles delivered by the priestesses are unswervingly obeyed. One of the peculiar regulations of the sect is the adjuring of all silken clothes; nothing is worn but the simplest cotton. The initiated are firmly believed to be endowed with magical powers, and to be able to drive men mad with incantations and the administration of curious poisons. The number of adherents is rapidly increasing, and though the sect has only been in existence a few weeks, it counts already upwards of seven hundred members.

PERSECUTIONS OF THE JEWS BY CHRISTIANS.—In Moorish Spain they enjoy a sort of Elysian life to what they had experienced from Christian countries. But in that portion of Spain governed by Christian monarchs their treatment was again terrible. In Seville, Cordova, Toledo, Valencia, and Island of Majorca, from 1391 to 1392, immense numbers were murdered, and wholesale theft was perpetrated by the religious rabble. Escape was possible only through flight to Africa, or by accepting baptism at the point of the sword. The number of their enforced converts to Christianity is reckoned at 200,000. The fate of the Jews in Spain during the fifteenth century beggars description. Persecution, violent conversion, massacre, the torture of the Inquisition, we read of nothing but these. Thousands were burned alive. In one year 280 were burned in Seville alone. In 1492 Ferdinand and Isabella issued an edict for the expulsion, within four months, of all who refused to become Christians. The Jews offered an enormous sum for its revocation, but Torquemada, the Dominican Inquisitor-General, dared to compare his royal master and mistress to Judas; they shrank from the awful accusation, and 800,000 Jews resolved to abandon the country. The incidents that marked their departure were heartrending. Almost every land was shut against them. In 1455 King Emanuel commanded them to quit his territories, but at the same time issued a secret order that all Jewish children under fourteen years of age should be torn from their mothers, returned to Portugal, and brought up as Christians. Agony drove the Jewish mothers into madness! They destroyed their children with their own hands, and threw them into mills and rivers to prevent them from falling into the hands of their persecutors.—*Chambers's Encyclopedia.*

AN OFFICIAL REPORT EXAMINED.—The agenda of the National Association of Spiritualists has just reached us with the first "Official Report" printed thereon. In it Mr. Dawsou Rogers is made to deny having instructed Mrs. Blake to draw up a report of the Council meeting, and it is asserted that Mrs. Blake confirmed the above statement made by Mr. Rogers. This was not the case. Mrs. Blake has said all along that Mr. Rogers instructed her to do this work as much as anybody could instruct her to do anything. Instead of confirming Mr. Rogers' statement at the meeting, she merely said that she had repeated to Mr. Harrison "what Mr. Rogers said" had passed between them on the point. We may add that at the Council meeting Mr. Rogers made such an excessively violent speech that Mr. Fitz-Gerald rose and rebuked him—that Mr. Newbould asked him whether he was fully aware of what he had been saying—and that a third member of the Council remarked that nothing could do the Council such injury as a *verbatim* report of what was then taking place. All these speeches, in opposition to Mr. Rogers, are omitted from the official report; so, likewise, are his own violent remarks. In the report all the speeches on one side have been omitted, with the exception of three lines allotted to Mr. Fitz-Gerald. Further, it is noteworthy that three of the four members who drew up the report are Messrs. Bennett, Rogers, and Algernon Joy, and that in the official report scarcely any besides their own sayings are printed, the remarks of all the other unfortunate members of the Council being almost entirely left out. Mr. Fitz-Gerald made an excellent speech at the meeting, but less than three lines thereof are printed. It would have materially altered the general tendency of the official record, had both sides been reported therein.

SPIRITUALISM IN CONTINENTAL EUROPE.

No. III.

BY EMILY KISLINGBURY.

Paris, August 25th.

THE excessive heat of the weather last week, joined to the kind solicitations of Prince Wittgenstein and his family, whom I was then visiting at St. Valéry-en-Caux, induced me to defer my visit to Paris until quite the last days of my absence from London. This will account to you for my tardiness in sending my promised letter.

A VISIT TO THE PERSECUTED M. LEYMARIE.

The first step to be taken on my arrival here was to present myself at the *Préfeteur de Police*, to receive in person a permit of entrance into La Santé, the prison where M. Leymarie is detained. It was duly impressed upon me that it was a great favour, *par exception*, and not to be abused. The visit was made this morning. After passing innumerable doors, guarded by grim-looking officials, I was introduced into a tiny sort of box, divided into two parts by an iron or zinc trellis, through which the prisoner and the visitor can just touch fingers, not shake hands. The warder examined the wires, to see that there were no loop-holes, so that written communications could only be exchanged by being rolled up very tight, in packets no thicker than your thumb. Of this arrangement one of course takes due advantage. M. Leymarie seemed rejoiced at my visit, which he regards as a representative act on the part of English Spiritualists. He looked pale and rather thin, but his health remains unimpaired, and he conversed cheerfully with me for nearly an hour. He says that he is very particular to take as much exercise in his cell as its size will allow. The length is five paces, the width two and a half, and part of the space is occupied by his bed.

The petition for pardon, with the signatures attached, has been presented, and I went with Mme. Leymarie to the *Ministère de la Justice* to see the secretary on the subject. We were received by one of the under secretaries, who said that as, in the absence of the chiefs, a large amount of work rested on the shoulders of a few officials, no answer could be given under three weeks from that time. Madame Leymarie, whose courage is something admirable, especially in a country where the people bow down before officialism, then pleaded in eloquent terms on behalf of her husband. The secretary said he was very sorry; that it was not for him to judge; but that he found in the book of the trial, which Mme. Leymarie had sent him, several letters proving her husband's complicity in the Buguet frauds. "Indeed, sir!" said Madame Leymarie, "then pray show them to me; I am the compiler of that book, and should like to see one word in it which reflects upon my husband's honesty." The secretary then closed the book, in which he was seeking for the proofs of his assertion, and did not refer to it again. I put in a few words to the effect that the signatures to the petition were genuine, many having been written under my own eye, and that they had been appended as a mark of esteem for the character of M. Leymarie. The fact that Firman had been set free was greatly in his favour, we were told, and we left the Halls of Justice, feeling that hope was not yet quite extinguished, nor charity quite dead in the breasts of French officials.

CAPTURE AND IMPRISONMENT OF BUGUET.

I think it is not yet known in England that Buguet has been recaptured, or, rather, has given himself up to justice, and is at present at La Santé, where he will have to work out his full year. The mistress of the photographic establishment in Belgium, where he was employed, being herself impecunious and unable to pay her assistants, had Buguet arrested (unjustly, it appears) on a charge of theft. She then informed the authorities in Paris that she had found the notorious spirit-photographer, and, at last, Buguet himself, to avoid further complications, requested that he might be at once removed to Paris to work out the full term of his imprisonment. He has been at La Santé for two months, and, being an artist, has been appointed superintendent of the artificial flower-making, for which he also

draws the designs. His wife and children are living in Paris in great distress and poverty.

PARISIAN PSYCHOLOGISTS AND REINCARNATIONISTS.

As with us, at this season of the year, many Spiritualists are absent from the capital. I have seen as many as possible in the three days I have spent here, including the aged Mme. Allan Kardec, who, at eighty-three, is as active as most ladies of thirty-eight; Baron Du Potet, also an octogenarian; Dr. Doherty and M. Chavée, not Spiritualists, but philosophers of the Borderland.

All have shown me the greatest kindness, for which I hereby tender them my sincerest thanks. Mr. Gledstanes has been my ever-ready and constant guide; Mme. Leymarie has been most friendly and obliging, in the midst of her numerous anxieties and occupations; the Comte de Bullet has done me the favour to arrange a *séance* with Firman, which is to come off to-morrow, and Mdle. Huet has given a *soirée* in my honour, at which I met some interesting people, principally reincarnationists.

With the exception of Comte de Bullet, all those I have met abroad are believers in reincarnation, and regard that doctrine as the foundation-stone of Spiritualist morality. If it be true, they say, that we cannot pass to higher spheres until we have learned all the lessons of earth-life, that every fault, whether born of ignorance or design, must be expiated either on this planet or some lower one, will not men learn to be careful how they spend their present existence? They regret, however, and M. Leymarie in particular (and he desired that I would express this for him), that difference of opinion on this head should be made a ground of reviling between Spiritualists and reincarnationists, who have all the same cause at heart, though working at different ends of the stick.

We represent physics, they morality; let us hope that in this subject science and religion are not taking divergent paths, but are both working to the same end, and will ultimately arrive at one goal. For my part, I feel that it is so, and that a little more international intercourse will establish both parties on a permanent basis of friendship.

An interesting case has occurred in the south of France of the seizure of a healing medium, but as I intend to give a translation of the case in full from the coming number of the *Révue Spirite*, I will not speak further of it here.

I have omitted to state that, before leaving Boulogne, I made the acquaintance of Mr. H. G. Atkinson, who expressed himself well pleased with the liberal attitude taken up by the National Association of Spiritualists, of which, on the footing of an inquirer, he desires to become a member.

THE NUMBER OF SPIRITUALISTS IN FRANCE.

Paris, August 26.

I found it impossible to arrive at anything like statistics with regard to the number of Spiritualists in Paris or in France. Beyond the names of subscribers to the *Révue*, I was told that it would be impolitic to attempt to keep any register at the Rue de Lille; because, in case the papers and books should be seized at any time, the names of Spiritualists would become known to the authorities; and, though the Republican motto is *Liberté, Egalité, Fraternité*, there is still so little of the first of these in France, as to make the two others a dead letter. For the same reason the society was registered as *The Joint Stock Company for the Continuation of the Works of Allan Kardec*, no mention being made in the articles of the tendency of the works, nor of Spiritualism. If it had not been for this precaution, the whole of the property on the premises at the Rue de Lille would have been confiscated during the late persecutions; as it was, several thousand copies of the *Révue* were seized by the police, but were afterwards restored, with offensive marginal notes on some of the pages, such as *l'imbécile*, against a name well-known in high places. All meetings and *séances* have been given up for the present at the Rue de Lille. In no case can more than twenty-one persons assemble in a private house in France without the presence of the police; but all the *gens-d'armes* who attended the Kardec meetings became so interested in the proceedings, that they became by degrees secret but fervent adherents of the cause. Thus Spiritualism spreads by the very means taken to crush and hinder its growth.

Poetry.

BEYOND.

What is there beyond?

Hear what the wise and good have said. Beyond
That belt of darkness still the years roll on
More gently, but with not less mighty sweep.
They gather up again and softly bear
All the sweet lives that late were overwhelmed
And lost to sight—all that in them was good,
Noble, and truly great and worthy of love—
The lives of infants and ingenuous youths,
Sages and saintly women who have made
Their households happy—all are raised and borne
By that great current in its onward sweep,
Wandering and rippling with caressing waves
Around green islands, fragrant with the breath
Of flowers that never wither. So they pass,
From stage to stage, along the shining course
Of that fair river broadening like a sea.
As its smooth eddies curl along their way,
They bring old friends together; hands are clasped
In joy unspeakable; the mother's arms
Again are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That over pays them; wounded hearts that bled
Or broke are healed for ever.—*Bryant.*

Correspondence.

Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

SPIRITUALISM WITHOUT SPIRITUALITY.

SIR,—As a dispassionate investigator of the now widely-admitted facts of Spiritualism, I was allowed, at the last National Association Conference, to defend the action of the secular press in exposing all well-witnessed cases of medial imposture. I still maintain—in the face of much glaring unfairness on the part of certain editors—that Spiritualism, ere now, would have been rotten to the core, and repulsive beyond compare, had not the outside press dealt promptly with the unavoidable monetary humbugs of the movement—the non-sensitive claimants for medial honour and reward. And in this matter *The Spiritualist* has many times outrun the less sympathetic secular journals, in fearlessly showing up the “performers” of false phenomena. Nothing has been concealed, and no proved imposture explained away. Hence the widely-increasing popularity of this journal, and the continual reference to its cautious reports by the high-class morning newspapers in London and the provinces.

But may I not ask, now that the phenomena are so well established, when will Spiritualism create, and sustain a morality? Without a religion—of goodness and of God—without commandments of high spiritual purity, without a decalogue of intense poetical clearness of principle, and without aspirations of progressive moral sweetness of character and disposition, mankind will be little benefited by startling visions, and the less flexible creeds of the day will continue to be the pet beliefs of thoughtful men, whilst heaven inspires earth with the beauty of holiness. If Spiritualism be indeed a *fact*, goodness must follow its revelations as an abiding virtue. It must make clean hearts with philosophic breadth of feeling, and unite itself to the Holy Ghost, uncramped by creeds which fetter the adventurous understanding of honest, enlightened, and devoutly-inquiring men. It must be a fragrant, soul-ennobling Spiritualism, if it is to regenerate, cheer, and bless the world; and come upon us in our best and holiest moments, as a grand truth, subject to scientific side-lights and guidance, and fill us with the song-music of a sure and certain hope, such as a poet of the *Atlantic Monthly* felt, not so long ago:—

Peace! and from her starry station
Came white-pinioned Contemplation,
White and mystical and silent as the moonlight's sheeted wraith;
Through my utter melancholy
Stole a rapture still and holy,

Something deeper than all *doubting*, something greater than all *faith*.

Yes, we want the inspiration to noble deeds of love, brotherhood, and manly self-abnegation, and the chivalry of belief which points to better lives, newer scenes, and other possible worlds of wonder, family associations, and limitless research. If we pant for a promised land, and desire the activity of changed citizenship, we must not linger, with fond flesh notions, too long by the Dead Sea.

Nor must we sneer at less authenticated beliefs. The Catholic and Protestant religions may take on Spiritualism with increased devotional awe, through a revival of revelation; and Patmos—relieved of the mysterious—can be invited through *temperamental* channels to be cross-examined and interpreted with nineteenth century wisdom. If our senses can be trusted in this scientific opening of the graves, or rather this converse with non-etherial shadows; and if *séances* can be redeemed from tempted “imposture,” placed beyond vulgar surroundings, and protected from the damning dangers of pounds, shillings, and pence (which has hitherto underlied all the “scandals” of Spiritualism), why should the popular Churches continue to ignore these astounding psychological phenomena, which, if *true*, must surely revolutionise the materialistic thought of a non-spiritual, iron-hearted, half-animal age.

Spiritualism may, after all, come to the front as an ugly flesh-and-blood exhibition. It should be the most truly poetic of all communicative events in human experience. The ideal and spiritual beauty of many of the high class “trance” utterances of its most eloquent ab-

normal apostles—Emma Hardinge, Cora Tappan, and Mr. Morse—indicate touches of the sublime coming through the gates ajar; but unfortunately, this beautiful other-world order, is not maintained in the circles where the “ghosts” are most obliging and familiar. How is this? And why does the music we hear occasionally seem as if it had never kissed the heavenly gates? Although I am a comparative outsider to the movement, I can recall a more attractive period of English Spiritualistic history. The subject has always had an intelligent fascination for me as a young literary student, with warm imaginative interest in the occult and poetical in nature. Commend to me, therefore, the more “spiritual” Spiritualism of the days of Mrs. Marshall, of D. D. Home, and other mediums, who sat in a “dim religious light,” and evolved congenial perfumes, “spirit-voices,” music without instruments; and “messages” that were hallowed in conception, and consecrated to half-religious issues in actions and opinions. Those were the preternatural trysting days—the “two worlds” parlour gossip, the “soft footsteps of angels,” period, when such estimable men as S. C. Hall (of the *Art Journal*), and other eminent *Litterateurs*, gave audience to the “spirits,” with full communion of soul, and when W. Howitt, Enmore Jones, B. Coleman, and others were giving to quiet, family *séances* the splendid dignity of an unearthly ceremonial.

If we say that Spiritualism has, in many cases, been made the convenient social covering—especially in America—for heinous practices, extravagant opinions, and *séance* habits, more selfish than *spirituelle*, we only fairly mention a deplored fact. The doctrines of “Free Love,” and other radical tamperings with the sanctity of domestic life, must not be taken as an example of accepted ghost communion in its higher moral developments. In England, and in Southern Europe, the new faith is spreading so rapidly in fashionable and refined circles—in suburban mansions and in the palaces of royalty—that it must perforce imbibe the culture which has become its influential patron, and find expression in more responsible types of educated moral elevation. For some time back Spiritualism has been in the *travail* of scientific demonstration, with more than partial success. As a unique literary attraction, it has a commendable status. Let it create a *morality*, equal to the abstract outlines of its novel trance-spoken philosophy, and its rough temperamental solution of the anxious query, “Where are the dead?” will soon command universal attention.

J. T. MARBLEY.

3, Crawthorn-street, Peterborough.

A PROPHECY.

SIR,—The East has always had the privilege of impassioning (*passionner*) souls. It has been the cradle of the human race, and from it all religions have drawn their legends. For a long time past the Oriental question has been hanging over political Europe like a dark cloud; the storm has gathered, the darkness has spread, and it cannot be long before the thunder sounds, for an explosion alone can dissipate the anguish felt by the world.

This state of things induced me on the 23rd of March last to evoke Mahomet. He replied in Arabic (but I begged him to write in French), “All that I have said was right and true; the power is tottering, the Koran remains; Mahomet has spoken, God has willed it—so shall it be.”

These words arrested my attention, “All that I said *was* right.” This referred, then, to the past.

“Do you know me?”

“Yes; I have already spoken to you.”

So the above communication, given through the mediumship of Caterina, a mechanical writing medium, had connection with those I had myself received, as an *intuitive* writing medium, when I was in Mexico in 1859. There was an evident interest in referring to the fact, and what I now transcribe is the communication kept since then.

I had asked the question, “What must be augured of Pan Slavism from a general, political, and Spiritualistic point of view of Europe?” (29th January, 1859.)

A.—Mahomet comes to answer that. The question you ask is one of those in which he is permitted to see the future; it is intimately connected with the conversion of the Turks, and with the power that will be given to Russia in the East. Pan Slavism is destined to disintegrate Austria, and to reconstitute Poland. Behold, all has disappeared. No more Austria, no more Rome; no more British Empire in the East. Ireland, that victim of so many centuries, has again hoisted the green colours of her standard. Poland lives again, Spiritualistic and proud, under the protection of Alexander and Napoleon IV. Italy sings her deliverance, and is now nothing but a large confederacy. France has recovered her territory in the Alps and the Rhine, and her moral power sways the world. And Russia! her chief pope of the Greek faith has been converted to Spiritualism, and with him all the nations confessing orthodoxy and Pan Slavism have entered into the movement, and have carried with them all the peoples of Slavonic origin. The Turks, alas! or rather, glory be to God! have perished by their own disintegration; their empire will have finally disappeared by the time Europe shall be delivered from the horrors of the great war, which will last two years. The day of her regeneration will come, and the apostle of Jesus will convert the followers of the Koran now deprived of their empire. A new monarch will mount the throne of Constantinople, and the Turks in their turn will become disciples of Christianity, and, spreading themselves in the East, will convert the countless populations swarming there. India will no longer belong to the English, whose foreign dominions will be reduced to nothing. India will belong to herself, under the double protection of France and Russia, the two eldest daughters of Spiritualism, to whom will be given an almost unlimited power, in order that the new faith may be developed under the shadow of her prosperity. Rome will be the capital of the new spiritual kingdom.”

On the 12th March, 1859, Mahomet came again and said, “Turkey

is still alive. The day has not arrived for God to change her faith. The great revolution must work itself out in Europe, and the new law manifest itself and be implanted before Mohammedanism ceases to exist; besides it is not with Turkey that the regeneration and conversion will commence, for Africa, Algeria, Morocco, Tunis, Tripoli, and Egypt will precede Turkey, which latter will not take a direct part in the great war which is preparing, and which is about to change the face of Europe; but she will be shaken and sorely injured by it, for the Christian populations will arise and consume her by civil war to such an extent that when peace is again established the edifice will crumble to pieces. The Crescent will cease to appear upon her standards, and the mosques will become churches, to be afterwards changed into temples of the new faith. I perceive much bloodshed, for my descendants are brave, and will not yield without resistance. The Cross will have the upper hand, and in twenty years Constantinople, having first become Christian, will embrace the definitive religion of humanity."

It must be remembered this was dictated seventeen years ago, when Italy was enslaved, and Austria sat enthroned over the Germanic confederation. Papal Rome shone with a splendour uncontested, and there was nothing then that could foreshadow the annihilation of Turkey and the approaching duel between England and Russia. Everything seems to be about to happen according to the prediction, even as to the manner of Turkey's disintegration.

I cannot, however, too much insist upon the incapacity of the invisibles to determine as to length of time. There may be a possible correlation between the fall of the Ottoman empire and the conversion of Mohammedans, but such is far from being a necessary consequence, for the spirit may easily have mistaken distances, and have presented to us, as realised in a single picture, that which will only be the slow and patient work of time.

F. CLAVAIROZ.

Trieste, Austria.

SPIRITUALISM FROM A THEOLOGICAL POINT OF VIEW.

SIR,—I must confess to a feeling of deep interest in the marvels recorded in your paper, but it is the interest of one who has been watching "the signs of the times" for years, and who finds his conviction that the end draws nigh deepened and strengthened by them—in their association with other signs they seem precursive of the Second Advent. I am chiefly led to write this, as the result, first, of the painful sense of oppression that weighs one down when one sees, on the one hand, the most dangerous, though senseless and absurd utterances on the part of scientific men, and, on the other, equally dangerous and manifestly false utterances by Spiritualists, with the view of exalting the phenomena of which they are frequent witnesses, into the dignity of a supplementary Gospel. You and I, Sir, both know that a great inspired apostle once published these memorable words—"If I or an angel from Heaven preach any other Gospel unto you than that which has been preached unto you, let him be accursed." I fully believe that the phenomena your paper treats of and records are real, and that they are the work of invisible intelligences, though it cannot be denied that some mediums of inferior honesty have allowed themselves to descend to mean imposture and trickery in order to retain influence over those who visit them. I regard the utterances of the *Standard*, on a recent occasion, with reference to Spiritualism, as eminently stupid and absurd. I am not sure that the charge of stupidity ought not to be laid at the door of every scientific man who refuses to investigate Spiritualistic phenomena, or who, having investigated them, goes away with the impression that, after some utterly impossible fashion, the medium "did it all."

That Messrs. Maskelyne and Cooke, or Dr. Lynn, will ever succeed in "putting down" Spiritualism I do not believe, for, as finite men, they cannot put down the "strong delusion" sent into our midst by the infinite God. And now, sir, with your permission, I will quote in full the passage in Holy Scripture in the body of which those two words are to be found—"Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Is "Spiritualism" this "strong delusion"? And is "Spiritualism" destined to be the future religion of our Tyndalls and our Huxleys, except they repent? Is Spiritualism destined to call from them that emotionalism for the presence of which within us they account so poorly? By-and-by they will believe in it; they will witness its phenomena for themselves, and will cease to try to explain away those phenomena according to notions of trickery and collusion in the mediums, which do credit neither to heart nor understanding. If the very best argument the *Standard* can adduce in condemnation of Spiritualism is the illogical one that it is an imposture, because its mediums are paid, and occasionally make large incomes in the exercise of their powers, the sooner the luminary of that paper ceases to utter such lucubrations, the sooner will he return to the realms of common sense. Dr. Slade was medium the other day when things were done in the full light of a summer's afternoon, not by him, but by some invisible intelligence or intelligences near, whose agency was palpable to all, except to those blind and stupid votaries of science who, rather than believe in the testimony of their own senses, condescend to give explanations of the matter, or to suggest questions on their materialistic side worthy of being classed among the finest puerilities out. Such puerilities will not long be borne with. Scientific men will be morally compelled to own themselves far behind this age of progress—so far, at least, as spiritual phenomena are concerned. And then will there arise the danger of their becoming votaries of a faith they once sought to destroy—a faith sent as a strong delusion to ensnare them because of their attempt to shut God out of His own world, and in punishment of their

conspiracy against the retention by us, through lives of practical usefulness, of the lessons we learned at our mother's knees about God and His great works. Too many, in these days, look upon infidelity or unbelief as a venial fault. Holy Scripture treats the matter differently, and regards it in the light of a sin sufficient to close the door of heaven upon those who persist in holding it. Men of science will one day find themselves compelled to pay adoration to something beyond their ken. May it not be to those who work out the marvels we read of at Spiritualistic séances, but, in Christ, to that God who has "brought life and immortality to light" by the Gospel, who "spoke in times past unto the fathers by the prophets," and "hath in these last days spoken unto us by His Son"; and who thus introduces to our notice, in His inspired Word, phenomena much resembling those of modern Spiritualism, in alarmingly close connection with the event for which all truly Christian hearts are longing. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief." ANOTHER M.A. OF OXFORD.

THE EDUCATION OF CHILDREN.

SIR,—And this is why and how I consider the children of the poor and rich can and should be brought up together. . . . I train my children by music from the cradle. The consequence is that all my children are what are called *prodigies*. "How horrid they must be then!" will naturally be said. So they would be if they were single productions; but as they are all equally accomplished, it is only outside beholders who can be conscious of their superiority; not they. They will, some day, as they grow up and mix with the outer world, discover they are different to the people they meet outside their own circle. Instead of thinking themselves prodigies, they will perhaps wonder why every one they meet cannot do what they do. "Because they had no Grannie!" will be the usual answer to why this? or why that? and I fancy this answer will serve for a great many years to explain away this mystery. When they are grown up they will understand that they are different to the rest of mankind "because they had a Grannie." They will not be personally vain because there will be so many of them equally clever, and they will not be jealous because they will thoroughly understand and appreciate each other's capabilities. I may have some very bad natures to grapple with, but I believe these can be almost crushed out during babyhood. I will here take the opportunity of making a digression, and telling an anecdote about the youngest baby I have in the house; he is eighteen months old, and a very backward baby in every particular. He has only nine teeth; he cannot stand alone, and he cannot talk at all. He, however, understands every word that is said to him. He is a passionate, bad tempered, obstinate baby; I have had a very hard battle with him! Since two or three months we have succeeded in taming him to a certain degree. He will leave off crying the moment anyone says "Grannie is coming!" He never cries when I am present; his nurse and I between us have cured him of touching things. I was surprised the other day to find him sitting on a chair (not his own baby chair) like a grown person, at his nurse's tea table where she had left him, and where he was left, at least for eight minutes, alone, without grabbing at the tea cloth and pulling it off, without playing with or throwing the tea-things down, or roaring, as I believe any other baby in Christendom would have done, especially such a stout, jolly obstinate little "town bull" of a baby as he is. When he is left alone he never touches anything; if he is not alone he shows some inclination to meddle, but always looks at me first to see if he may! People want to know what I teach the children. I first teach them to stop crying when I tell them to do so. I teach them not to touch everything their little fingers can get at. I teach them to amuse themselves with things which are good for their teeth, and which they may put in their mouths, or with twisted paper, and I do not allow them to be nursed. There is nothing in this world so tyrannical as a baby constantly nursed and amused. It will scream and roar all day unless the person who nurses and amuses it is close to it; it cannot go to sleep unless rocked to sleep, and if before it fell into a sound sleep the rocking stopped for one moment, woe betide all around; it will wake up again more awake than ever, scream and roar till taken in his favourite's arms again. I have no doubt now that having mastered the *Baby* I shall have no trouble with the child of two years old and upwards. He is very obedient. He talks and sings very prettily to himself; he pronounces his S's, and imitates the nursery rhymes he is used to hear the elder infants sing. I have heard him sing A octave in perfect tune (not when told to do so, but by chance). My plan for training children—their education in fact—begins from the cradle, and my firm conviction is that the battle can be, and is, easily won, by a judicious mixture of severity and tenderness, before a child can speak. My ideal of a child's mind is that he should be brought up unconscious of having ever had a slap, or having ever heard a harsh word.

GEORGINA WELDON.

Tavistock House, London.

SPIRITUALISM AND THE PRESS.*

To the Editor of "The Standard."

SIR,—You have published a letter from your correspondent at New York on "Spiritualism in America," to which, having myself crossed the Atlantic with the express object of investigating this subject, I should like to reply, but that you would not permit. I am, however, about to make an experiment on your sense of justice. We "dupes"—Spiritualists—occasionally throw out such feelers, as Noah sent out doves, to ascertain the subsidence of the waters of prejudice, and to seek a footing for our facts on the dry ground of public candour. At present we are forced to be dove-like in our communications. By-and-

* The above is a copy of a letter addressed to the Editor of *The Standard*, in consequence of the publication of a letter from the New York correspondent of that paper, including Dr. Slade in a list of "impostors." *The Standard* has taken no notice of the communication.

by, perhaps, when we have more money behind us, we shall essay an action for libel for some such statement as that put out by your correspondent—imputing fraud to one of our “mediums” whose good faith has been tested, and would probably be avouched in the witness box, not only by ourselves, but by persons well known to the public, and who are unconnected with our despised sect. Among a list of persons designated “impostors” by your correspondent appears the name of Slade. It is on behalf of this man, now in London, a stranger on our shores—on his behalf, but without communication with him—that I wish to remonstrate. Upon Mr. Slade’s ability to obtain objective phenomena of the most unequivocal kind, evincing a force unknown to science, in broad light, and under conditions absolutely free from suspicion, Spiritualists are willing to rest their case before the public. You have, Sir, somewhere in your office—probably in your waste paper basket,—an invitation addressed to you, in common with all other editors of the metropolitan press, to witness for yourself, or to send any representative on whose sagacity you can rely to witness these phenomena, without charge. Such testimony as we are at present permitted to publish, weighty as much of it is, you would put aside, and therefore I do not trouble you with it. I must content myself with saying emphatically that the statement that Slade is an impostor is absolutely untrue—only excusable, if at all, on the popular presumption that any man who claims these abnormal powers *must* be an impostor. On this, as on every other subject, knowledge and experience are helpless before ignorance and prejudice. And of all truths, this of Spiritualism, besides resting on occult principles which it would require the deepest scientific insight to penetrate, and being involved in real and grave difficulties, is the most beset with ignorant and superficial objections. Answering these *ad nauseam* is the daily vexation of Spiritualists. We admit that no subject lends itself more easily to imposition, and we are weary of pointing out that any number of detected counterfeits raise no rational presumption against the existence of genuine coin. Almost every fraudulent medium has been exposed, not by outsiders, but by Spiritualists, yet every such exposure is trumpeted as a proof of our credulity. We admit that many of the communications purporting to come from deceased persons are not authentic. What of that? When the agency of the medium, as in the case of Slade, is physically impossible, you have an interesting subject for investigation in the nature of the intelligence from which these communications proceed. This question of the intelligence is raised too early. It is one for advanced students of the phenomena. We assert two propositions—the existence of a force unknown to science, and the existence of an intelligence outside the medium. Let science, let the public, deal with the first before meddling with the second. When the force has been verified, then the profoundly interesting question of the intelligence will come up. In the meantime, Sir, let me respectfully urge you to avail yourself of the aforesaid invitation, to see for yourself, and to remember the words of the wisest of modern men—“We have set it down as a law to ourselves to examine things to the bottom, and not to receive upon credit or to reject upon improbabilities till there hath passed a due examination.”—Lord Bacon, *Nat. Hist. Cent.* 10.—Your obedient servant,
A BARRISTER.
Temple, Aug. 18th.

DR. CARPENTER’S UNCONSCIOUS CEREBRATION.

Sir,—Dr. Carpenter claims the discovery of unconscious cerebration, and likens the discovery to his deep-sea dredging, as a kind of deep-sea dredging into the human constitution; but this must be a bit of unconscious cerebration on his part, seeing that it is referred to many times in my *Letters* to Miss Martineau, published in 1851, years before either he or Sir William Hamilton alluded to the fact. On page 82 I say:—“Consciousness being discovered to be a separate power (as the eye of the mind), we can more easily understand how so much is often worked out by the brain without consciousness or conscious will.” P. 105.—“It is important to note that impressions are made through the senses, which do not at the time influence, but which remain silent, and afterwards become conscious perception.” P. 109.—“Phrenologists consider consciousness to be evolved in the action of every organ, and to be a necessary condition of such action. But this is a mistake, not only as regards actions in the body but as regards the brain and mind. The calculating boy Bidder was wholly unconscious of the process or steps by which he arrived at his results; nor as yet have we had a somnambule who can tell how he foresees events. All that such seers can say is that it is so, or that they are told so, or ‘it’ tells them so, or the ‘voice’ tells them so. And this opens a very important question in regard to this apparent second self, embodying the intuitive and unconscious higher condition.”

The matter is referred to in many other places, and in respect to attention and memory; but enough has been said to show that Dr. Carpenter can have no right claim to the discovery, since he read and criticised the letters when published, and has often referred to them. Very lately, in his *Mental Physiology*, he strung a dozen paragraphs together from those letters. So that he cannot plead ignorance unless he falls back on unconscious cerebration. The fact is the conscious states are the perceptions of the percipient, or the sense of the cerebral or spiritual facts and powers they mentally represent, and for aught we know the whole life might be carried out automatically. This Descartes supposed to be the case with the lower animals, and we, for instance, have no difficulty in supposing it of a spider in forming its marvellous web so artfully for a particular purpose, and which no mechanical notion about inherited experience can, I think, possibly account for. It is curious that those letters should have made so strong an impression on Dr. Carpenter, for he afterwards explained that it was to my statements on “law” in those letters that he chiefly referred to in his words on the nature of a law in his address at Brighton as President of the British Association for the Advancement of Science. All I have now to say to Dr. Carpenter is “Send back unto Cæsar that which is Cæsar’s.”

Here we are brought up to the question of the Ego—to “What am I?”

to which Mr. Serjeant Cox has no satisfactory reply; and whether the percipient be a physical body or a spiritual body makes no difference. The question is not so much as to the nature of consciousness, but of the mind, and as to whether both the conscious and the unconscious element and source are to be included as mind. It is a very nice question, and it was referred to by Mr. Mill in his reply to Sir William Hamilton, saying that he could not admit of unconscious mind—that mind means our mental states only. Dr. Maudsley goes into the question in his opening chapter on “Method;” and Professors Clifford and Huxley both now agree with me, that mind is mere perception, and whether it be in reference to the sense we have of a will or effort makes no difference, so that all the talk about a free-will power as the universal and fundamental moving power in nature is all nonsense. When Dr. Carpenter is asked how the idea is consistent with the belief in the uniformity and universality of law, he replies that God acts in a uniform way, as every sensible person does. This deep-sea dredging does certainly bring up very curious things; but I am afraid the doctor has got a little out of his depth this time, or, rather, is mistaking the shallows for deep sea in contemplating his own image in the water, just as he seems unable to get beyond his own fancies in dealing with the all-important facts of Spiritualism, and unphilosophically takes conceivability to be the criterion of truth, in the desire to make the most of a discovery which is not his own. Not that I make any boast of a discovery in setting forth a few facts in relation to the human mind. I never cared whether they were novelties or not, and therefore have never troubled myself to set Dr. Carpenter right.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer.

A LETTER FROM DR. SLADE.

Sir,—I hope that while our opponents call forth our charitable patience, they at the same time will stimulate our energies to spread the beautiful gospel of truth, and to display the beacon light of immortality to aid the tempest-tossed mariner who now is driven to and fro by diverse winds of doctrine into the unknown sea of scepticism. That light will also help the weary pilgrim whose path is obstructed by the tangled bushes of mysticism and the dense fog of sectarian strife, to chase away the midnight gloom which has so long shrouded in mystery the mental and spiritual horizon of humanity’s future. The evidence of immortality will penetrate the hearts of struggling men, and emancipate them from the bondage of error, which the false system of a theological education has so strongly impressed upon them; in short, it will set the captive spirit free, and bid the saddened hearts rejoice, because of man’s immortality triumphant, heralded by angel ministry.

Spiritualism, with the tide of supporting evidence flowing in upon all sides, is truly progressing; and each day it finds a welcome response in the hearts of the liberal and investigating classes of society. Many portions of Europe have been awakened to its truth—a truth which is destined to exert an influence upon men, deep, widespread, and irresistible, because of its broad basis, noble mission, and glorious destiny.

Much of this is due to the well-known friend and pioneer, D. D. Home. He was the first who had the manly courage to go forth and give to the world that which he believed to be right, good, and true; and for many years he stood alone, like a firm rock, unshaken by the storms of persecution, with his head above the dark waters of scorn and bigotry, whose waves of educated prejudice and cunning ignorance have lashed with fury, but in vain. The germs of truth which he scattered here and there, aided by his medial powers, still live in the hearts of all who had the good fortune to see him, and will be cherished in memory, and never will be forgotten.

More good mediums would be developed if those who profess to be believers would stand by them; for mediums, knowing, as they do, that they are likewise subject to unmerited abuse from the sectarian powers and press, will be prevented from coming before the public.

For one, I think it is time we stand by that which we believe to be true, and that we should do all in our power to protect the faithful workers who are and have been promulgating the truth of Spiritualism.

I see that the members of the press (or at least some of them) have lost their equilibrium, having been disturbed by the so-called Bravo message.

Now, if they could subside into a state of cool demeanour, and investigate the subject about which they claim to know so much, yet know so little, it might improve their columns and enlighten their readers.

I will, at any time, give them an opportunity to investigate, and it shall be free of charge, providing that they will have the honesty to publish the facts which may take place in my presence.

It would show better taste on their part to know what they are talking about, than to pretend to know so much and know so little; it would look far better than to send forth the heated lava of abuse, prejudice, and cunning sarcasm, displaying at once a contracted origin and a despotic bearing towards all who differ with them in opinion.

Opinions cannot change a fact, but a fact will change an opinion.

To condemn that which we do not understand is as unphilosophical as it is unjust, but such is often the peculiar province of those who, clothed with authority, arrogate unto themselves the *all of truth*, and scruple not to slander those who may differ with them in opinion. It cannot be successfully denied that the position thus assumed by various theologians (for whom we make all due allowance) is the result of the contracted views and defective conclusions of bigotry, for bigoted people have ever been the first to battle against any truth, either in science or religion. They employ themselves in “checking the mighty march of mind” by exerting their influence in favour of old opinions, however absurd, and against any innovations, however true.

If the Bible is true Spiritualism is true. The truth of the Bible is

not questioned by any sane man who has studied it. We claim that inspiration has been the gift of all ages, races, and countries. Manifestations were of no uncommon occurrence, and are the same now as in olden times. The Bible, as a history of the past, no doubt furnishes the best reflex of remarkable manifestations, differing from those of to-day only as modified by individuality and surroundings. Hence it is no part of Spiritualism to ignore the teachings of the past, nor to deem them superior to the present.

To each opponent, in conclusion, I would kindly add: When thy latent perceptions are awakened to demand its truth, and antagonism ceases to agitate the inner life, when charity blends more softly with thy nature, the key of investigation will unlock the rich resources of the angel ministry, who will bring thee the inspiration of a higher life, and prove cultivators to assist thee to discipline and harmonise in this the primary state of existence, and thus to fulfil thy office in the world's development.

As travellers to a future home of realities, let us aim to carry with us recollections of earth life, relating to noble thoughts and acts. Then all will be well, and we may agree to disagree. HENRY SLADE.

8, Upper Bedford Place.

SPIRIT MESSAGES IN LANGUAGES UNKNOWN TO THE MEDIUM.

SIR,—My last letter to you, on "Publius Syrus" (June 16th), recapitulated the seven messages in Latin which I had received, through Madame R—, from this ancient Roman author, of the times of Julius Cæsar; in Latin perfectly pure and classic, and perfectly in the peculiar style of Publius Syrus. I told you also that I had been to that lady and her husband to request from them some means of disproving the only possible cavilling supposition which outside incredulity could now pretend to adduce against the real and demonstrated authenticity of these wonderful communications (I appeal to all scholars who have followed the series of these Publius Syrus letters in your columns), namely, that it was supposable (ridiculously indeed, but still supposable to the enemy), that she, Madame R—, was a consummate Latinist, familiar with both the language and the peculiar style of Publius Syrus, and that she was the charlatan author of these seven communications, and I her dupe. They told me that communications had passed through her in nearly all the European languages, and some oriental ones, including Hebrew and one of Aramean-Syriac. They suggested that if I knew any other modern languages, besides English and French, I might come and try for myself whether I could get communications in them also. Accordingly I went for that purpose, and (as I related to you in my letter of June 16th), I was successful in obtaining communications both in Spanish and in Portuguese—the latter at least being a language which it was absurd to imagine that this good and amiable French lady could know. Moreover, she could not know who were the spirits I desired to converse with, nor what their languages. And yet I had communications, perfect in language, in Portuguese, from the late King of Portugal, *Pedro V.*, and in Spanish, from the famous Cuban revolutionary General, *Narciso Lopez*, both dear friends, and both communicating in characteristic manner. All this was stated in my letter to you above referred to; I only recapitulate it (hoping that some of your readers may refer back to that letter, for I take it for granted that all who take in *The Spiritualist* file and preserve it), in order to connect it with what I have now further to say on this point of test proof of language. Grant that Mme. R— might know Latin, and with the most consummate classicality. Grant that she might know Spanish. Grant even that she might know Portuguese, a language which no one out of Portugal and Brazil has any inducement to learn. Grant that she might read in my thoughts the two friends referred to, Don Pedro V. and General Lopez. Yet could any one suppose that besides these four modern languages known to me she could also know Hebrew, of which I know nothing except that it is written backwards?

Now, in foreign languages (she herself knowing only her own French), the communications through this remarkable medium, Mme. R—, can only come alphabetically; the table tilting to the letters of the alphabet (by the action of the spirit), and stopping at the proper one, and then generally with an emphatic stop. I fancied that if I could get a Hebrew alphabet, with the names of the letters, as pronounced, in French characters, I might call it over, on the chance that some Hebrew spirit might come and respond to my desire; and that afterwards I might submit to some Hebraist what I might have thus received. A little at a loss how to get it, and happening to pass a Jewish synagogue, I went in to get a reference to some Hebrew bookseller. The result was that I got into communication with a professor of Hebrew, himself an officiating ministrant in one of the synagogues of Paris; an intelligent man, and evidently devout in his historic and time-honoured creed. I stated what I wanted, and my object in wanting it. I gave him some idea of the proofs I had had of real communication with the spirits of departed beloved ones, especially of my own mother. He had seen the last of his mother about six months before; and it would be an ineffable comfort to him if he could have any similar evidence. The upshot of it was that I took him to Mme. R—, to whom I gave no notice of our visit. The result was successful, to his equal astonishment and delight. His mother came into communication with him, in Hebrew, spelt out alphabetically, he calling the letters, and the table tilting and stopping in response. Remember that the pronounced names of the Hebrew letters are for the most part entirely different from ours. There was first given, correctly, his surname. Then his baptismal name ("Siskint"). Then her name, "Rachel" (the *ch* being pronounced like the guttural letter corresponding in Greek). Then, in response to his inquiry, the name "Fontainebleau," spelled out by the Hebrew alphabet, as being the place where she had been interred. Afterwards came the name of his son (which I forget). Then that of his daughter, which was "Rebecca," though pronounced not exactly as we do. He then asked if she was in relation and communication with his son (her grandson, of course)? "Yes." "Can you tell

me where he is at this moment—in what country?" "France." "In what town?" "Luchon." All which was correct, these names having been spelled out according to the Hebrew alphabet, as called out by him. Of course I had no knowledge of these matters, nor of the Hebrew alphabet. Still less Mme. R. In the course of this, the alphabetical communication being necessarily slow, he asked his mother (on my prompting) whether she could not communicate to him in French what she might wish to say, inasmuch as that was a much more easy and rapid process through Mme. R., who knows no other language than French. He thus received a very affectionate maternal message, in which she thanked her sons (not him, but "mes fils") for having interred her according to what they had known to be her wish. He explained to me that her husband had been buried ten years ago at Fontainebleau, and that they, knowing her feeling and wish, though it had not been expressed, had interred her by his side; not without an expense which had not been inconsiderable to them. She told him that "she blessed them for it," and for all their conduct as "dutiful and obedient sons." My Hebrew friend was made very happy by all this, and very grateful to me who had procured it for him.

This, of course, gave me satisfaction; but my special object had been to obtain the Hebrew test of language, in support of the genuineness of my seven Latin communications from Publius Syrus, superadded to those in Portuguese and Spanish already obtained by myself.

And I insist that the case of demonstration is complete, and I defy the most hostile incredulity to raise now a tolerable pretext of a logical or reasonable cavil against it.

Being about to leave Paris and Europe, I have once since communicated with Publius Syrus, simply to tell him that I was about to go to America, and even to California, and to ask him whether he would, and could, through the mediums I should find there, give me further communications in Latin. "Yes," was his answer. We shall see, and your readers shall know what further may come of it.

J. L. O'SULLIVAN.

Paris, August 20th.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—With reference to your article on this subject in last week's number, I am sorry to find that I was too late to prevent the publication of one of two nearly identical letters, as my only reason for writing was that it seemed to me that what was worth publishing at all, was worth publishing with a moderate amount of correctness, and so that the public should not be entirely misled on points of considerable importance to some people.

I am, however, now as ashamed of the fact that, before writing to you, I had suggested to our temporary secretary that a formal correction from her would, in my private estimation, be a proper and desirable proceeding. As she seemed at first to think otherwise, I wrote to you myself.

A. JOY.

Kingston-on-Thames.

SIR,—In the current number of *The Spiritualist*, pp. 40 and 41, it is stated that Mr. Dawson Rogers proposed the resolution to abrogate Rule 27. As you consider the passing of the resolution a false step, I desire to say that the motion was proposed by me, and I am prepared to bear all the blame for moving it, which you wrongly lay on Mr. Rogers. He not only voted against the resolution, but seconded Mr. Joy's amendment, the object of which was to make the clause more stringent than before.

I still approve of the action of the Council, but consider you deserve credit for the motives which have led you to criticise that action so severely. Let us be satisfied with your conclusion, that probably no practical evil will result at present, and if in future years corruption seems likely to creep in, it will be an easy matter to close the door against it by re-enacting the Rule.

A. GLENDINNING.

4, Castledine-road, Anerley, S.E., 28th August.

[In the agenda, Mr. Rogers gave notice that he would move the abrogation of the rule; but he informs us that he only did so to raise the question for discussion, and later on he seconded Mr. Joy's amendment, which tended to strengthen rather than to abolish the rule which prohibited persons paid by the Association from sitting or voting at the Council.—Ed.]

POWERFUL SPIRITUAL MANIFESTATIONS IN BIRMINGHAM.

SIR,—I must confess I envy my excellent friend, Mr. George H. Adshead, of Derby, whose letter appeared in your last issue, his marvellous experience with Dr. Monck, all the more because I have had the pleasure of one *séance* with him recently, and because so far as the phenomena went at that *séance*, they fully bore out Mr. Adshead's statements. I say so far as it went, for it is obvious that a repetition of the varied phenomena of upwards of forty *séances* which Mr. Adshead attended, could not be crowded into one evening. The *séance* in question was held at the house of my old and faithful friend, Mr. Hill, of Bristol-street, on the evening of August 10th. It was arranged at a few hours' notice, and a promiscuous company of fourteen, including the medium, assembled at 8 p.m. As Mr. Hill's table was not suited to Dr. Monck's requirements, an ordinary deal-topped Pembroke table was hired from a cabinet maker near, and a green baize cloth was thrown over it. The two ends of the table occupied a position pretty nearly east and west, and of course the sides were almost north and south. Dr. Monck occupied alone the southern side; the sitters were arranged in a double row along the eastern end and northern side, while at the western end stood an empty chair in solitary glory, about three feet removed from the table. With the exception of placing us at the table, which he allowed me to do partly, Dr. Monck placed no restrictions upon our liberties of observation and investigation; no conditions were read; indeed, we did pretty much as we pleased. The *séance* was conducted in every particular the same as described by Mr. Adshead in his letter to you last week; excepting the spirit lights, the whole of the phe-

nomena occurred in a good light. Most of the time Dr. Monck sat alongside the table with his legs and feet clearly in view, instead of underneath the table in the usual way. The phenomena soon commenced, and the table rose clearly off the floor and floated with a gentleman seated upon it in a chair; again it repeated the same motions with two ladies upon it, and finally it groaned beneath the weight of three ladies and a chair, and all went up together in a moderate light, while the table groaned, the chair creaked, and the ladies trembled with fear. During this manifestation Dr. Monck sat close up to the table with his legs underneath it, but his hands grasped those of the lady in the chair. The musical album then began to play in a jerky and uncertain way, as though in many places the barrel had become toothless, but it gradually improved, and soon struck up a familiar air, and played it through in good style. A lady present, wishing to remember the name of the air, which seemed so familiar to us all, began to tune it to herself quickly; by the time she had got half through the tune she remembered the name, and stated it aloud, not noticing that the album took up the tune where she left off, and finished it in the same quick time. When the writer called her attention to this fact, she again hummed a few bars of the tune, and again it struck up where she left off, and finished the air in a lively manner. This is a nut for those wiseacres to crack who contend that the playing of musical boxes and albums at these *séances* is entirely a matter of mechanism. If such were the case then the discussion as to where instinct ends and reason begins, might receive new impetus from the vagaries of a marvellous mechanical and musical album. The "fairy bells" frequently played without any visible operator. This instrument is an oblong box, open on one side, and containing strings stretched over a bridge; the open side was turned towards the table, so that the strings were completely screened from human sight and touch. In this position, at some distance from the medium, it called for the alphabet by thrums on the strings; various communications were given in this way. A little boy, the deceased son of Mr. Hill, spelt out his name "Benny" in this way, and clearly proved his identity to his father. We were next entertained by distinct signs of animation in the lonely chair at the western end of the table; while we were intently watching it it assumed powers of locomotion, and steadily walked up to the table, lifting its seat in contact with the top of the table; after tapping it three times on the under side it rose bodily on the table. It was again replaced in its original position by Dr. Monck, and again, without mortal hand or foot in contact with it, as the writer and others present can testify, for the medium's legs and feet were visible all the time to those who looked for them. It again went through the same exercise, and again leaped upon the table in a good light.

I wish to call particular attention to this next manifestation, because after about a dozen years investigation of spiritual manifestations, during which time I have observed almost all the varieties of spiritual manifestation, I confess that the phenomenon I am about to describe is the most complete and satisfactory I have seen, or heard, or read of. Dr. Monck asked for paper and pencil; half a sheet of ordinary note paper was produced from a sheet which Mr. Hill had provided, and Mr. G. H. Adshhead threw his pencil (a gold one) upon the table. The paper was examined by all present, and found to be quite blank on both sides; the doctor folded it four times, and threw it upon the table by the side of the pencil. He then asked for two or three pocket-handkerchiefs, which he pitched carelessly over the pencil and paper. He then placed both his hands flat upon the whole, palms downwards, while we sang three verses of Longfellow's "Psalm of Life." We then saw something moving underneath the handkerchiefs between Dr. Monck's hands. He then slowly rolled up the handkerchiefs, until the pencil was seen to emerge from beneath them in an oblique position, and raised at the proper angle for writing. Dr. Monck then withdrew his hands entirely from the table, placing them over his head in view of all the company; still the pencil continued to emerge, until all of it was exposed, except the point, which rested on the paper underneath the handkerchiefs. In this position it commenced to move towards the right hand as if forming letters. When it had reached the end of the line it returned to the left, and commenced to write again, and thus two-and-a-half lines were written, rather slowly, while the polished pencil-case glistened in the gas-light. While the writing was proceeding, I asked several of the sitters the furthest removed from the table if they could distinctly see the pencil poised and writing alone, and they each answered in the affirmative. On the conclusion of the writing the pencil fell down, and Dr. Monck requested me to rise and lift the handkerchiefs and read the writing. I did so, and found the following:—

We haunt your dreams,
If lives are dreams.—SAMUEL.

Of course it was remarked how apposite the writing was to the hymn we had been singing, which commences thus:—

Tell me not in mournful numbers
Life is but an empty dream.

Other phenomena of a minor character occurred, but I will not trespass further upon your space, for this letter has already assumed greater proportions than I anticipated. But I feel, sir, that in view of the scepticism which prevails regarding these phenomena, such facts cannot be too often repeated or too frequently reported. I have always looked upon the slate manifestation as very satisfactory, but this is unquestionably more convincing to the scientific mind; it is nearly self-evident, for "seeing is believing." After some little experience with scientific observers, I am satisfied that they, as a class, trust their eyes more than all their apparatus. Hence it occurs to me that Dr. Monck should try to induce his controls to perfect themselves in this manifestation, so that they could produce the writing anywhere and at any time, taking care that the paper be marked for identification; also let the written matter be dictated by one of the sceptics while the pencil is standing in view. He would then be able to meet scientific men in the way sug-

gested by that able writer, "M.A.," with every probability of success. With this short but convincing programme, the question of force and intelligence from some invisible source would be proved to their satisfaction, and thus tend to break down the wall of prejudice which stands to-day between scientific men and the calm examination of these phenomena.

AQUILA BALDWIN.

Birmingham.

MANIFESTATIONS AT BRUSSELS THROUGH MR. WILLIAMS' MEDIUMSHIP.

SIR,—Making my usual annual visit to the Continent, and knowing that Mr. C. E. Williams, our great medium, was staying in Holland, I invited him to join me at the Hôtel de Europe for a few days' visit, and a run through Belgium. He accepted my invitation, and came. After a charming trip we returned to Antwerp to see its beauties, I refraining from asking for a *séance*, knowing his object was to get rest for his winter campaign. But on Monday evening, the 21st, after a ride into the country, he said, while sitting in my room, that there was great power present. I replied that if he could only procure some manifestations in the light what good it would do to the cause; so he said, "Shall we try?"

It was evening; our windows were wide open, with light enough to see everything in the room and every move that each might make. The Cathedral and other buildings stood out in bold relief from our windows. We made no preparation, nor had we any musical box or anything else especially for the use of the spirits. Raps immediately came from every part of the room, and the table gave the message, "We are very glad to see you." Then the table-cover was very strongly pulled, at which I desired they would not pull it off, as an inkstand was standing on it; they immediately desisted, but a very heavy armchair came up from the side of the room, turned its back to the table, then continued to roll and rock about as if keeping time to the chimes, which were playing a tune. Next, two voices, those of John King and Peter, began to talk at the same time: John King's voice from the side of the table close to my elbow, while Williams was loudly laughing. John King said, "Am glad to see you, Ben, here in old Antwerp." Peter was busy at the same time talking, but indistinctly. I asked John to bring his lamp. He said "it was not wanted," but after a short time he showed his bright blue spark just on the edge of the table farthest possible from Williams. He promised soon to manifest in full light for the medium. Then the antimacassar, with a towel from the stand, flew across the room, passing both windows, in full view, without touching as they passed. The table and chairs were all in motion, more or less, during the whole time. John King then bade us "Good night," saying, "God be with you," which I thought singular.

Our room being furnished with two beds, we determined to occupy them. While Peter was busy talking, we lighted a candle, and prepared to retire to rest; and, as soon as we had each got to our beds—Peter talking, but indistinctly—the armchair began to travel about, and a rubbing noise against the wire of the stove showed us that the heavy hearthrug was moving, and rubbing against the guard; it laid down again, but the wrong side upwards. Another chair came from the farthest part of the room, throwing off a red cushion in its progress, and rubbing with great force against the carved work of my bedstead, it sprang up, and fell down to the floor in an inverted position. After this we had quiet, and Peter left us.

Mr. Williams returned to the Hague last evening.

B. W. PYCOCK.

Hôtel de Flandres, Brussels, August 23rd, 1876.

THE HEALING POWER.

SIR,—In the interest of truth will you kindly grant me space to correct a slight error which has crept into the report of the Newcastle picnic, as published in your paper. I am there reported to have said that after the medical gentlemen pronounced my case a hopeless one, that my sister, who is a medium, took the case in hand, &c.; whereas it should be, that the "spirits" took the case in hand, commenced work first, and then announced that they would carry it through, in spite of all opposition. My sister was a passive agent in their hands; she followed out strictly the directions given by the invisibles. It is needless to say that she knew but little of medical treatment, and that it was a very great strain upon her, mentally as well as physically. She felt a great responsibility, especially when the orders were in opposition to those of the medical men, and the treatment at times apparently outlandish. I must not further occupy your valuable space, except to say that what was done for me on that occasion touched a chord deep down in my heart, of whose existence I was previously unaware.

H. A. KERSEY.

Newcastle-on-Tyne.

SPECULATIONS BY A CLAIRVOYANT.

SIR,—The following deductions, which are chiefly drawn from my own personal experience as a clairvoyant, may be interesting to your readers as aids to the solution of some of those knotty problems by which the great mass of Spiritualistic investigators are at the present more or less perplexed.

1st. As the soul or mind, in the flesh, can only manifest itself through the flesh, or through works in the accomplishment of which the body is the instrument, so the soul or mind, out of the flesh, can only (even to the ken of the clairvoyant) manifest itself through a certain ethereal garment—a certain "something" which constitutes at once the soul's body, clothing and atmosphere.

2nd. This atmosphere, or aura, envelopes the soul, whether in the flesh or out of it, though while in the flesh it is not so palpable to the seer's ken, on account of its being mixed up and amalgamated with the grosser elements of which the body is composed.

3rd. That while, in a general way, the aura fits the soul as the cuticle fits the body, unlike the cuticle, it can be made to expand or to contract, so as to represent any image by which the soul is possessed.

4th. That, over and above this capability, it has the properties of what, for the want of a better term, I shall call a magic mirror, wherein every concrete idea by which the soul is dominated is arrested, transfixed and reflected; and that, moreover, every image thus caught is eternal, and can never be effaced.

5th. That the "aura" is generated with its wearer's self—that body and soul are generated at the same moment; and that, as I have already intimated, it continues to exist with the soul after the body has dissolved and perished.

6th. That, by a study of the images reflected in the soul's aura, the seer is often enabled to trace a person or a spirit's life; while, by a study of the various forms which the garment itself is made to assume, he may be able to learn the thoughts and passions by which that person or spirit, for the time being, is dominated.

7th. That, as this aura is generated with the child, and as the offspring is the inheritor of the physical and mental qualities of its parents, so in this aura is presented the history of its parents, and of its parents' parents. By a study of these the seer may be able to go into a family's antecedents for many generations back.

8th. That, as its garment is generated, so as I have said, is it highly probable that the soul itself is generated from the parents, and under any circumstances we may infer that if the soul had existed prior to the conception of the body, it must have been enveloped in such a garment as the aforesaid aura, and that, such being the case, the seer would sometimes be in a position to say what its history was before its last incarnation. Furthermore, as no seer has as yet been in such a position, we may conclude that there was no such history to decipher. I would here observe that the special phenomenon so often cited by the Reincarnationists in support of their theory—viz., that the spirit of one Thos. Ronalds, a well-known gentleman of London, appeared as a Prussian prince to a great clairvoyant, may be accounted for on the supposition that what was thus seen was only the image of the dominant idea then in the spirit's mind. That the spirit, Ronalds, may have believed himself to have been what he says he was, I readily conceive, but we are not bound to accept his assertion for all that. Thousands of spirits, while in the flesh, are the victims of hallucination, and if so why may we not conceive it possible that some spirits, when out of the flesh, are in a similar condition? We are still infected by the old orthodox leaven, and somehow or other cannot help investing the "unhoused" spirit with the fictitious capacity and attributes of the angel or the demon. But this only means that as yet we are the merest tyros in our knowledge of man's spiritual nature. The duplication of the manifestation in which Ronalds was thus represented, I would add, is quite in harmony with my own experience in such matters, and strengthens my conviction that the one, if not both, of the apparitions beheld by Mrs. Burns was merely the reflex of what was uppermost in the spirit's mind, and that the spirit itself at the time was not seen.

9th. I have said that the aura is a mirror wherein all objects that its wearer comes in contact with are reflected; and I will now state that, such being so, in this we have a key to the mystery of what are termed "doubles," since, wherever it moves, the spirit carries away impressions of the objects it meets with, and having met with "A," we will say at Manchester, it will carry his image to "B" at Newcastle, and should "B" happen to be clairvoyant, and to be acquainted with "A," he may see that image, and so conclude that he has seen the former's double. Furthermore, since this mirror is possessed and worn by the soul while it is in the flesh as well as when it is out of it, we may infer that a similar result may be obtained by a third person, "C," in the flesh, performing the journey of the disembodied spirit. That is, "C" might carry the image of "A" to "B," and leave the latter under the impression that he has seen the former's double. To this deduction I would tack the remark that I do not doubt but that the spirit may sometimes leave and again go back to its body, but I hold that the conditions requisite for this are of too rare an occurrence to account for all the doubles which are presented to the seer's ken, and much more powerless is this supposition to account for one being able to see one's own double—a phenomenon very often witnessed by clairvoyants. For myself, I may add that I have not only seen the duplicate of myself, but I have seen it in the company of the apparitions of people who had departed this life before I was born. This can only be accounted for by the theory just laid down, unless we fall back upon that of the reincarnationists; but then, in this special instance, there were elements which could not by any means be made to harmonize with the teachings of the Kardecian school. Take the fact, for instance, that I appeared to myself in a suit of clothes, not such as I then had on, but such as I had actually worn a very few days before.

10th. By consideration of the premises already laid down, we have, in response to the oft-mooted question, "Have the brutes souls, and are they immortal?" an answer in the negative, or at least we shall feel ourselves obliged to say that, as yet, we have no just grounds for a verdict in the affirmative. True, some learned and wise people believe the contrary, but if they have no other basis for their conviction than that brutes appear to think, and that their forms are sometimes seen in the spirit world, I very much suspect that their belief is reared on a sandy foundation. Setting aside the disputed point, whether brutes think, in the sense of the term that man thinks, I maintain that by whatever way they make their wants and desires known, they either have no conceptive and no assimilative power of ideas—no ideas which assume a practical form—or they have not the aforesaid aura or "magic mirror" wherein such could be reflected, otherwise the clairvoyant would sometimes see them, and be able to say what they were. As for the brute forms which I myself have sometimes seen in my visions, I have always found, on a close inspection, that

they were mental pictures, and not what they at the first glance appeared. The same remark will extend to all the fruits, flowers, trees, valleys, mountains, and rivers, which I have seen as constituting the scenery of the spirit-world. In short, as the spirit-world is built up of mental pictures, or of ideas that can be pictured to the eye—Mrs. Tappan and all our great mediums, I understand, teach this doctrine—and as every spirit's home or sphere is built up of its own ideas, whilst the brutes appear to be without the capacity for such ideas, we may naturally conclude that for them there is no spirit home, and as a matter of course no future life. The fact of the matter is, that of all creatures in God's Great Universe, man appears to be the only one capable of retaining his individuality after the body's dissolution, and I have no doubt that is by the peculiar nature of his aura, or the power which is given to him by which he can create such spiritual surroundings, that he is enabled to do this.

Such are a few of the conclusions I have arrived at in regard to some of the most perplexing problems of the time; and in conclusion, sir, let me say that they are not offered in a spirit of hostility to those who have already propagated or upheld views of an opposite character, but with a desire to get at the truth on the points in question. Like all theorists, I suppose I may expect opposition, but so long as my arguments are met in a manly and courteous way, I can put up with that.

JOSEPH SKIPSEY.

Ashington Colliery, near Morpeth, Northumberland.

[We do not understand the idea our correspondent intends to convey by the statement about forms being possibly reflected by an aura.—ED.]

LAST Sunday night Mrs. Burke delivered an interesting address at Doughty Hall, London, on "Elizabeth Fry."

ON Sunday next, Mr. Holt will occupy the platform in the afternoon, and Mr. Bancroft, trance medium, in the evening, at the services of the Oldham Spiritualist Institution, Waterloo-street, Oldham.

MR. J. L. O'SULLIVAN, formerly American Minister at the Court of Portugal, whose letters in this journal on the persecution of Spiritualists in Paris excited such widespread interest, is now in London, and will leave in a day or two for California.

MR. CHARLES E. WILLIAMS, medium, writes that he will return towards the end of this week to London from the Continent, and will resume his *séances*, at 61, Lamb's Conduit-street, next Thursday, September 7th.

MR. J. J. MORSE IN THE PROVINCES.—On Sunday last Mr. Morse gave two trance addresses in the County Court Rooms, Halifax. The evening address was delivered to a large congregation, and interested the listeners. On Sunday next, September 3rd, Mr. Morse will deliver trance addresses in the Freemasons' Hall, Weir's-court, Newcastle-on-Tyne; in the afternoon at three o'clock, subject—"Spiritualism as a Religious Reform;" in the evening at seven o'clock, subject—"Resurrection." On Monday evening, September 4th, at the same place, at 7.30 p.m., the entire evening will be devoted to answering questions put by the audience. Mr. Morse's other engagements are:—Liverpool, Sunday, September 10th, Meyerbeer Hall, at 3 and 7 p.m.; Wigan, Sunday, September 17th; London, Sunday, October 8th, Doughty Hall, Bedford-row, W.C., 7 p.m.; Batley Carr, Saturday and Sunday, October 14th and 15th. Societies desiring Mr. Morse's services for the autumn and winter season, are requested to write to him at Warwick Cottage, Old Ford-road, Bow, London, E.

ACTIVITY OF THE SPIRITS OF LAWYERS.—The *Albany Law Journal*, in the course of a short sub-leader on the New York "Taylor Will Case," says: "The motion was in behalf of Mrs. Taylor, executrix, asking that Wingate and Cullen be substituted as attorneys, in place of Rufus F. Andrews. In opposition to the motion, Mr. Andrews presented his affidavit, containing, among others, the following curious statement:—'I have been sent for to go to her house, and consult the spirits as to the proper management of her estate and the counsel to be employed with me; and I have received alleged communications from the late Judge Edmonds, James T. Brady, Mr. Van Buren, and other distinguished lawyers; and these were given me by the medium in what purported to be the handwriting of the spirits. In all these communications the dead lawyers approved of all that I had done. On all these occasions one communication purported to emanate from the spirit of the late James B. Taylor, and he also has signified his approval of my course.'"

THE PSYCHOLOGICAL BASIS OF THE EYE.—Edward Paxton Hood says:—"May we not say that the eye is framed as much to conceal objects as to reveal them? Is it not most obvious how easily it might have been constructed so as to reveal more to us than it does? It might have been more telescopic—it might have been more microscopic—in either instance, the source of how much happiness to us? Can we not conceive how it might have been framed so as to discover, not the essence of things, but the more hidden and subtle vestures in which essences hide themselves? Instead of being an unending means of delight and amusement to us, might it not, by being fitted to see the hidden movements of life, have been a source of never-ending pain and annoyance? Dr. Haddock remarks: 'The moment we attempt to pass beyond the retina, science is at fault; no natural philosopher has been able to explain how the optic nerve conveys the image to the brain; we know that the mind is conscious of the images formed on the retina, or, in more familiar language, of the things seen by the eyes; but in what manner an opaque nervous cord, differing in no essential particulars from other nervous cords, conveys that impression to the mind, we are entirely ignorant. Ordinary sight has, therefore, a psychological basis; and this is admitted by the best physiologists.'"

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