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THE NOMENCLATURE OF SPIRITUALISM.

Mr. C. F. Varley has suggested to us how desirable it is that some step should at last be taken to select by mutual agreement unobjectionable words to designate psychical phenomena and operations connected therewith. Take, for instance, the common misuse of the word "magnetism" by certain Spiritualists, to indicate something which is not magnetism, and bears no pre-eminent relation to it. The healing influence of one person upon another is by them sometimes called "magnetism;" the term "mesmeric influence" is said to be objectionable as applied to the fact, on the ground that the power was not first discovered by Mesmer; perhaps "psychical influence" would do. However, we do not now suggest any particular words or terms, but think that healing mediums would do well to call a meeting on neutral ground, and to invite a few scientific and other persons to meet them, in order to get rid of inaccurate words at present in use in the healing art, and to select others less objectionable and less prejudicial. They should agree to abide by the decisions of the meeting, as it would be useless for one medium to adopt better language if his brethren and the press did not also recognise the new terms. The advantage would be considerable. Not only does the misuse of the word "magnetism" excite prejudice in the mind of every scientific man who approaches the subject, convincing him that the speakers scarcely know what magnetism is, but if he comes as a patient, the mistaken use of the word establishes a point of contention between him and the operator, likely to weaken the good effects the mesmeric treatment might have given, had their minds been more quiescent and more in rapport. Although healing mediumship and the word "magnetism" have been used by us as illustrations, there is no reason why the whole nomenclature of Spiritualism should not be critically examined and improved. Madame Blavatsky in *Isis Unveiled* introduced one good word into the movement, namely "psychography," and it has been of special utility ever since.

SPIRITUALISM, ANCIENT AND MODERN.

BY FREDERICA SHOWERS.

I.

And of the spirit then was Jesus led,
And tempted in the desert by the Devil.
The Devil, who? What is this rival power,
This phantom of malignity and evil,

II.

With hoofs and horns and claws and tail? You smile.
What *can* he be whom thus our wisest name?
A spirit damned; one whose unconquered might
Defies the Eternal from his halls of flame.

III.

And can this answer really instil
Sense into nonsense? When unbounded space
Is filled by God, where for a rival power
A Hell or Devil can we find a place?

IV.

If we withdraw Him from the Universe
To match His might with Satan for an hour,
We set a limit to infinity,
And mortal creatures might contest His power.

V.

A spirit fallen! God is the only spirit,
What once was His, with him must ever dwell,
He fills the vast immensity of space,
Where is the Devil then, and where is Hell?

VI.

Ah! in our hearts we feel it, you reply,
This evil influence that does not cease
To urge us on to sin, till God's own grace
Restore our struggling souls to joy and peace.

VII.

Well 'tis a great idea, gigantic even,
And sure proof of man's heavenly origin
That by an effort of volition, he
Can damn himself eternally for sin.

VIII.

But 'tis an error, a delusive thought
That flashes through thy brain by night or day;
Thou art from all eternity in God,
Where from His presence, can'st thou flee away?

IX.

Good is the eternal universal truth
Evil is nothing but its slumber. Light
Brought forth the darkness that returning morn
Might overflow it with effulgence bright.

X.

This nameless dread is planted in thy breast,
To urge thee to perfection's star crowned height.
Thy pain is but the void within thyself
The yearning of the o'ershadowed soul for light.

XI.

Low though thou fallest, thou art ne'er destroyed,
Spirit of the immortal spirit born;
The shades of night disperse, and freedom waves
Her banner lit with radiance of the morn.

XII.

The priest has made a scarecrow of his God,
And to compel obedience to His laws,
And drive the wandering soul of man to heaven.
A hideous Devil is made to show his claws.

XIII.

We have one bugbear here, another there,
Here must we tremble—there fall down, forsooth,
But lo! the shades begin at last to flee
Before the dawning of Eternal Truth.

XIV.

No need of tears and abject penitence,
If man would bask in that immortal ray
Whose emanations are Truth, Virtue, Sense:
Efforts, not tears, must mark his course to-day.

When I translated these verses from the German, some years ago, at the request of Mr. Moncure D. Conway, who was then about to commence his lectures on Demonology, I fully concurred in the opinion expressed by that gentleman in a note to me, that the idea of Evil being the slumber of Good was a beautiful one; something—to use his own words—like that of a plant folding its leaves for repose. Since then, however, I have had occasion to conclude that the idea had been accepted much too hastily, and I hope ultimately to make clear my reasons for abandoning it.

Evil, though we have fortunately no reason to be utterly discouraged by its prevalence, is an appalling power, ever active and vigilant, now and here, and doubtless beyond the sphere of our experience, and only limited by Divine power when our moral and nobler instincts spring into activity. Nowhere is this more clearly exemplified than in the records of those who are endowed with the gift of mediumship and are forced on through its bewildering stages by adverse but irresistible influences, human and spiritual.

Spiritualism has, and has ever had, two aspects for pre-eminent good or pre-eminent evil. It either imparts supernatural sustenance to the soul that yearns towards the ideals of goodness and truth, and which in spite of innumerable backslidings makes these instincts the dominant motives of life; or with a current too strong for mere human resistance, it gradually deadens these instincts, sports with human weaknesses, uproots our treasured hopes and lands us in utter desolation. For, unlike

the Catholic, the Protestant, the Methodist, the Spiritualist can never fall back into Scepticism: he has touched the border of the "Unknowable," and for him there is henceforward no rest. He can no longer say with the Materialist, "One world is enough at a time for me."

The ideas of a God and of a Devil, this Dualism that pervades all religions, cannot by us more especially either be ignored or relegated to a remote past, for we may observe its action to-day as clearly as we see it in the teachings of antiquity. Let me not be understood as saying that I believe in the Bible Devil, regarding whom the Old Testament teachings only land us in confusion. The Lord God of Israel, more frequently than not—I desire to speak with solemnity, but with the accuracy befitting the occasion—is represented as acting according to our conceptions of the Devil; and no wonder, for beneficent and malevolent powers have very often exchanged places both in the Jewish and Christian Scriptures. The Jao—or—Joh, That of the Egyptians—their Light God, from whom proceed Law, Wisdom and Light—becomes, according to Baltzer, in the reformation affected by Moses, an apostate Egyptian priest, the sole Divinity of the outgoing Israelites. He makes a covenant to abide with them while they keep the commandments miraculously given on Sinai. He speaks to Moses from the tabernacle, and promises protection and blessing solely while His pure laws are observed. The knowledge of His Egyptian origin is gradually lost under the baneful influence of the teachings of surrounding nations, and He is confounded with Moloch the Fire God. The benign Light that guided the wanderers out of Egypt, illumines with its consuming flame the Altar of burnt sacrifices. The symbols of Moloch, who, by all the Semitic nations was worshipped under the form of a bull, adorn the Altar on which even human sacrifices are offered. He devours the offerings and is often spoken of as devouring His enemies. Perpetual fire burns before him. Every soul is His, and he especially claims the first-born. The Jewish Sabbath, the day of Saturn, is especially set apart for sacrifice. Joshua sacrifices the captive princes, Jephtha, his daughter, Samuel, Agag, David, Asa, &c., &c. Later on these traditions are still to be traced in the burning martyrdoms of Huss, Servetus, and many thousands of others. The teachings of good and evil powers are blended in inextricable confusion, and there is a per-

petual interchange of Deities, owing to the ignorance and the low moral standard prevailing. All that our wider experience enables us to comprehend is that, then as now, good and evil spirits controlled according to existing conditions, and the aspirations of individuals. When our learned Divines therefore are embarrassed by such objections as are raised by Mr. Bradlaugh, Col. Ingersoll and others, and see no way out of the difficulty except by giving up the Old Testament, which would only be pulling down the fundamental stone of their Theology, I would ask them to direct their gaze towards this despised thing called Spiritualism, and look not only at its falsehood and deceptions, (and I admit the existence of both) but at its Truth. That time will come though—it is coming—only "the old skin of the serpent will not be cast off till the new has been completely formed beneath." We need not hurry to pull down the edifice till we are quite fitted to put something equally good in its place, and this it appears to me will not be till we bring into prominence some more elevated motive, than that of communion with our dead (which by the way, can hardly be called communion as our materialisation *séances* now present it.) This inestimable privilege, if proven, is after all only one of the problems that Spiritualism has to solve. The Spiritualistic ideal, as I understand it, is placed far above the gratification of our natural instincts and affections. "The father and mother" as Carlyle says "who pap-nursed us, and brought us into being, were only our nursing father and mother. Our true father is in Heaven, and Him, with our bodily eyes we shall never behold, but only with our spiritual."

Since Champollion, Young, Roth, Lepsius, and others, laboured for us in the field of antiquarian research, since the hieroglyphics were deciphered, since the conquests of Napoleon, the world of thought that lay hidden beneath the dust of centuries has been partially made manifest, and though we have perhaps only set foot on the border land of discovery, yet there is sufficient to aid us in considering and comparing the ancient with the modern system of ideas on the subjects of spirit action, and the origin of the conception of Good and Evil as personal powers ruling human destinies. Though our propositions may be misapplied, our arguments ridiculed, yet the result will not be such as to strengthen the cause of Scepticism as some ignorantly suppose. Spiritualism alone will be found subsisting unaltered

among the vicissitudes of centuries and of nations.

*"Die Geister Welt ist nicht verschlossen.
Dein sinn ist zu : dein Herz ist todt."*

Which I will roughly translate thus :

The spirit realm e'er stands revealed.
Thy heart is dead : THY soul is sealed.

CURES EFFECTED BY HEALING MEDIUMSHIP.

The Evening News of Sydney, New South Wales, August 3rd, 1881, has been sent us, containing the following particulars about cures effected through the healing mediumship of Mr. Milner Stephen, the Australian barrister :—

TOTAL BLINDNESS (AMARANSIS).

To Milner Stephen, Esq.

Dear Sir,—More than a year having expired since you restored my sight from total blindness (through Amaransis, as the doctors called it), viz. on the 29th July last year, I am thankful to say that my eyesight has continued perfect up to this day. As I am the mother of a family, my eyes are daily in use, whether in threading a needle or attending to my house ; and I have read the newspaper at the National Hall in presence of 150 people, at your request, although Drs.——— and———, who attended me four months, gave me no hopes of ever seeing again. My sight was suddenly restored at the second visit, in the presence of 40 or 50 ladies and gentlemen, nine of whom, with myself at the time, with my sister and brother, signed the testimonial, which was published.—With great gratitude to you, I remain yours sincerely,

(MRS.) SARAH BEEHAG.

Cook's River, August 1, 1881.

CAPTAIN BROOMFIELD'S REMARKABLE CASE.

(Stated in "*Sydney Herald*," 10th June, 1880).

At Mr Milner Stephen's request I am happy to add to my original testimonial, dated more than a year ago, that I have never had an attack of gout in my knees since he cured me ; nor have had an attack anywhere, except a slight one in my feet for a day or two a short time since.

JOHN BROOMFIELD.

162, Sussex-street, Sydney, June 14, 1881.

BLOOD POISONING.

Through Blood-Poisoning (by washing infected linen) my hand and wrist broke out in sores, and I was four years unable to wash or use my right hand in any manner, without the skin bursting and bleeding. I had to go to the Infirmary for six months as an out-door patient, under three doctors, but I got no relief at all. I then went to Mr. Milner Stephen

as he had cured my daughter of neuralgia after six years' pain, in June last, and after one treatment, and using one bottle of magnetised water, my hand and wrist got well, and I can now wash or do anything without pain—although before that I could not put on my clothes or my boots, and suffered so much pain that I often wished myself dead.

(MRS.) JANE ALLEN.

13, Crown-lane, Woolloomooloo. 1st August, 1881.

Witness—MRS. MARY MILLER, 51, Lansdowne-street, Surrey Hills.

HIP DISEASE—SHORT LEG

Goulburn, July 31, 1881.

To Mr. G. Milner Stephen.

SIR,—Fully 100 people have come to see me on Friday and Saturday to see "could I walk without my stick ;" and for the first time for the last four years I walked to church this morning and I astonished a great many.

I am glad to say I am improving since you left Goulburn. I am, yours respectfully,

DENNIS CLEARY,

Manager for Messrs. RILEY Brothers.

DEAFNESS.

I have been deaf in the left ear for three years, and Mr. Milner Stephen has just ordered me to hear without breathing or touching me, and my hearing is restored. ZILLAH MARK.

Ballarat, 4th July, 1881.

Witnesses—GEO. ALLEN, RICHARD REES (Manager of Collis's, Washington Reef), JAMES LAUGHTON.

PARALYSIS OF THE SIDE.

My daughter, Rosanna R. Cain, for the last seven years has been paralysed in the left arm and leg, and she had two doctors during that time without any benefit. Mr. Milner Stephen has just restored the use of her limbs at the first treatment, in presence of many people.

(MRS.) E. CAIN.

Grenfell Street, Ballarat, July 9th, 1881.

Witness to Signature, E. S. MITCHELL.

RHEUMATISM.

Dear Sir,—I have been five or six years afflicted with Rheumatism, on and off ; and for the last eleven weeks I have had an attack of Sciatica and Rheumatism, with a stiff neck, which has prevented my working. On Thursday you "ordered all my pains away," but the wet weather caused a slight attack in my knee, which you have just removed. I am very thankful to you. Yours gratefully,

J. LOWE.

Eureka Street, Ballarat, 9th July, 1881.

To MILNER STEPHEN, Esq.

DEAFNESS AND BLINDNESS.

I am 76 years old, and for the last 4 or 5 years I have been getting deaf in both ears. My left eye was also so dim that any person

looked like a shadow. Mr. Milner Stephen has just restored my hearing and my sight in presence of many people. JOHN SCREECH.

64, Ligar Street, Soldiers Hill, July 9th, 1881.

Witness to Signature, R. S. MITCHELL.

RHEUMATISM AND LUMBAGO.

I have been attacked with rheumatism for six or seven years, and for the last five months I have had a severe attack of lumbago, which four doctors could not relieve. Mr. Milner Stephen has this day instantly taken away all pain. THOMAS O'HALLERAN.

Per JAMES M'ARDLE.

Bridge-street, Sebastopol, July 9, 1881.

Witnesses, ALEXANDER ROSE, JOSEPH OGILVIE.

DEAFNESS.

I have been deaf in the right ear for 20 years, and it was discharging for 18 years. The doctor gave me some stuff which made it worse. For two months I have suffered great pain from indigestion. I have been treated by Mr. Milner Stephen three times, and all pain is removed, and my hearing restored.

SARAH MONEY.

Witness—JAMES LAUGHTON.

Creswick, July 9, 1881.

DEAF TWENTY YEARS.

My daughter Sarah has been stone deaf in the right ear for 20 years, and so deaf in the other ear that she never heard a clock tick. A doctor told me that the drum of the ear was gone, and she would never hear. Mr. Milner Stephen has restored her hearing so thoroughly that she can hear well, and also hear the watch tick. Mr. Stephen has also taken away pains in her side and back, arising from liver complaint. (MRS.) A. MONEY.

SARAH MONEY.

Creswick, Spring Hill, 11th July, 1881.

RHEUMATISM.

I have been afflicted with rheumatism in my legs and thighs and shoulders, which Mr. Milner Stephen has just cured by ordering the pains away without touching me, and I can now walk well without pain. H. SPENCE.

Peel-street North, Ballarat, 12th, July, 1881.

Witnesses, JAMES LAUGHTON, JAMES M'ARDLE.

THE old home of Alice and Phoebe Cary, near Cincinnati, has been purchased by Mr. Alexander Swift, as a memorial park. Mr. Swift's wife was a younger sister, who shared the poetical ability and lovely character of the two noted writers.

THE PILLORY :—By an old Act of Parliament, under which a fraudulent medium has been prosecuted, the pillory is one of the punishments ordained. However, by 56 George II, Chap. 138, punishment by pillory is abolished, but under this Act in all cases in which the punishment of the pillory has hitherto formed part or all of the judgment, the court may pass sentence of fine and imprisonment, or both, in lieu of the pillory.

MESMERISM IN A CHURCH.

The *New York Times* tells of a "regular Tuesday evening sociable of the Madison Avenue, Congregational Church" at which "Mr. E. B. Jennings, professor of psychology and mesmerism," entertained the audience by psychologising sundry ladies and gentlemen. One young English lady when under the mesmeric influence, said that she was born in Central Africa, knew the King of the Cannibal Islands well, and had often dined with him. Mr. Jennings asked if the "roast missionary" on his table were nice, and she replied: "Very nice indeed, I never tasted anything nicer," whereat the evangelical audience roared with laughter, the unconscious sensitive meanwhile sitting quietly silent. Other odd things were said and done. "Imagine," says the *Religio-Philosophical Journal*, "Jonathan Edwards, or some old Puritan Congregationalists, seeing and hearing such things in a 'meeting house.' How hot their wrath would wax against their degenerate descendants! Let the churches go on. How long before we shall have raps and spirit-writing at church sociables?"

HARRIET MARTINEAU AND SPIRITUALISM.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

I have been favoured with a copy of a journal called *Light*, of September 10th, and in an article headed, "Who are these Spiritualists?" the writer says: "The following is a list of eminent persons, who, after careful investigation, have fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism." In the list I see the name of "the late Harriet Martineau," although she wrote to Mary Carpenter (*Memorials*, p. 426) "What your friend has heard of my belief in Spiritualism (so-called) is not true. As far as direct personal knowledge goes, I am in a state of blank ignorance of the whole matter. I have never witnessed any of the phenomena, nor conversed with any qualified observer who had. This would be wrong if I could have helped it; but the whole thing has come up (in a popular way) since my illness began," &c., and she remained confined to her cottage at Amble-side, getting worse and worse until her death, and that to the last she had no belief in a future, we know by her last letter to me, published in the *Memorials* by Mrs. Chapman. If you find the mistake repeated please correct it. My dear friend bravely met the prejudices concerning mesmerism, but we must not credit her with what we see to be quite a mistake in respect to the "so-called" Spiritualism.

I am sorry to see in the journal's motto, "Light, more light.—*Goethe*," repeated. All the poor dying man meant, was literally "more light;" the sense growing dim, the room seemed to be darkening, as is common under similar conditions with the dying. If this error is in any life of *Goethe*, the sooner it is explained and corrected the better. Plato's idea would be better, "Truth is the body of God, and light His shadow."

Boulogne-sur-Mer, France.

CHANGE OF ADDRESS OF "THE SPIRITUALIST" OFFICE IN BLOOMSBURY.

To-day (Friday) the branch office of *The Spiritualist* will be removed from 33, Museum Street, to a house nearly opposite, namely, No. 38, Museum street, Bloomsbury, London. Correspondents are requested to note this change of address.

PHYSICAL MANIFESTATIONS.

On Thursday, last week, at a dark *séance* held at 61, Lamb's Conduit Street, London, Mr. Cecil Husk was the medium. The manifestations were fairly strong, and of the usual description, highly interesting to new inquirers, but less so to Spiritualists who have seen them so very often. Mr. Husk suffers from the affliction of being nearly blind, yet in total darkness playing musical instruments whizzed about over the heads of sitters, raising quite a wind in their flight, without anyone being hurt. The "Oxford Chimes" was allowed to rest for a few moments on the head of each sitter in turn, and there played. All this could have been done only by an intelligent being, able to see to perfection in pitchy darkness.

EXPERIMENTAL RESEARCH IN SPIRITUALISM:—The valuable self-recording weighing machinery generously presented by Mr. Charles Blackburn to Mr. Harrison for research with mediums at *séances*, has this week been taken to pieces and stored away. The latter had of late been, single-handed, incurring the rent of a room for the experiments, and before they were discontinued, he paid mesmeric sensitives, and gave time of value for other purposes in the endeavour to promote original research. The prosecution of the researches one day per week would involve him in a loss of at least £100 a year. The investigations are abandoned with regret, until those conditions opposed to all good work in Spiritualism introduced into the movement of late by a few new-comers, are removed. When the scientific element in Spiritualism grows stronger, the experiments must of necessity be resumed, and it is to be hoped that at that future time the movement may be able to find as munificent promoters of original research as Mr. Blackburn has been; and someone willing to sacrifice more in executing the work, than he who does not feel encouraged to continue it under present conditions.

THE ATLANTIC MONTHLY ON TRANSCENDENTAL PHYSICS.

The *Atlantic Monthly* for September, published in Boston, New York, and by The Riverside Press, Cambridge, contains a review of Mr. C. C. Massey's translation of Professor Zöllner's *Transcendental Physics*. The review, as might be expected from the standard character of the periodical, is more thoughtfully written than the average of criticisms of psychological books, but after a tolerably fair opening, the prejudice of the writer comes out vividly, as if he were a man advanced in years, too fossilised in the grooves of thought of the schools, to be able to accept new facts. Like the majority of Spiritualists he does not accept Professor Zöllner's four-dimensional theory, nor does Zöllner put it forward dogmatically himself. The reviewer states that he took up the book hoping that no reference would be made in it to the materialisation of spirit hands. Why not? Are such transcendent phenomena of nature to be held in contempt, and not to be investigated, because men at Harvard or Cambridge do not like them? When the phenomena first took their place in the universe, these schoolmen were not consulted in the matter, neither are they likely to be removed from the realms of nature for their satisfaction. The reviewer says of Spiritualism that it "starts with assumption, reasons upon assumptions, and ends with assumptions." This is exactly what it does *not* do; it starts with facts, reasons upon facts, and ends with facts, and the book in his hand proved that as clearly as type and engravings could do. He intimates more than once that the phenomena of Spiritualism are mental. Aged people whose ideas have long been fossilised, and who cannot see anything strongly at variance with their life-long mental assumptions, may be obliged by their natures to regard the phenomena in that light. It is said that none but the younger doctors of the time, were mentally able to accept Harvey's discovery of the circulation of the blood, when it was first demonstrated; and as with Harvey's facts so with those of Spiritualism, their investigation is fortunately not dependent upon the assumptions and prejudices of persons who cannot accept facts running counter to their theories, and who are steeped to the brain in the fogeyism of the schools. Fortunately the clammy icy mental authority of such individuals is too weak to control, to any great extent, younger men, men of genius, who perhaps unfortunately come within the reach of its frigid influence.

MESMERIC HEALING IN THE WEST INDIES.

Mr. C. E. Taylor, of St. Thomas, Danish West Indies, sends us the following account of a cure recently effected by him, by the use of mesmerism :—

"An inhabitant of this town had been long afflicted with the thrush. Reduced to a skeleton—abandoned by the regular faculty as incurable, and only visited now and then by two kind-hearted ministers of the gospel, who hardly expected, each time they called upon him, to cast eyes on him in this world again—he had given up hope and had resigned himself to die. It so chanced that I was treating a young lady of the same family for nervous headaches, and he, beholding my success in relieving her from pain, asked me in piteous accents if I could not do something for him. Great as my faith is in the curative power of the agent I use, I must confess my heart sank when I looked upon the unfortunate being, propped up on two chairs before me. Something within me nevertheless urged me to try. Calling for a basin of water, which I placed on a chair beside me, I put my left hand within it and placed my right on the pit of his stomach, retaining it there for the space of half an hour, during which time my whole system experienced the most curious sensations. Removing my hand, I, in a loud tone, *bade him recover*, and left him somewhat revived. To make a long story short, I continued this treatment for two or three weeks, when a great amelioration took place; his appetite improved, he gathered strength, gained in flesh, and was soon walking the streets, which he had not beheld for thirteen months, and which I am sure he never expected to see again. Had he only adhered strictly to the regimen prescribed for him, there is not the slightest doubt but what his recovery would have been more rapid and the cure more complete."

EMANUEL SWEDENBORG says "Every man on earth rises or falls, at death, into his own natural place. According to the quality of his love, will he associate with high or depraved companions. To rightly subjugate our affections, to fix them on divine things, to care more for others than for self, is to rise into angelhood, to become one of the heavenly hierarchy."

Mrs. KANE'S MEDIUMSHIP.—Mrs. Kane, widow of Dr. Kane, the arctic explorer, and one of the Fox sisters, noted for their "Rochester knockings" of twenty-five years ago, is among the mediums at the Lake Pleasant Spiritualist Camp meeting. She produces the raps quite as mysteriously as ever, and declares that they have followed her constantly since childhood. She does "Spiritual writing," too, rapidly filling slates with messages in which all the letters are upside down.—*Chicago News.*

SHAKESPEARE AND BEN JONSON.

Mr. Atkinson wishes to know how it was that Ben Jonson omitted Shakespeare when naming the remarkable wits and writers of his day. Jonson himself gives his reason for doing so, as I shewed in my last letter, for he expressly tells us, he did not like "the rule of his wit." He says: "His wit was in his own power. I would the rule of it had been so too." Jonson went even further than this, for he added: "Many times Shakespeare fell into those things that could not escape laughter." After this, supposing Jonson to have been sincere, for him to have cried up Shakespeare as among the greatest of men of his day would have been inconsistent, not to say absurd, nay, an assumption that could not escape laughter. There might, too, have been a spice of jealousy at the bottom of Jonson's censure; for superior men are not above even that. There is an old adage that "two of a trade can ne'er agree," and as Gay sings—a writer of plays himself—who ought to know:—

"In every profession of life

Each neighbour abuses his brother."

And Shakespeare and Jonson were, as we firmly believe, both writers of comedy.

Moreover, Jonson had been greatly indebted to Shakespeare in early life. For when he was treated despisably by others, Shakespeare was the first to take notice of his writings, and "to recommend them to the public;" just as Samuel Johnson helped Goldsmith in later days. And it is said that, in some people, the feeling of indebtedness is antipathetic to praise; though we need not go so far as to say that "gratitude is a word that should be erased from our dictionaries, because it is non-existent."

Further, Jonson being a good scholar himself, lost no opportunity of writing against Shakespeare for his "ignorance of the ancients," (not, by the way, a characteristic of Bacon), and this spirit of Jonson towards Shakespeare is shewn by the following:

Rowe tells us: "Jonson was certainly a very good scholar, and in that had the advantage of Shakespeare; though at the same time I believe it must be allowed, that what nature gave the latter, was more than a balance for what books had given the former; and the judgement of a great man on this occasion was, I think, very just and proper. In a conversation between Sir John Suckling, (the poet) Sir William D'Avenant, Endymion Porter, Mr. Hales of Eaton, and Ben Jonson, Sir John Suckling, who was a professed

admirer of Shakespeare, had undertaken his defence against Ben Jonson with some warmth; Mr. Hales, who had sat still for some time, told them: That if Mr. Shakespeare had not read the ancients, he had likewise not stolen anything from them; and that if he would produce any one topic finely treated by any one of them, he would undertake to show something upon the same subject at least as well written by Shakespeare."

And here let me remark, there was no question between these well informed eleven men of the period as to who wrote Shakespeare's plays, for all evidently believed that Shakespeare was their author. All the question was, which was the best and the most original writer, Shakespeare or Ben Jonson? Why, then, am I or any one else to be expected to believe that Bacon wrote Shakespeare's plays, because Judge Holmes and Mr. Atkinson, two hundred and seventy years after, think so?

And now, as regards the letter which Mr. Atkinson calls "the celebrated letter of Sir Tobie Mathews," the P.S. of which says: "The most prodigious wit that ever I knew of any nation, and of this side of the sea, is of your Lordship's name, though he be known by another?"

Mr. Atkinson brings this P.S. forward now, as he did formerly, to make us believe that the person alluded to as Bacon's alleged rival was Shakespeare. But why should it be so? How could it be so? for, as has been shown in your pages before, Shakespeare had been dead at the period alluded to, as Mr. Atkinson acknowledged, no less than seven years; and yet this P.S. is written in the present tense, evidently alluding to a living person as the alleged rival of Bacon. Beaumont had been then long dead, as well as Shakespeare; and, in the matter of wit, Fletcher alone, at that period was the only alleged rival of Bacon, and, it was to Fletcher there can be little doubt, that Sir Tobie Mathews alluded.

Mr. Atkinson tells me that I am all in a fog. I should be glad, in return, to think that Mr. Atkinson is getting out of one; for in a former article he told us that Ben Jonson was "in the secret" of Shakespeare's plays having been written by Bacon; while in his last article, of September 23, he quotes *Chambers's Journal*, which goes the other way, though it tells us that, "Ben, if unsupported, is somewhat disqualified from being what the Scotch call 'a famous witness,'" which testimony, if rather equivocal, and hard and halting as regards "Ben," is yet an improvement on the old lines.

I should think that, by this time, your readers must be thoroughly tired of this Shakespeare business. If not, I am; and should be inclined, in future, to let others have their full swing, and allege what they will on the subject, contenting myself with saying with Romeo, in answer to Juliet's.

"Yon light is not day light, I know it, I."

"I'll say yon grey is not the morning's eye,
I am content, so thou wilt have it so,"

rather than be accessory in inflicting on you any longer this irrepressible topic; this "babbling o' green fields." SCRUTATOR.

AMONG THE SPIRITS.

To the Editor of "The Globe," Sept. 23rd.

Sir,—There is always a difficulty in recounting a marvellous tale, especially if it describe phenomena relating to or allied with what is known as Spiritualism. The difficulty the narrator has to contend with is this—he is either totally disbelieved, or else silently put down as a lunatic—probably both. In spite of this anticipated doom I ask for a little space in your paper that I may tell the following story:—Last Sunday evening my sister and her husband, sitting alone in the drawing-room, were attracted by a multitude of little hammerings on wall and wainscot. Unable to divine their cause, my sister came to me in another part of the house to tell me and ask me to return with her. After being in the room (which was brilliantly lighted) a minute or two, I heard what appeared to be muffled blows on the mantleshef. It was then I remarked, "Perhaps they are spirits. I'll ask them to tap on the violoncello"—which was leaning up against the mantelpiece. A few seconds after my request was made a blow was made on the 'cello. I asked a second time, and again it was repeated with a louder rap. Intending to follow this mystery as far as possible, we agreed to conform to the conditions usual on such occasions, and so closed door and windows, extinguished the lights, and sat in the dark close together, with a small table between us. The raps began to increase in number and volume, leaving the vicinity of the mantleshef for the table. One or two flitting lights—exactly like small electric lights in shape and colour—showed themselves at the further end of the room, moved restlessly about, then disappeared. Presently we were aware that there was something in the room flying round, a "something" that sounded like a huge moth trailing against the ceiling with wiry wings; something that flew about emitting

sharp little crackles of sound; a noise altogether peculiar and distinct, perhaps best described by saying it was something like the crumpling of tissue paper and the metallic little beats made by an electrical machine. After five minutes or so this ceased, and then the table began to sway backwards and forwards; we put questions to it which it answered with energetic thumps. The table, upon being asked to go off the ground, suddenly altered its movements, and apparently tried to rise off its four legs, but failed in every attempt it made, never getting more than three legs up at the same time. We noticed how persistently the table leaned in one direction, how repeatedly it touched the 'cello and scraped gently on the strings, which suggested to me the remark that "perhaps it wanted the 'cello on the table," a quick confirmation of which was given by the volley of raps that followed the suggestion. The violoncello was lifted on and placed in the centre; then after one preparatory attempt the table and 'cello simply sailed away as lightly as if they had been feathers. This remarkable action was twice indulged in, the table returning as lightly to the ground each time. During the swaying movement my sister had exclaimed, "I wish the table would play the piano instead of the 'cello;" and, as if remembering this, the table, after its second flight, at once dragged itself across the room, and, with the aid of the "finger end" of the 'cello, struck several notes on the piano, then returned to its original place as we resumed our seats. As we sat there, I holding both my sister's hands in mine, her husband, sitting apart, suddenly said, "Don't push the table on to me." We replied that we were not touching it, or even near it. My sister then asked the table to come to her, which it did at once, jerking itself afterwards on to me, and then going away of its own accord. We sat two hours, the whole of which time, from the first minute to the last, these strange occurrences were taking place. Afterwards, at supper, in another room, the taps continued faintly on the table. The next evening we sat again, but in another place—the house of my brother-in-law, a couple of miles away from the scene of the previous evening. Here also the muffled blows were repeated, and upon our asking "if the object that flew about would return," a faint, shadowy light appeared on the edge of a picture frame near, flickered and then grew stronger, condensed itself apparently, and then to our astonishment a brilliant purple white light appeared of a circular form, with a centre

of light brighter still, looking and glistening like a beautiful jewel. This lasted for ten minutes and though we sat for some time afterwards neither the light nor the raps returned. It is a year ago this month since I made some charcoal drawings of two unknown faces that appeared to myself and some friends sitting in a darkened dining-room, an account of which I forwarded to you, and which you were kind enough to insert. I then stated, as I do now, that I am not a Spiritualist, and cannot by any possible means account for these phenomena, which I have here truthfully described.—I am, Sir, yours faithfully.

C. J. L.

3, Oxford and Cambridge Mansions,
Marylebone Road, W., September, 22.

A GHOST WHO THROWS STONES.

The New York *Tribune* says:

"A ghost story excites the residents of Rossville, in the town of Westfield, S. I., and has been the chief topic discussed there for some time. Night after night Detective Charles F. Rilling's house has been bombarded with stones. Believing that the stones were thrown by some mischievous boys, Rilling watched for them on a moonlight night. At the usual time a shower of stones came from a south-easterly direction. Rilling was armed with a seven-shooter, and for the purpose of frightening away the persons whom he supposed to be annoying him he fired his pistol several times in the air, but the stones continued to come at intervals for several minutes afterwards. Rilling, with Constable John Vaughan, investigated the matter, but with unsatisfactory results. Several persons, including Mrs. Sarah O'Brien and Mrs. Hannah Dick, say that they have seen a strange apparition in the form of a woman robed in snow-white garments gliding swiftly about the neighbourhood, and at the same time have heard in the air fine strains of music. Mr. Rilling said yesterday that he did not know much about the woman in white, but the bombarding of his house with stones, and that of his neighbour, Arthur W. Brash, was certainly very strange. Rossville is one of the oldest settlements on Staten Island, and most of the old residents, when the ghost story is told to them, shake their heads and laugh."

ICONOCLASTIC MEDIUMS:—It is sometimes painfully evident that iconoclastic speakers, not excepting some spirits who entrance mediums, have never taken care to understand the doctrines they essay to combat. A little more study, a clearer spiritual perception, a profounder insight into eternal verities, would greatly modify their utterances.—*The Two Worlds*.

SKRATS, AND HOW TO MAKE THEM.

In classic ages Egypt was supposed to be the land of spells and enchantments, but in later days the north was the great repository of such dark acts. Lapland and Finland were famed for their witches, and Norse mythology is rich in tales of charmed swords and mystic spells, and such superstitious fancies. The Swedes and Esthonians still believe in the existence of a mysterious creature called a skrat, a kind of northern Robin Godfellow or household fairy, who will do a great deal of hard work for his owners and only expect a meal in return. Unlike poets, skrats can be made as well as born. A very efficient skrat can be manufactured out of a tin pipe, a bit of tow, part of a pair of scales, part of a harrow, and some other ingredients. This figure must be set up on three successive Thursday nights in the middle of a cross-way, with many ceremonies; and on the last night the skrat manufacturer cuts his finger and allows the blood to fall on the figure, which immediately becomes endowed with life. The manufacturer must have provided a swift horse for himself and a slow one for the skrat, as it is very important that he should succeed in outriding the figure. If he gains his house door first he has secured a humble slave in the skrat. Skrats will do the work of three servants, they guard the house against thieves; they even steal for their owners, bringing food, vegetables, money, if required. They assume various shapes, sometimes that of a man, sometimes of a cat with a fiery tail, sometimes a flea. In 1846, two fishermen returning home along the shores of the Gulf of Riga, saw a skrat sailing through the air in the shape of a fiery dragon. A woman at Hapsal kept a skrat in a box, and used it as a lamp to illuminate the house. Like Scotch brownies, skrats are particular about their food being regularly supplied, and resent any neglect. A skrat in Esthonia, whose comfort was systematically trifled with, revenged himself by burning down the house. Useful as is a skrat, it is highly inexpedient to die with one in your possession; and as it is not to be got rid of at will, it is advisable to begin the necessary process at the first approach of illness or age. A skrat can be dismissed by certain incantations practised at the place of its original creation, or it may be torn in small pieces, and laid in newly-melted ice in the spring. Straws laid crosswise on a doorway will keep away a skrat if its services are not desired.—*The Globe*.

DR. CROWELL'S NEW NEWSPAPER.

A copy of the first number of Dr. Crowell's new weekly Spiritualist newspaper, *The Two Worlds*, published at New York, is to hand. It is a four-page paper, of large size, neatly printed and creditably got up. The want of some such journal in the Eastern States of America, has long been felt, and the one before us is calculated to aid in raising the status of Spiritualism in the estimation of the better classes of society on the other side of the Atlantic. The first number of *The Two Worlds* contains several excellent articles on the religious aspects of Spiritualism. It also contains spirit messages purporting to come from Horace Greeley, Dr. Hallock, William White, and Epes Sargent, but containing no internal evidence as to the actual identity of those who thus professed to communicate. We hope that the new journal has a long and prosperous career before it.

"THE BROTHERS."

To the Editor of The Spiritualist.

Sir,—I forward to you to-day a copy of *Allen's Indian Mail* of the 12th inst. At page 893 you will find some remarks from a native paper on "The Brothers" and on *The Occult World*. That there is such a Brotherhood in existence can hardly be doubtful to those who have lived in India and have gone at all deeply into the study of Occult Subjects. I was, when in India, at one time in possession of some half dozen works (native) on magic, but they passed away from my keeping after a time, as then I hardly looked upon them as anything but curiosities. Much, however, of my Indian experience and many a conversation with intelligent natives have had new light shed upon them by newer knowledge and deeper study, to which I may also add personal experience. Something very interesting may be gathered on the subject of "Occultism" and of the existence of a "Brotherhood" in India, from a study of *Ghostland*. According to the account there given the "Brotherhood" seems to consist of both Europeans and Natives, (*vide* p. 348). It is a very suggestive book. By "suggestive" I mean that each time you read it you see more "between the lines" than on the last perusal. The writer was one evidently well acquainted with the natives of India, if not a native himself. I can only find one sentence, in which he has, in his anxiety to veil the identity of his characters, forgotten the "probabilities" and that is where (p. 419) he makes native princes and nobles, rivals for

the hand of "Lady Blanche Dudley." Akás, the fifth element, ether, is held by the Hindus to be more subtle than air, to fill and pervade the universe and to be the peculiar vehicle of life and sound.

Mr. Sinnett alludes to events being known in the Bazaar at the time of the mutiny long before the intelligence could have arrived by the ordinary channels. But this sort of thing was not new at the time of the mutiny. I remember such things ever since I first knew India in 1837, and it was then a familiar fact to the *then* old Indians that the Bazaar news (which was always supposed, in fact was said to come from the Brahmins) often anticipated the regular news. I used to put it down to the utilising of somnambulism by the Brahmins.

Bath. September 27th, 1881.

H. M.

THE EXPERIENCES OF A TRANCE MEDIUM.

MR. WALTER HOWELL'S MEDIUMSHIP.

Last Wednesday night, Mr. Walter Howell gave a trance *séance* to Miss Ottley and about twenty of her guests, in the drawing-room of her house in South Belgravia. The teachings there given through his mediumship, as to the nature and philosophy of spirit existence, were in accordance with those of Emanuel Swedenborg. At the close of the *séance*, Mr. Howell, in his normal state, informed the company that he had been born blind, and that after a few operations on his eyes he obtained partial sight when four years of age. He had never been able to see well enough to read, and had not been to any school for the blind, so his education was imperfect. He had been brought up in the Wesleyan Methodist sect, and while a teacher in the Sunday school, found that he could correct errors made by his pupils when they were reading the Bible; as he could not see to read, this astonished both his pupils and himself; the power to correct them seemed to come from within, from some intuition. In course of time he had to preach occasionally, and one day he lost consciousness while in the pulpit; he went on speaking without knowing what he had been saying. When he awoke, he thought that he must have been seriously committing himself; an old gentleman shook hands with him at the foot of the pulpit stairs, and congratulated him on the excellence of his sermon; he thought this was merely said to comfort him, and sat down on the bottom step and cried. Subsequently he lost consciousness again, and he and others discovered that he spoke under inspiration. He was successful as a preacher

under these conditions. One day he went to a Spiritualist meeting in Islington. A lady on the platform said that they were disappointed by the non-arrival of the speaker for the evening, but that the spirits had informed her that they had brought a new medium to the hall, who was not known to anyone there. An irresistible power made him walk towards the platform; he was unconscious before he reached it, and the next thing he knew was, that persons about him told him he had delivered a discourse. His controls that evening first announced that they were spirits, and gave their names. At first he was somewhat disgusted at finding himself mixed up with Spiritualism, against which he was prejudiced, but afterwards he changed his opinion, and he had been a worker in the movement ever since. Sometimes he was quite unconscious while speaking; at other times he had visions, and when he was told what he had been speaking about, he always saw some connection throughout between the course of the visions and the various parts of his discourse.

THE Church Congress will begin in Newcastle early next week.

THE *Athenaeum* in its "Literary Gossip" of the 24th inst., says, "Messrs. Tinsley Bros. will publish in October a new novel entitled 'Merely Players': a story of Aestheticism and the Stage, by J. Fitzgerald Molloy, who now abandons the *nom de plume* of Ernest Wilding, under which he has heretofore written."

SPIRITUALISM IN MARYLEBONE:—Mr. J. M. Dale, writes that at the Quebec Hall, 25 Great Quebec Street, Marylebone Road, the quarterly tea meeting of the Marylebone Society of Spiritualists will be held next Sunday. Tea on the table at five o'clock, after which addresses will be delivered by Mr. MacDonnell, Mr. Whitley, Mr. Hunt, Mr. Ashman and others. Every Monday and Thursday, from two to four o'clock, Miss Davenport holds three *séances* for mesmeric healing.

Mrs. HART-DAVIES:—Number 469 of *The Spiritualist*, issued August 19th, and containing the picture by Mrs. Hart-Davies (Madame Heurtley) has sold off rapidly, so that but a few copies are now obtainable. The picture is a remarkable production, for considering that it is executed by one who is not a professional artist, and who has had but few lessons in drawing, it indicates great natural ability and genius. We are glad to hear that Mrs. Hart-Davies is somewhat improving in health on the Continent; it was a severe ordeal to be pelted with filth as she was, while serving the cause of honesty. The Fletcher case has done great harm to Spiritualism, but that is entirely owing to our having had no public men or organisation in London, to save the honour of the movement by taking steps to publicly identify it with the prosecution. Dr. Mack has received various letters from Spiritualists expressing sympathy with Mrs. Hart-Davies, and thanking him for coming forward as a chief witness in the case. The letters of the Fletchers, which are utterly at variance with the defence set up at Bow Street, ought to be published as a pamphlet; the number of *The Spiritualist* containing lengthy extracts from them, has been nearly sold out.

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