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VOLUME TWELVE. NUMBER EIGHT.

LONDON, FRIDAY, FEBRUARY 22nd, 1878.

SPIRITUALISM AND MODERN CULTURE.*

BY WILLIAM H. HARRISON.

MR. PRESIDENT, LADIES, AND GENTLEMEN:—In human society two antagonistic forces are ceaselessly at work, the one employed in building up, the other in pulling down. The disintegrating power sweeps away institutions when they become effete and corrupt, and sometimes does so before that stage is reached; the constructive power erects good and bad institutions in the face of opposition, and sometimes preserves those which are injurious to the community at large. The extreme representatives of these two classes are not usually of the highest mental capacity; the one extreme section can only tear down without being able to erect anything with efficiency; the other stubbornly resists every attempt at improvement, and does so from a senseless antipathy to reasonable change. The march of civilisation and culture is along the line which divides these two opposing powers, and the great men who publicly represent each of the two great sections of thought are never extreme in their views, or they would be too far from the central line along which alone the movement of the general body politic is practicable. That such is the case will be brought home to the consciousness of those who make a study of the British Legislature and its constituent elements, and these same building up and pulling down forces are at work inside Spiritualism, as well as everywhere else.

The work of building up is more noble than that of disintegration. True it is that no human institution is perfect, and that he who erects any mental or material structure soon sees within it certain faults, which he would take care to avoid if ever he had to perform the same work over again. These faults are glaringly visible to those whose function it is to destroy, and who survey the defects in all useful work, through magnifying glasses of a green colour. One of the objects, therefore, of the present paper, is to show that the greatest services rendered to Spiritualism do not come from those in our ranks who would like to see Westminster Abbey razed to the ground and a circus erected on its site, and who would rejoice to see a flood of Vandalism overflowing a culture, the outcome of the growth of ages. Another object is to show that for Spiritualism to progress with strength, it must do so by methods which ages of human experience have proved to be sound.

Spiritualism is expected by many of us to effect in course of time great revolutions in human thought, and so, in my opinion, it will, but not in the way that some of us expect. Not by preaching or by sending tracts from house to house will the anticipated result be attained, not by singing hymns or by listening, in a state of psychological semi-intoxication, to utterances from the mouths of the garrulous, which utterances, in nineteen cases out of twenty, are of inferior religious and intellectual value to the writings of those of our best thinkers who deal with the same subjects. By preaching and singing, the area of the movement may, indeed, be extended, as has been done in America, but the finest and the governing minds in the nation will remain untouched by such methods.

Science did not reach its present state of culture by the talking and dreaming of its votaries, but by the step-by-step hewing of granite blocks, in the shape of new truths, from the great storehouse of nature, in the midst of the ridicule of those who saw no use in each freshly-cut stone, and who found it easy to look on and condemn whilst others laboured. Thus, in the midst of opposition from the populace and from the Church were the sciences of astronomy and geology built up so strongly, that they are now safe from further injury from the turbulent sea of ignorance around. The firmest

and strongest development of Spiritualism must be made in the same way, by the careful observation of its facts and the unravelling of its laws, until we are able to say to the intellectual world outside—"We have studied the mental and physical phenomena in our midst; we have classified them, and can tell you their nature and their laws. We can show you where they fit on to your previously-acquired branches of knowledge. We can demonstrate the uses of that which we are prepared to teach, and give you a new philosophy of the healing of the sick, the curing of the insane, the ultimate constitution of matter, and the evolution of religious ideas. We can also offer you evidence, adapted to the thoughtful mind, of the reality of a life immortal for man."

In the days of old, before the printing-press and the electric telegraph had begun their work, the establishment of new truths was a slow process, and the fruits of the shedding of the blood of martyrs were recognised centuries after their work had been accomplished, when their memories were publicly honoured by statues of stone, but privately lived in the hearts of the people. Now, the march of events is quicker. Harvey, as Professor Huxley pointed out a few nights ago, was in his day manifestly bringing some great truth into the world, as proved by the rancour displayed against him by the contemporary press, but he lived to see his scientific revelation established in the public mind. When I heard these sentiments uttered, it occurred to me that the speaker might have read some letters of his own in the report of the Dialectical Society, with advantage. He added that Darwin had lived to see his theory established. With these and other precedents as a guide, it would seem that the popular abuse of Spiritualism will not reign more than three or four years longer. But this is a digression.

The position already mentioned which we should take in relation to the cultured world, will not be firmly established without much step-by-step, plodding, prosaic hard work. If the ancient Egyptians and the Chaldean shepherds who first thoughtfully observed the motions of the heavenly bodies, had contented themselves with prayers and praises, with giving way emotionally to the instinctive reverence for the unknown which is a characteristic of simple-minded people, astronomy would not have progressed as it did in those early times. But they began the laborious work of recording the facts, mapped the apparent paths of heavenly bodies, and laid a good foundation for the more efficient cultivation of astronomical science at the hands of Timocharis, Arystillus, and Hipparchus. The fixed stars were catalogued, and in course of time the Ptolemaic theory was evolved, to be overthrown by that of Copernicus when more facts had been collected. The telescope was invented; by laborious processes, by the study of fact after fact, it was made achromatic, and in the same hard plodding way improvement after improvement was introduced, until by means of good instruments, micrometrical measurements, the logical use of mathematics and observed facts, an altitude has now been reached which could never have been gained by drawing upon the inner consciousness. Sun and system, and myriads of stellar worlds are familiar to the man who reigns as high priest in a modern observatory. He can tell of suns unnumbered moving through space with attendant worlds at velocities which the mind cannot grasp, and of distances so great that some of the stars in the heavens which we observe to-night may have been blotted out of existence one or two years ago, because the light from them which reaches our eyes, has been more than that time travelling to our little earth—our little grain of mustard-seed in the universe—at a speed of 186,000 miles a second.

What revelations by man's inner consciousness could have demonstrated so much of the glory of God, as these results of slow honest work? The German poet tells how God

* A paper read on Thursday, last week, before the Brixton Psychological Society.

called up in dreams a man into the vestibule of heaven, saying, "Come thou hither and see the glory of My house." And to the servants who stood around His throne He said: "Take him, undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils, only touch not with any change his human heart, the heart that weeps and trembles." It was done, and with a mighty angel for his guide, away from the terraces of heaven they wheeled into endless space. And the poet tells how they passed through eternities of twilight which revealed but were not revealed; how they passed suns and systems quickening under prophetic motions from God; how a cry arose that systems more mysterious, that worlds more billowy, other heights and other depths were coming, were nearing, were at hand. Then the man sighed, and stopped, shuddered, and wept. His overlaid heart uttered itself in tears, and he said, "Angel, I will go no farther, for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave and hide me from the persecution of the Infinite, for end, I see, there is none." And from all the listening stars that shone around issued a choral voice—"The man speaks truly; end is there none that ever yet we heard of." Then the angel threw up his glorious hands to the heaven of heavens, saying, "End is there none to the universe of God. Lo! also, there is no beginning."

This vista could not have been opened to the mind of the poet without the previous revelations of science; and by science, and by scientific methods, plead I, must Spiritualism build itself up with strength to bring within its ranks the cultured of our race. It must patiently accumulate each little fact after fact, of which we can no more see the immediate value, than Galvani when investigating the cause of the motions of the limb of a dead frog, anticipated that his work would ultimate in the electric telegraph; or that the experiments in his kitchen would ultimate in one upon the broad Atlantic, in which the Great Eastern, laden with all the most delicate appliances which modern scientific culture could devise, set sail from the shores of Ireland, attended by two men-of-war, to place the Old and New Worlds in instantaneous communication with each other. I well remember the scene, as, on a summer's morning, with the port of Valencia dimly visible on the horizon, the leviathan ship, with her attendants, started for America with the slender thread (just attached to the heavy shore end) running out over the stern. The excitement of those who witnessed the scene was too deep for words, and must have resembled that which agitated the minds of those present at the departure of Columbus from the little port of Palos to explore what some supposed to be to the westwards a shoreless sea.

Illogical speculators dislike that study of facts which results in scientific culture. Let Spiritualists take the decided stand of encouraging the investigating method to the utmost, and in this respect let us avowedly and practically separate ourselves from the position of the narrower religious sects.

Come we now to art culture. If new religious or scientific ideas have a tendency to degrade the fine arts, to that extent, at all events, are they reprehensible. I hope that the intolerant spirit of the Puritans which induced the British Parliament, in the time of Cromwell, to sell off the collection of valuable paintings made by Charles I., because some of the pictures represented the Virgin Mary, and expressed theological ideas not their own, will never find a parallel inside Spiritualism. Rather let us encourage art in every possible way by making it a branch of education, and by strengthening the hands of its more deserving professors. I hope that in our buildings, when we possess any, the square box style of architecture of the majority of Welsh chapels will be avoided, and think that more especially in the construction of that first public hall for Spiritualists which is looming in the distance, should care be taken to prove to the public that we are a body in whose midst art can flourish to its fullest extent. As one of our trance mediums (Thomas Lake Harris) once said, when under inspiration:—

The swallow's nest of mud beneath the eaves
Holds not the white swan's golden feathered brood.
If thou wouldst make thy thoughts, O man, the home

Where other minds may habit, build it large.
Make its vast roof translucent to the skies
And let the upper glory dawn thereon,
Till morn and evening, circling round, shall drop
Their jewelled plumes of sun-flames and of stars.
Build thou that home upon a mountain-top
Where all the free winds shall have space to blow.
Open its casements to the East and West,
To North and South, to Greece and Palestine.
Let all sweet flowers bloom in its green retreats;
Let every wild-bird find sweet welcome there;
And everything that shares the breathing joy
Of universal air and earth, be free
Of thy well-ordered empire, and inlay
With precious gems, with diamond and white pearl,
And blood-red ruby, and green emerald,
The sumptuous pavement till it shines afar
Like the Apocalyptic shrine, whose walls
Of massive light from Earth and Sun received
All varying lustres, and diffused their beams.
Fresco its inner halls with all that Art
E'er pictured of the beautiful, but still
Let nature freely come to see that Art
Hath rightly drawn her perfect loveliness.
Fill the grand halls with statues of old time,
Let Gods and Demi-gods and Heroes range
With Goddesses and Graces. Let the Saints,
And Seers, and Sages, and the valiant throng
Of modern Heroes, and the ever young
And ever tuneful Poets of all climes,
And Hieropants of all religions, have
Their place among them, some in silver carved,
Some in the Parian marble, some in gold;
Each symbolising that interior truth
Or outward use he lived, taught, acted, sung
Or sought to live, or act, or sing, that men,
Fired by that pure ideal, may become
Gods, and the Earth a new-born Paradise.
Let Dante sing from out his Middle Age;
And Machiavelli, with his subtle skill
Unveil the craft of Tyrants; nor forget
The richly-flowered muse of Camoens;
Or love-lays born of Europe's loyal heart
Chanted by Troubadours in sweet Provence.

Gather the ripe fruit of all Sciences
Until thy plenteous board gleams rich and rare
With clustered branches of Hesperian gold.
Let every Art stand in its perfect form,
And preach the Gospel of Invention to
The eager intellect. "More Light! More Light!"
Be this thy motto; yoke the patient years
To plough the fallow fields of History
For buried treasures, gems and precious coins,
And marbles, that shall come from out the dust
To tell how beautiful Antiquity
Sat on her ivory throne; how looked, how spake
The Hero-ages of departed time.

Then, when thy mind grows like the purple East
With dawn-fires from the Sun of light, go forth,
And, in that rich and eminent domain,
Gather together all sweet Charities,
And bid them dwell with thee. In that fair home
Let Freedom rule, and, having won the world
In winning its transcendent essence, give
That world, thy heart, thy life away in love.

Although art was brought to such perfection by the ancient Greeks that everything produced by the hands of that people seemed steeped in beauty, presenting a marked contrast to the numerous vulgarities of the external London of to-day—the outward expression of the highest ideals of a money-grubbing people—it does not appear that the decadence of Grecian art was due to the inroads of the vastly inferior early Christian art which overspread Europe. Greece, with its art, went down under the influence of despotism and extravagance. It may be that its culture was not really lost, but distributed over a wider area. As a case in point, I may here mention that although mesmerism has apparently died out, for it has made little external sign for ten or fifteen years, I, a few years ago, found on inquiry that in private its adherents abound, that it has all along been widely practised.

Let us have the highest moral culture in our midst, and lead lives which shall force slander and envy to shrink into their dens abashed. Let us not be afraid to run the risk of falling in a good cause, rather than by preference, rising in a bad one. Let us not make compromises between right and wrong, between good and evil, for the sake of an ignoble peace, but when the path of duty is clear, take it unflinchingly, leaving the results to a higher power. The compromising spirit never produces such men as Dunedin's provost:—

A brave old man was he,
Of ancient name and knightly fame,
And chivalrous degree.
He ruled our city like a lord
And brooked no equal here,
Yet ever for the townsmen's rights,
Stood up 'gainst prince and peer.

More of this chivalric spirit is needed in these milk-and-water enervating times, and needed too in women as well as in men. Where now can one find any Flora Macdonald to give heart and hand in support of that which she believes to be true, rather than to ignobly sail with the vulgar tide? There may be a few, but few indeed are they.

Lastly, religious culture demands attention, and in this I think that we are advancing in more rapid strides than the rest of the world. A final creed absolutely prohibits growth; it says to its devotees:—"Thus far shalt thou go, and no farther; outside these limits you must neither think nor speak." Thus is growth prohibited, except among those whose minds have developed in spite of external pressure, until they are obliged to burst the chains of unhallowed authority; they then fly to the other extreme, become scientific materialists or secularists, and adopt the demoralising system of living only for the body and for this life. Such men often lead good lives, but they do it in spite of their creed. The scientific materialist is somewhat akin in his nature to a Spiritualist. He searches the field of nature, reverently exhumes truths which in their ultimates are beyond his reach, outgrows the narrow cramping creeds of the time, but, having nothing much better to put in their place, treats them with partial respect, yet in times of severe trial sends up a wail, a supplication, to the Unknown God. Such are not far from Spiritualism. Little of the persecuting influence comes from them, although false ideas about them have been established by a few inferior individuals in their ranks. The secularists are of another order. They are a religious sect, fighting for a dogma, possessing no knowledge of the nature of "matter" so far as it is revealed by the experiments of Clerk Maxwell, Thomson, and others, but clinging to fancies of their own with which they have encrusted the word. Culture would not necessarily flourish under their rule any more than under the control of the Puritans; they are a ponderous, matter-of-fact body, deficient—as Mr. Markley has well pointed out—in the poetical sentiment. They are among those already mentioned who would make short work with Westminster Abbey, and who could never say within its walls or cloisters,

A feeling sad came o'er me as I trod the sacred ground,
Where Tudors and Plantagenets were lying all around;
I stepped with noiseless foot as though the sound of mortal tread,
Might burst the bands of the dreamless sleep that wraps the mighty dead.

They understand beefsteaks and dollars, but with few exceptions they appreciate poetry as much as they do the hieroglyphics of the prehistoric Mexicans.

As regards the religious influence of Spiritualism, already have the phenomena proved the fact of human immortality; the fear of death has been abolished; the proof given that miracle is no test of the truth of a doctrine; much of the philosophy of revelation has been laid bare, and the social and other forces which influence the growth of religions have been presented in action for study.

To sum up. Let it be ours to build even with the necessary admixture of a little error, rather than to pull down. Let us encourage culture of every kind in our midst, and take care that that which is of home growth shall contrast favourably with culture of the same order outside Spiritualism. Let us spend more time in working than in singing and preaching; let us have peace at home, and avoid that contention with the outside world which necessarily results from trying to drag in antagonistic disbelievers by the necks and heels; rather than this, let us so improve ourselves that they shall come knocking at our doors asking for admittance. Finally, let us survey the whole human race with an undying love, even though we be misunderstood in our time, and forced by the errors of men to yield the body to the grave, and the spirit to God who gave it.

On Sunday next, February 24th, at 7 p.m., Mr. J. J. Morse will deliver a trance address in the Athenæum, Temple-street, Birmingham; subject—"Spiritualism as found in the New Testament."

INTELLECTUAL SPIRITUALISM.

BY J. T. MARKLEY.

It has been remarked, how seldom the front-rank scientific witnesses speak out in connection with Spiritualism. The cause is not far to seek. If such pre-eminent believers in the phenomena, as Messrs. W. Crookes, C. F. Varley, A. R. Wallace, and the well-known influential list of learned worthies identified with this subject, do not join in a popular propaganda, they are to be excused on many grounds. Readers of this journal need not be reminded of the many "men of faith" in the Spiritualistic ranks. With the hot emotional enthusiasm of almost Methodist excitement, the "men of faith" yield easily to those legerdemain scandals which so often disgrace the movement. Sham "mediums" quickly read the pre-dispositions of such masculine-gender old ladies; and the calmly cautious investigators have to blush for periodical and successful imposture. This, in itself, is a lamentable fact. Names of world-wide weight are thus habitually lost to the cumulative evidence of Psychological inquiry; and the testimony of famous men creeps forth only in a stage whisper. Other important personages—chiefly *Litterateurs*—stand aside, as dispassionate and non-emphatic watchmen, simply because of radical sneers at historic religions. Our noble friends S. C. Hall, Dr. Maurice Davies, and scores, of whom they are but the conspicuous spokesmen, maintain a reserve as determined as it is disastrous. Few sensible Spiritualists would cling to the feeble theological platform of orthodoxy. But to assume direct antagonism to the unmatched moral sweetness of Christ, and His mountain-side precepts, is to make phenomenal and philosophical Spiritualism a mere vulgar, clay-god worship; or to level it down to the intense "flesh and blood," hot-dinner creed, of Mr. Bradlaugh and Annie Besant. If, therefore, we are to estimate the full force of intellectual Spiritualism in England and on the Continent, we must first bind great and original thinkers together in a rare confraternity of other world aspiration; with the undying charm of *spirituelle* affinity, to cement and consolidate the holy alliance. When the *Times* gave half a page, five years ago, to *séance* records and discussion, the intellectual champions of Spiritualism came boldly to the front, and amazed lettered society by a surprising united testimony. We only need cautiousness, culture, and unimpeachable character, for a repetition of such interest and encouragement.

Let Spiritualists combine to stamp out impostors, and the counterfeit article, and the most widely important of all anxious studies, "If a man die, shall he live again?" will soon absorb the attention of all thoughtful people. A sign of this ingeniously screened interest may be noted in the public prints of the day. Editors and literary contributors in magazines, newspapers, and other organs of the press, occasionally betray a profound intellectual leaning towards psychical experiment, and towards the marvellous evidence of trained experts whose cool words, and *première* character raise the question at once to the highest status of respectability. London correspondents of provincial daily papers, gossip writers in "society" journals, and the far from ghostly *flâneurs* of influential reviews continually essay faint fun about Dr. Slade, D. D. Home, Dr. Monck, and a thousand dancing mahogany tables, simply to advertise a subject in which all but fools are interested; even *Punch* takes Spiritualism between his nose and chin, occasionally to kiss as well as curse it; and the merry *confrères* of Tom Taylor catch up, if with a crackling laugh, the latest edition of the *séance* room apparitions. Added to this, in editorial comments, written with the slowness of dissolving doubt, and feeling abroad for the "opinion" which newspapers reflect, but cannot originally inflict, we see the possible drift of cultured thought in the direction of a theme now too well buttressed to be pushed aside, evaded, or contemptuously despised. The moral of the situation is obvious. When—in a few years—the nakedness of honest and verified experiment causes thoughtful men everywhere to throw off the mask and testify to what they really know about Spiritualistic investigation, the array of eminent and honourable persons will give the movement the most commanding distinction. Meanwhile, would it not be wise

to prepare for an intellectual future experience, as referring to this question, by cultivating those gifts and graces in mind and morals, which will give a nobler welcome to the coming issues of this new faith?

Peterborough.

SPIRIT IDENTITY.

BY G. L. DITSON, M.D.

BELIEVING that at this time when the identification of spirits, so called, is a much mooted question, anything which gives strong presumptive evidence that spirits can be identified, might interest the public, I record the following facts:—

A beautiful young lady, the wife of an officer of the United States' army, passed from her earth-life soon after marriage. Her piano, guitar, and daguerreotype were inherited by my family, and became household treasures. One evening three of us—one of the Fox sisters, Mrs. Ditson and myself—were sitting in my parlour in the dark near the said piano, when Mrs. Ditson felt on the top of her head a hard substance which fell at once down into her lap and thence to the floor. What could it be? Whence came it? How could it have come? The medium, one of whose hands I held, had not moved. Presently, something came upon my arm and made its way down into my hand. Feeling it, I discovered it to be a picture-case, one (supposed) of quite a number containing daguerreotypes and photographs which we had left upon a table in another part of the room. The question now was: What miniature portrait did it contain? Several guesses were hazarded, when there was spelled out by raps: "One whom you love, but have never seen." Light was produced, and on opening the case, the likeness of the young lady referred to was found. I had never seen her, but had learned to love through her picture, and, through testimony, her many amiable qualities, and I regretted her too early sad death.

At another time a delicate hand (supposed to be that of the above-named bride), though not distinctly outlined, was seen playing the guitar, the handle of which projected out beyond the table under which it had been placed. I say the hand was not distinctly outlined; this was rather because the intense brilliancy of the central light of which it seemed to be composed made the configuration imperfect to the human sight.

Last Sunday evening, on calling at the house of a friend, I found a small gathering of Spiritualists, among whom was a woman who was considered to be quite a good trance medium. Though this person knew me quite well, I do not think she could possibly have known any thing of my family relations; not enough to have enabled her to express herself as she did. When entranced, she described a number of individuals, giving names that were generally recognised. Ere long she announced "Susan" as present. One of the company said that she had a relative in the spirit world who was called Susy. The medium made no response. I then said, without thinking for a moment that I should have a favourable answer, "May it be my aunt Susan?" Immediately the medium extended to me her hand and shook mine cordially. Now, she could not, I am quite sure, have known that this was the name of the one whom I loved but had never seen."

Returning home, Mrs. Ditson and myself sat alone at our little "spirit table," which tips and slides about in a manner expressive to us of the presence of certain individuals. The right hand corner, for instance, slides around, tips, and presses against me for my spirit mother; the other corner does the same for the aforesaid Aunt Susan. As soon as we were seated, I asked if my mother had appeared and given her name at the *séance* from which I had just come. The table tipped "No." I asked if my brother had thus manifested himself there; and again came, "No." I then said, "Did Aunt Susan?" The left-hand corner glided around to me at once, pressed me warmly, and said almost, if not quite as emphatically as if expressed in words: "Yes; the one you love, but have never seen."

These facts seem to me to confirm that the veritable spirit of the young lady, naturally attracted to my family, to my household, by circumstances partially explained above, did manifest herself in the first instance as stated, and did con-

firm her presence and individuality by her subsequent demonstrations.

If we are in any instance ever to be subject to "goblins damned," should we be unreasonable if we claim that there must first be *conditions favouring such a subjugation*; and if we by pure lives, simple diet, holy aspirations, cannot hold ourselves aloof from such influences, should we not be justified in believing that God's authority in this universe is overruled?

Some time since a wealthy gentleman, a Mr. D., editor of one of our most popular periodicals, called on me and related the following circumstances. As he has himself, partially at least, made them public, he will not consider it a betrayal of his confidence if I repeat them here.

A girl whom we will call Mabel, who proved herself to be possessed of many very estimable qualities, on leaving school visited Mr. D.'s office seeking employment. A place was given her, and she soon became a valuable assistant, devoting herself with much zeal to the editor's interest, evidently in heartfelt gratitude for the aid afforded her, and by which she could help to support a widowed mother. A few short years passed, when she sickened and died, greatly to the grief of her sincere friend, her employer, who thenceforth, whenever opportunity offered, sought to commune with her gentle spirit. One day, at the house of a clergyman whose wife was a medium, he obtained, he believed, a communication from her. She said (granting it to be our Mabel), that if he would go to Mumler's and have his photograph taken, she would appear on the plate with him; and, to make evident to him that it was herself, she would appear in a favourite striped dress, and with a wreath upon her head. He of course went to the photographer's, and the result was as promised. She was not only present, but so bent over him in an affectionate attitude that her cheek obscured a portion of his forehead. She wore, too, the wreath, and though the small photograph does not show the *stripes* in the dress, Mr. D. told me that an enlarged one, which he had had made from it, does show them. Furthermore, between this picture and the one taken before her death there is a striking, an unmistakable resemblance. Of this last statement I am positive, for a copy of each was sent to me; and being framed and hung (with many other so-called spirit pictures) in my dining-room, are often before me. The story, however, is not yet complete. When Mr. D. was in this city he called upon a worthy young medium, of a private family, who knew nothing of his reasons for seeking her. She described to him, in a most satisfactory manner, he told me, his lost Mabel, then claiming to be present. Mr. D. added also, that whenever and wherever he had been enabled to obtain a *séance* with a trustworthy medium, Mabel invariably satisfied him of her presence.

There appears to me no good, plausible way of accounting for all this, except upon the commonly-received spiritual hypothesis; unless we say, as perhaps the Theosophists will, that the medium read in our minds, the characters, as we contemplated them, of our fair departed ones; or, in the affair of the photograph, projected upon the plate, from the album, the figure desired by the mourning editor, thus rendering the actual presence of the dear Mabel wholly unnecessary.

Albany, United States of America, Jan. 17th, 1878.

MR. BERKS HUTCHINSON writes from Cape Town, South Africa:—"The Malay priests in this place use a kind of magic, after the style of the Indian Fakirs." Some details, the result of personal observation, would be of interest.

CHRISTIAN WARFARE.—*The Times'* correspondent gives the following "terribly suggestive" fragments of conversation which might for months past have been overheard in hundreds of drawing-rooms in St. Petersburg.—"Poor A! he has just heard that his only son has been killed in the Shipka Pass!" "You know dear young Madame B, who was married only a few months ago? She is already a widow!" "Is not this war too horrible? Have you read to-day the description of the way in which our poor wounded soldiers are tortured and mutilated?" "Miss C. is really to be pitied; she has three brothers before Plevna, and has not heard of them for a month." "Madame D. was too late; her husband was already dead when she arrived at Bucharest." "How is the E. family to exist now that their father has been killed?" Who can say that non-combatants have not as intense an interest in the maintenance of peace as those who actually take the field?—*Women's Suffrage Journal*.

MR. FELT AND THE THEOSOPHICAL SOCIETY.

BY JOHN STORER COBB, TREASURER TO THE THEOSOPHICAL SOCIETY OF NEW YORK.

In the columns of No. 285 of your valuable paper, I have seen some editorial remarks upon the Theosophical Society of New York. In these strictures you lay considerable stress upon the fact that, with respect to some expected manifestations by Mr. George H. Felt, the president of the society, in his opening address, held out hopes which have not been realised.

Permit me to say that, in the address referred to, the anticipations expressed were based upon statements made by Mr. Felt himself, and by his professions and promises were fully justified. The non-realisation was beyond the control of the president or of the society. Mr. Felt entered into a definite undertaking to deliver his lectures and exhibit his experiments. Though I do not feel at liberty to give the precise nature of the arrangements made, I have no scruple in stating that they were in accordance with Mr. Felt's own propositions, and, as may naturally be supposed, were exceedingly favourable to him. Time and place were named, and the former more than once altered to suit the lecturer's convenience. One lecture was delivered twice (much to the surprise and disappointment of the audience on the second occasion), but beyond that Mr. Felt did not go.

As to the merits of the question between the Occultists and the Spiritualists, I am scarcely competent to enter into the discussion. Nor is it necessary that I should do so. Colonel Olcott and Madame Blavatsky are well able to champion the views which they advocate, and "M.A. Oxon," yourself, and others, are fully equal to the task of pursuing the other side of the question. It does appear to me, however, that the chasm between you is not impassable. The great difference between you seems to lie principally in a matter of terms, and of an order of causes and their sequences. Each is very far in advance, both as to doctrines and system, of the hitherto accepted religious dogmatic teachings; and it is to be earnestly hoped that, although minor differences of opinion may exist (as, indeed, they must among any community of persons possessing claims to intellectual attainments or possibilities), hands will be joined to help forward and carry to fruition the good cause, and that the examples of so-called Christian sects under similar circumstances may not be followed.

London, February 15th, 1878.

THE SOUL AND THE SPIRIT.

BY PROFESSOR ALEXANDER WILDER, M.D., VICE-PRESIDENT OF THE THEOSOPHICAL SOCIETY OF NEW YORK.

In *The Spiritualist* of December 27, 1877, there is a communication from Mr. Desmond G. Fitz-Gerald, M.S.Tel.E., purporting to criticise a statement of Col. H. S. Olcott, in regard to the views of the Theosophists. Somewhat of a lack of candour appears in the mode of rendering Col. Olcott's language. When the attempt is made to state a man's words in another form of speech, there should be care taken that the new expression be the precise equivalent of the other. One may make such a statement in a very plausible manner, *ad captandum*; but when he neglects this caution, he does nothing for the truth, but against it. Mr. Fitz-Gerald appears to me to have erred in this respect.

"What Col. Olcott calls the 'elementals,' " Mr. Fitz-Gerald remarks, "he calls also 'the forces of nature,'—modern science calls *modes of energy*, and equates to $m. h = m. \frac{v^2}{2j}$."

In this matter there is one very definite distinction. The forces of nature though "errant, unthinking, and soulless," are not *lifeless*, but are operated by a power superior to themselves. The phrase "modes of energy" does not meet this idea; for it is more properly equated, $m. h = m. \frac{1}{j}$; and comes immediately within the definition of half-truths—phenomena without an adequate cause. The aim of Theosophical exploration is beyond that. The "exact science" which will not acknowledge God or spiritual existence, because it has not measured either with a plumbline, or put it in a crucible, and is more incapable of doing so than the Danaides were of dipping out the ocean, is hardly competent to

be umpire. It may, in its own sphere, be a useful auxiliary. But we can yield it no high respect in its pretensions, when it endeavours to oust the priest from the temple and God from His shrine, to instal itself as Pope and Supreme Pontiff over human faith. It may practise black magic with "potential energy," and even enchain men's intellects to blind materialism—which now seems to be its outcome. But the true scientist is always a Theosophist first of all. "Exact knowledge" can properly be nothing less than the *γνώσις τῶν ὄντων*—the knowledge of things as they are; and the modern science which deals only with phenomena can never pass the limit of what Paul denominates "temporal," and the Eastern sage, "Illusion." That flaw in its system can be remedied only by that science which in the noble expression of Dr. Wyld, "reveals to us a knowledge of the world which now is, that which is to come, demonstrating that the spirit of man is supreme over matter, and therefore immortal."

Theosophy is doctrine for the learned rather than dogmas for the unlearned, as our excellent brother, Hurrychund Chintamon, has felicitously expressed it. There is no antagonism to modern science where it has any real exactness; but it cannot be founded on or connected with the dogmas of the latter wherein these are so doubtful that two scientists will not agree, or wherein they need to be revised after profounder explorations. If "Modern Science," therefore, will not keep within its legitimate province, it will be—if not behind the times, at least—an infinite way short of that real truth, which knows no "times."

I must acknowledge a little surprise that another writer in the same number, charged that the assumption had been made "that form-manifestations are caused by the soul (meaning what we call spirit) leaving the body." I have neither had nor desired an experience with *doppels* myself. It is my bent to learn *myself* and the cosmos around me by the testimonies which are more normally supplied to me, rather than to disturb the manes of the dead. Spirits just emerging into new modes of existence are likely to be too much and too well employed, to render it proper for me to meddle with them and their vicissitudes. Such things I leave for those who "know God in parts."

A preciser diction should be employed by those who desire to know spiritual science. The incorrect habit of terming the spirit *soul* has promoted a looseness of idea, which is often very pitiable. In the Hebrew and Christian sacred writings, the soul was made an entity distinct from the *spirit*. It was the *self*, the seat of sensation, emotion, passion; and in its lower tendencies was allied with "the heart" or "flesh." Hence Paul says "The first man was a living soul." The spirit was the divine part, as declared by Paul in his *Epistle to the Galatians* iv. 16, 22—25.

The Hellenian and Ionian philosophers employed other designations for this part of our nature. It was denominated *nous*, generally translated *mind*, though not signifying mind as the term is commonly used. It seems to have been an Egyptian designation of divinity, *nout* or *noot*. Anaxagoras employs it in that sense. Hence Menander applies it to the diviner part of man: "The overshadowing of the *nous* or mind is our *daimon* or divinity. A divinity (*dæmon*) is placed with every man to be his initiator into the arcana of life; it is good, for no divinity (*daimon*) thinks ill, setting at nought the life of excellence; the divinity (*daimon*) needs all things to be good."

The Orphic writer is a little more definite: "The Father placed the mind (*nous*) in the soul, and the soul in the sluggish body."

Plutarch asserts that the soul—the psychical entity—never leaves the body, but only the *dæmon* or spiritual double which has its abode in the upper part of the head. It holds the soul above the fleshly passions in the spiritual man; but the sensual man immerses the soul in the flesh *and so dies*.

I have been a little prolix, but as I understand Colonel Olcott's exposition, he said precisely what I have just expressed in other terms; and the critic absolutely misunderstood him.

In the first disembodiment, at *death*, the soul goes out with the light of the spirit, but sometimes is sufficiently enveloped with earthy or corporeal particles as to be able to

become visible to clear-seeing persons, sometimes to make a voice heard, and certainly to impinge the thought. But this condition is not or should not be lasting. While the two entities remain together, the person is a *ghost* or demon capable of going about the earth for good or evil, and influencing the acts and thoughts of those *en rapport* with him. But in due time the two are separated as by another dying, and the good repair to heavenly places.

Newark, New Jersey, United States, February 1, 1878.

A SEANCE WITH MR. EGLINTON.

LAST Saturday night, at a private *séance* held at the house of Mrs. Makdougall-Gregory, 21, Green-street, Grosvenor-square, London, Mr. Eglinton was the medium. In the dark, while the hands of the sitters, including those of Mr. Eglinton, were interlinked, an arm-chair from another part of the room was floated over the heads of the sitters, and deposited on the table. Lights of a phosphorescent appearance, but without smoke or smell, and objectively visible to all the sitters, moved round the outside of the circle: they usually first appeared in the neighbourhood of the medium. Sometimes luminous words were seen, resembling such as might be produced by a phosphorescent light behind letters cut in an opaque diaphragm; these floated freely about while the medium was held. Faintly illuminated spirit-heads were occasionally seen by all present. Towards the close of the *séance*, after the sitters had taken fresh places, we held Mr. Eglinton by both his hands, as he sat upon a sofa at one side of the room; a form, the upper part of which was dimly visible by its own light, then appeared about a yard off, and went to the sitters, who were in a row, with their hands joined, three or four yards off, at the other side of the room, where the form spoke to them and touched them, while the outline of its head was still dimly visible occasionally.

A SEANCE WITH MRS. BASSETT.

LAST Tuesday night, a private *séance* with Mrs. Bassett, of 9, Chobham-terrace, Stratford, E., was held at Miss Ottley's, 41, Denbigh-street, Belgrave-road, London. The first part of the sitting took place in the dark. While Mrs. Bassett's hands were held by Miss Ottley on the one side, and Mr. Inglefield on the other, a living materialised hand moved about for a few minutes, touched all the sitters either on the face or hands in turn, and rang a bell. We saw it as it passed in front of one of the windows through the closed curtains of which some feeble glimmering of light found its way; the arm of the hand had a sleeve. The remarkable voices, which are a chief characteristic of Mrs. Bassett's mediumship, occupied most of the time during this part of the sitting.

After Mrs. Bassett has been sitting for half an hour in the dark, or not long enough to tire her, the spirits having got up the power, can usually produce phenomena in the light. Last Tuesday, after the dark *séance*, Mrs. Bassett, Miss Emmett, and Mr. Inglefield sat round a little table in the centre of the drawing-room, by the light of a candle two yards from them. Strong raps came again and again from the little table, also from the floor, and the chairs of two of the sitters. Mrs. Bassett then withdrew her hands from the table, but strong raps still came from the top of it, and an arm-chair, about a yard in front of her, which nobody was touching, took a run of about eighteen inches towards her.

Mrs. Bassett had never entered the house before in her life. *Séances* in the light, such as she could give if she cultivated her powers sufficiently to obtain the phenomena with certainty, are much wanted in this country.

MRS. EMMA HARDINGE BRITEN has left the United States, to deliver trance lectures in Australia.

SLATE-WRITING phenomena are now developing to a large extent among Australian mediums.

ON Monday next, at 7.45 p.m., at the usual fortnightly meeting of the National Association of Spiritualists, 38, Great Russell-street, London, Miss Kisingbury will read a paper entitled—"Writing Mediumship in relation to Spirit Identity." Some remarkable cases will be brought forward, taken from foreign sources, and which are not generally familiar to English readers.

New Books.

THE new book by "M.A., Oxon," on *Psychography*, is rapidly approaching completion. It contains much strong evidence demonstrating the reality of the phenomena, well put together by an able writer. The following is a synopsis of the contents of the work:—

SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject.

Preface.

Introduction.

Psychography in the Past: Guldenstubbé—Crookes.

Personal Experiences in Private, and with Public Psychics.

General Corroborative Evidence.

I.—That Attested by the Senses:—

1. *Of Sight*.—Evidence of—Mr. E. T. Bennett, a Malvern Reporter, Mr. James Burns, Mr. H. D. Jencken.

2. *Of Hearing*.—Evidence of—Mr. Serjeant Cox, Mr. George King, Mr. Hensleigh Wedgwood, Canon Mouls, Baroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Valter, J. L. O'Sullivan, Epes Sargent, James O. Sargent, John Wetherbee, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins.

II.—From the Writing of Languages Unknown to the Psychic:—

Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Blackburn (Slade); Dutch, German, French, Spanish, Portuguese (Slade); Russian—Evidence of Madame Blavatsky (Watkins); Romaic—Evidence of T. T. Timayenis (Watkins); Chinese (Watkins).

III.—From Special Tests which Preclude Previous Preparation of the Writing:—

Psychics and Conjurers Contrasted; Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Blake, Doc. Sci.; Evidence of—Rev. J. Page Hopps, W. H. Harrison, and J. Seaman (Slade); Writing within Slates securely screwed together—Evidence of Mrs. Andrews and J. Mould; Dictation of Words at the Time of the Experiment—Evidence of—A. R. Wallace, F.R.G.S., Hensleigh Wedgwood, J.P.; Rev. Thomas Colley, W. Oxley, George Wyld, M.D., Miss Kisingbury; Writing in Answer to Questions Inside a Closed Box—Evidence of Messrs. Adshead; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Keighley; Writing on Glass Coated with White Paint—Evidence of Benjamin Coleman.

Letters addressed to *The Times*, on the Subject of the Prosecution of Henry Slade, by Messrs. Joy, Joad, and Professor Barrett, F.R.S.E.

Evidence of W. H. Harrison, Editor of *The Spiritualist*.

Summary of Facts Narrated.

Deductions, Explanations, and Theories.

The Nature of the Force: Its Mode of Operation—Evidence of C. Carter Blake, Doc. Sci., and Conrad Cooke, C.E.

Detonating Noises in Connection with it—Evidence of Hensleigh Wedgwood, J. Page Hopps, and Thomas Colley.

The Nature of the Intelligence—Dr. Collyer's Theory; Dr. George Wyld's Theory: The Occultist's Theory; The Spiritualist's Theory.

VOLUMES I. and II. of *The Spiritualist*, bound in one, may now be had, containing a history of the movement in England from the end of 1869 to the end of 1872, and including many records unique in their character. These two volumes are very scarce, and constantly rising in value, for no set of *The Spiritualist* can be complete without them. The pages of the two volumes are about the size of those of the *Illustrated London News*. The book is handsomely printed, and bound in half-calf, with red edges.

RECEPTION AS DR. SPEER'S.—Last Wednesday night Dr. and Mrs. Stanhope Templeman Speer gave a reception at Douglas House, St. John's Wood, to Spiritualistic and other friends, among whom were Mr. Stainton-Moses, M.A., Mrs. and Miss Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Mr. and Mrs. Herbert Stack, Miss Kate Burrows, Mr. Barrett, Mrs. Going, Mr. J. H. Gledstones, Miss Kisingbury, Dr. Carter Blake, Miss Mackay, Miss Katherine Poyntz, and Mr. W. H. Harrison. Some excellent music and singing were given by Mr. Charles Speer and others in the course of the evening.

BRIXTON PSYCHOLOGICAL SOCIETY.—On Thursday, last week, at a meeting of the Brixton Psychological Society, held at 6, Loughborough-road North, Brixton, Mr. Desmond Fitz-Gerald, M.S.Tel.E., presided. Among the Spiritualists and non-Spiritualists present were Mrs. and Miss Fitz-Gerald, Mrs. Makdougall Gregory, the Hon. Mrs. Forbes, Mr. H. E. Frances, Miss Emmett, Miss K. Emmett, Miss Laura Emmett, Mr. Inglefield, Mr. F. Barrett, Mr. E. P. Ashton, Mr. and Miss Barrett, and others. A paper on *Spiritualism and Modern Culture*, printed in this issue, was read by Mr. W. H. Harrison, after a complimentary introduction by the chairman; the latter said in effect that *The Spiritualist* newspaper had done much to make Spiritualism respectable and respected even by those who did not believe in it. After the reading of the memoir, Mr. Fitz-Gerald, Mr. E. P. Ashton, Mr. H. E. Frances, and Mr. J. Barrett made a few remarks, and the business proceedings closed; but what with the lively character of the meeting, and the warm reception given to it by Mr. and Mrs. Fitz-Gerald, the company did not begin to separate until an hour and a half later.

A HAUNTED HOUSE.

Tinsley's Magazine, for December 1873, contained a true story of a haunted house, the only fictitious part of the tale being the names of the individuals given. It is entitled, "Lady Farquhar's Old Lady." Lady Farquhar, with her sister and mother, rented a house in the spring of 1855 for six months, in a little village in the south of Ireland; of the previous history of the said house, they then knew nothing. Lady Farquhar says:—

"Helen wasn't satisfied till I agreed to wear a bright scarlet neck-ribbon of hers, and she ran off to her room to fetch it. I followed her almost immediately. Her room and mine, I must, by the bye, explain, were at extreme ends of a passage several yards in length. There was a wall on one side of this passage and a balustrade overlooking the staircase on the other. My room was at the end nearest the top of the staircase. There were no doors along the passage leading to Helen's room, but just beside her door, at the end, was that of the unused room I told you of, filled with the old furniture. The passage was lighted from above by a skylight—I mean it was by no means dark or shadowy—and on the evening I was speaking of, it was still clear daylight. We dined early at Ballyreina; I don't think it could have been more than a quarter to five when Helen came into my room. Well, as I am saying, I followed her almost immediately, so quickly that as I came out of my room I was in time to catch sight of her as she ran along the passage, and to see her go into her own room. Just as I lost sight of her—I was coming along more deliberately, you understand—suddenly, how or when exactly I cannot tell, I perceived *another* figure walking along the passage in front of me. It was a woman, a little thin woman, but though she had her back to me, something in her gait told me she was not young. She seemed a little bent, and walked feebly. I can remember her dress even now with the most perfect distinctness. She had a gown of gray clinging stuff, rather scanty in the skirt, and one of those funny little old-fashioned black shawls with a sewed-on border, that you seldom see nowadays. Do you know the kind I mean? It was a narrow, shawl-pattern border, and there was a short tufty black fringe below the border. And she had a gray poke bonnet, a bonnet made of silk 'gathered' on to a large stiff frame; 'drawn' bonnets they used to be called. I took in all these details of her dress in a moment, and even in that moment I noticed too that the materials of her clothes looked *good*, though so plain and old-fashioned. But somehow my first impulse when I saw her was to call out, "Fraser, is that you?" Fraser was my mother's maid: she was a young woman, and not the least like the person in front of me, but I think a vague idea rushed across my mind that it might be Fraser dressed up to trick the other servants. But the figure took no notice of my exclamation; it, or she, walked on quietly, not even turning her head round in the least; she walked slowly down the passage, seemingly quite unconscious of my presence, and to my extreme amazement, disappeared in the unused room. The key, as I think I told you, was always turned in the lock—that is to say, the door was locked, but the key was left in it; but the old woman did not seem to me to unlock the door, or even to turn the handle. There seemed no obstacle in her way: she just quietly, as it were, walked *through* the door. Even by this time I hardly think I felt *frightened*. What I had seen had passed too quickly for me as yet to realise its strangeness."

Lady Farquhar thus describes the second appearance of the ghostly visitor:—

"At last I rose and turned towards the door—it was standing wide open, by the bye. But I had hardly made a step from the fireplace when I was stopped short by what I saw. Again the same strange indefinable feeling of not knowing how or when it had come there, again the same painful sensation of perplexity (not yet amounting to fear) as to whom or what it was I saw before me. The room, you must understand, was perfectly flooded with the fire-light; except in the corners, perhaps, every object was as distinct as possible. And the object I was staring at was not in a corner, but standing there right before me—between me and the open door, alas!—in the middle of the room. It was

the old woman again, but this time with her face towards me, with a look upon it, it seemed to me, as if she were conscious of my presence. It is very difficult to tell over thoughts and feelings that can hardly have taken any time to pass, or that passed almost simultaneously. My *very* first impulse this time was, as it had been the first time I saw her, to explain in some natural way the presence before me. I think this says something for my common sense, does it not? My mind did not readily desert matters of fact, you see. I did not think of Fraser this time, but the thought went through my mind, 'She must be some friend of the servants who comes in to see them of an evening. Perhaps they have sent her up to look at my fire.' So at first I looked up at her with simple inquiry. But as I looked my feelings changed. I realised that this was the same being who had appeared so mysteriously once before; I recognised every detail of her dress; I even noticed it more acutely than the first time—for instance, I recollect observing that here and there the short tufty fringe of her shawl was stuck together, instead of hanging smoothly and evenly all round. I looked up at her face. I cannot now describe the features beyond saying that the whole face was refined and pleasing, and that in the expression there was certainly nothing to alarm or repel. It was rather wistful and beseeching, the look in the eyes anxious, the lips slightly parted, as if she were on the point of speaking. I have since thought that if I had spoken, if I *could* have spoken—for I did make one effort to do so, but no audible words would come at my bidding—the spell that bound the poor soul, this mysterious wanderer from some shadowy borderland between life and death, might have been broken, and the message that I now believe burdened her delivered. Sometimes I wish I could have done it; but then, again—oh no! a *voice* from those unreal lips would have been too awful—flesh and blood could not have stood it. For another instant I kept my eyes fixed upon her without moving; then there came over me at last with an awful thrill, a sort of suffocating gasp of horror, the consciousness, the actual realisation of the fact that this before me, this *presence*, was no living human being, no dweller in our familiar world, not a woman, but a ghost! Oh, it was an awful moment! I pray that I may never again endure another like it. There is something so indescribably frightful in the feeling that we are on the verge of being tried *beyond* what we can bear, that ordinary conditions are slipping away from under us, that in another moment reason or life itself must snap with the strain; and all these feelings I then underwent. At last I moved, moved backwards from the figure. I dared not attempt to *pass* her. Yet I could not at first turn away from her. I stepped backwards, facing her still as I did so, till I was close to the fireplace. Then I turned sharply from her, sat down again on the low chair still standing by the hearth, resolutely forcing myself to gaze into the fire."

The narrative which, as already stated, will be found in full in *Tinsley's Magazine* for December 1873, sets forth how it was afterwards discovered that an old lady, a former occupant of the house, died at Geneva, about the time that her spirit appeared as described, to one who had never seen or heard of her. In this latter respect the narrative differs from most of the kind, therefore it would be of special philosophical value to psychologists, if it were to be fully authenticated by the publication of true names and addresses. We hope this authentication will be forthcoming.

A NATION cannot last as a money-making mob; it cannot with impunity—it cannot with existence—go on despising literature, despising science, despising art, despising compassion, and concentrating its soul on pence.—*Ruskin*.

THE DESCENDANTS OF HIRAM POWERS.—Mr. Powers, who was long the Nestor of American sculptors in Florence, and favourably known, especially in the domain of portrait-busts, still lives in the many works of his studio, where he is succeeded by two sons—Longworth and Preston. Longworth is the older of the two brothers, but he has only recently turned his attention to modelling. Preston, who will be remembered in Boston, where he spent a season a few years ago, is well advanced toward his father's position. There are frequent calls for reproductions of the elder Powers' works, and the great studio is quite an interesting museum of the heads or full-length statues of distinguished Americans. Mrs. Powers seems to be happily situated. In her handsome villa, outside the Porta Romana, she has her married children—two sons and a daughter—settled around her.—*Boston Herald, Jan. 27th*.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

THEOSOPHY.

SIR,—There is something divinely tender in the heart of woman, notwithstanding any hard mode of thinking in which she may have been brought up, or, may be, led to study; the quality of mercy is not easily strangled in her, spite of any drawback, I had almost said, even at the expense of her logic. And so Madame Blavatsky tells us, in *The Spiritualist* of Feb. 8th, "That man must be indeed a true animal who has not, after death, a spark of the divine *ruach*, or *nous*, left in him to allow him a chance of self-salvation." These words, after the hard matter of fact inference of the loss of trinity of all physical mediums, and the certain alleged future "annihilation" of the elementaries, their familiars, come upon us softly as the summer breezes, and are more precious than rubies when they proceed from the heart. But are they in conformity with occultism, as generally interpreted by herself? Is not Madame Blavatsky here, and occasionally elsewhere, like some Calvinistic minister whose soul-power occasionally steals a march upon his will, and now and again forces him, in conformity with divine law, to emit some hopeful words in behalf of humanity at large, which he will, however, take care never to "nail't wi' Scripture," though, in truth, it might be done, and even can be done more effectually by Madame Blavatsky with her Buddhism. For ourselves, we cannot conceive a spark of a spark. A man's spirit is, indeed, a spark of the Divine Spirit, at least so we believe; but it will not cut up; we must, as Col. Olcott shows, retain the whole God-given spark, not a spark of it; or, if it be possible, as he thinks, lose it altogether, or lose it altogether for a very long time. But, then, he shows it will, in the latter case, return *in full*, as it leaves *in full*. It may be useful to talk of a spark of a spark just now, when the English Spiritualists have heard for the first time of that very unscientific but disheartening problem of man's annihilation, put before them gravely, and the survival of the fittest brought in evidence of the same; forgetting that science teaches us nothing can be lost, though new combinations accrue, and that which is unfit to-day may, by evolution, be rendered fit hereafter; and that which is lost be found. Does not Colonel Olcott say in *The Spiritualist* of December 7th, "The astral man, or double or soul," that is, a soul which has lost its Divine *voug*; in other words, a spiritless soul, "freed from physical imprisonment, is followed by the consequences of his earthly deeds, thoughts, and desires: he either becomes purged of the last traces of earthly grossness, and, finally, after an incalculable lapse of time, is joined (rejoined) to his Divine spirit, and lives for ever as an entity, or, having been completely debased on earth, he sinks deeper and deeper into matter, and is annihilated?" In both the above cases, according to Colonel Olcott, the astral man, or mere "soul," has lost his Divine spirit altogether. There is nothing here about a spark of it being left, as Madame Blavatsky puts it, "after death," and, "usually," the Colonel adds, "the separation of soul and spirit occurs before the bodily death." If man be a Trinity, which I believe he is, and if he can lose more than the one of these parts, that he does lose, I mean, the body, that part must go entirely, as the body goes at death. And, indeed, while the body is alive, it will not bear cutting up, certainly not the better portions, which the spirit and soul make use of for reasoning purposes; and if the body survives with the loss of a limb, the soul body remains *in toto*, and it is said that if the stump of an amputated limb is placed against a wall, the soul leg is felt to pass through the wall, showing that the latter will not bear the loss even of a limb; and the soul body is higher than the body of flesh, how then can the spirit, which is higher still, suffer loss?

But here we are met by another occultist difficulty, a new spoke which they have put in their own wheel, which refutes the theory of Madame Blavatsky, that of the soul of man retaining at death a portion of the Divine spark which was once his in its entirety, as a man; as well as it refutes the idea expressed by Col. Olcott, of the soul losing the Divine spirit altogether, as a rule, before death, and retaining no portion of it whatever; in other words, man losing the only valuable part of his trinity before he dies, often many years before he dies. This third and different assumption, which is in flat contradiction to both the above diverse views of Madame Blavatsky and Colonel Olcott, emanates from "a very learned occultist," quoted by Mr. C. C. Massey in *The Spiritualist* of March 16th, 1876, who shows, unlike the others, that *all matter of every description is imbued throughout every atom with the Divine spirit*. Consequently, the soul, or astral man, with living body or without it, the soul, I say, being matter, is imbued throughout with the Divine spirit, simply because it is matter, if for no better reason, however evil or good it may be. And this third diverse occultist doctrine is also fatal to the astonishing speculation that infants and idiots are without the Divine spirit. Here is what this "learned occultist" teaches us: "The Hermetist, who sees with both eyes, instead of with one only, observes that each atom, no matter where found, is imbued with that vital principle, called spirit. Thus each grain of sand, equally with each minutest atom of the *human body*, has its *inherent* latent spark of the Divine light." How then can a man lose this Divine light, in part or in whole, "as a rule, before death," if each *minutest atom of the human body* has its *inherent* latent spark of the Divine light? I must add that I think some of the ideas of the modern occultists might surprise an average Buddhist as much as they do a Spiritualist—I say nothing of an average occultist. None are so ultramontane as the new converts; they perfectly surprise the good people on the other side of the Alps. And so true is the Darwinian principle of the natural fight for predominance of the "fittest," we must not say elbowing for the high seats of the synagogue, that I should never be surprised if we should find, not only elemental spirits, but elementaries following suit. What else causes the tendency to condemn, no matter to what abysmal

depths, those whom men or spirits consider a little lower than themselves. And to such a pitch has this uncharitableness arrived that we are constrained to murmur, with our great poet—

In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?
Or to cry out, in incipient despair—
Thou almost makest me waver in my faith
To hold opinion with Pythagoras,
That souls of animals infuse themselves
Into the trunks of men.

M. A., CANTAB.

SPIRITLESS SOULS.

SIR,—It is curious to learn from Mr. C. C. Massey, as a Theosophist, that, whereas in March 1876, an "elementary" meant "the rudimentary spiritual being in process of evolution into humanity," which, "when it dies out of one state of existence, is born into a higher one," yet that now, in January, 1878, an "elementary" means, "a departed and earth-born soul, a creature of the elements in whom the human spirit has no part." But the "astral man," or the "soul," according to Colonel Olcott, has also lost his spirit; and the "elementary," at any rate up to a certain point, is an astral man. Here is shortly Colonel Olcott's definition of the two: "The astral man (or double or soul), freed from physical imprisonment, is followed by the consequences of his earthly deeds, thoughts, and desires. He either becomes purged of the last traces of earthly grossness, and finally, after an incalculable lapse of time, is joined or rejoined to his divine spirit, and lives for ever as an entity; or this astral man having been completely debased on earth, sinks deeper and deeper into matter, and is annihilated. Usually the separation of soul and spirit occurs before the bodily death; this is the rule, but still there are exceptions." Colonel Olcott's second definition depicts the "elementary." He, she, or it is doomed, anyhow. "Having been completely debased on earth," he, she or it is to be "annihilated." But we must remember that the "elementary, as a rule," loses the spirit while he is a man. So, while he is living, a living man, and he may remain a long time on earth before he dies, there is no distinguishing him from any other's "soul," "double" or "astral man." In short, he is one; and it must be a dainty speculation for the Theosophists to look round among their old acquaintance, and meditate on which are to be elementaries, and which only astrals. What I, however, now desire to point out, is this new discrepancy in our teachers. They have already, within the last two years, entirely changed the meaning of the, to them, important word, "elementary"; and now, while Mr. Massey confines the present designation of "elementary" to a "departed soul," Colonel Olcott shows him up as a living man; indeed, very living and indistinguishable from an astral man, and, truly, for that matter, indistinguishable, perhaps, in outward appearance from even an irreproachable Theosophist of the inner ring. And yet, notwithstanding the above dogma of his chief, Mr. Massey reads me this lecture. He says: "True, man, as man, never loses his trinity, that is, so long as he continues a man; and it is, perhaps, partly to guard against any apparent inconsistency, that when he has lost his trinity he is designated no longer man, but elementary, a creature of the elements, in whom the human spirit has no part."

What! Does Mr. Massey mean to say that, since the spirit is said to be lost, "as a rule," during life, and the trinity consequently lost, that a man is to be no longer designated man when he is still in the flesh? But if he is to be designated no longer man, why does Colonel Olcott call him "astral man," when he has lost his trinity? Really, if Mr. Massey's object is not to throw a mask over the extreme opinions of his chief, in mitigation thereof, as being just a little ashamed of such outrageous ideas, I fear he has got himself into a difficulty on his own account. For to tell a man in the flesh that he is no man, merely because one has got an idea, however false it may be, that he has lost his trinity, is a somewhat unreasonable and, so to speak, a feminine aspersion. It is better to say, "Sir, you have lost your trinity, and are no gentleman." One might then be understood, and be taken up or put down as the case might be, just as the Theosophists take up and put down the divine spirit of man. Lord Beaconsfield says "man is divine." Really, now that former Spiritualists have grown so narrow and Calvinistic, they might well take a lesson from the more liberal in the churches, and read Canon Farrar's sermons, now so much in vogue, especially that or those which filled the ancient Abbey of Westminster, with the unwonted sound, perhaps, even in that favoured fane of "Eternal Hope." The sermons are published by Macmillan, under that gracious title, and may be recommended as an antidote to Colonel Olcott. They are creating a great sensation, and never would or could have been preached with impunity, had it not been for the elevating, tolerant force of Spiritualism, which has been leavening society unseen for the last thirty years, has been sent as a messenger to prepare the way for mercifulness in the churches, and has already made too much headway to be swamped by the Theosophists, or any other ists whatever.

But what are we scholars to understand, when we find so much discrepancy in details among the Theosophists, and so much self-contradiction in the exponents of the doctrines taught by them, concerning this mistified, mixed, and elementary subject of "elementaries"? What but to concur, at any rate, most heartily in what Col. Olcott has himself most aptly and truly testified concerning them, that "so much has been said of them with so little understanding"? What, indeed, are we to understand? and yet on this new-fangled and ill-defined term "elementary," not yet two years old, on an idea entirely novel in Europe and America, we are called upon, with the utmost effrontery, to condemn to an impossible destiny, that of "annihilation," or at least to punishment for "an incalculable lapse of time," a vast number of living men and women, and all physical mediums, who, for aught we know,

may be, many of them, as respectable as their accusers; as well as to condemn every single spirit—whom the Theosophist says has no spirit—that puts in an appearance under physical mediumship of any and every description, “from rapping to full form presentations”! robbing men before and after death—for man is a spirit and a spirit is a man—of his noblest attribute, without which all is as a blank, depriving him of that spirit which “the learned occultist,” who is quoted with so much respect by Mr. Massey in *The Spiritualist* of March 10th, 1876, alleges to be an universal gift; for does he not say, “The Hermetist, who sees with both eyes instead of with one only, observes that each atom,” (and Colonel Olcott allows and alleges that even a departed “elementary” is matter;) “that each atom, *no matter where found*, is imbued with that vital principle called spirit. Thus each grain of sand, equally with each minutest atom of the human body, has its inherent, latent spark of the Divine Light;” and Mr. Massey himself calls even a rudimentary being a spiritual being. And, again, we have another anomaly, in which it so chances that Col. Olcott and Mr. Massey do agree. They both tell us, “At birth the babe is but a duality, and becomes a trinity only when reason begins to manifest itself.” So this infant, which has been a rudimentary being, and as such also “a spiritual being,” is now robbed of its spirit on coming into the flesh. As if, as the learned occultist informs us, “every atom of the human body” had not “its inherent, latent spark of the Divine Light,” the infant’s, as well as that of the grown man! But the above is not more surprising than the assertion that the babe, bereft for a season of his spirit that it had as a rudimentary spirit, gets it back again at the age of seven, or thereabouts. Just at the very time when the innocence and simplicity of infancy is giving way; when the child is willing to listen to and to understand any evil that is taught him; just at the period, I say, when he may begin to contaminate the minds of his juniors, and the parents find that it is high time he should be sent to school, the Divine Spirit comes upon the boy! So, then, having been in his pure innocence a duality, like the impure astral men, he becomes, unlike the impure astral men, suddenly, a trinity, about the time of his loss of innocence; the astral men losing their trinity from loss of innocence. This, again, is especially inconsistent with Mr. Massey’s views previously expressed. Has he not given as his reason for justifying the assumption that a man may lose his spirit, the plea that “he has lost all sympathy with the divine spirit,” for, as Mr. Massey adds, “by sympathy alone is spiritual synthesis maintained.” And yet, only imagine a sharp young London arab; or, for that matter, a selfish, pampered, young nobleman, keeping up a sympathy with the Divine spirit “by which alone,” Mr. Massey says, is spiritual synthesis maintained! How are the Theosophites to bolster up so grave a paradox as this, that the child gains the Divine spirit when he loses his innocence, and the evil man loses his spirit for the same cause? Why may we not believe that the divine spirit is as much with the babe as with the man, only that it cannot manifest its intelligence through an infant’s brain, and has to wait until the brain becomes, by time and growth, a fitting tool for the spirit to work with? It was so with Jesus, who *increased* in wisdom as his brain increased, and became capable of elaborating the wisdom which was in him before Abraham existed, and was with him as a child, “Unseen, yet *crecive* in his faculty.” M. Kardec maintains, in *Heaven and Hell*, that a clever spirit may and does sometimes inhabit the body of an idiot, but is never able to manifest its intelligence, owing to the malformation of the brain. Yet may the spirit be always fretting under its imprisonment, which imprisonment has accrued as a punishment for misused talent in a former life. This appeared to me quite as reasonable, and more so, than taking up and dropping at convenience the divine spirit, at the caprice of a brand new society, which takes its cue from the decaying teachings of caste, and the dicta of the elementals. I lately visited a connection whom I had not seen for many years; he was a few years back a talented, hard-working lawyer, and a man of very high principle and integrity. He has now been for some years a hopeless imbecile, from softening of the brain. As he sat, quiet and helpless in his chair, I observed his eyes; they had their old look, and were as bright and intelligent, to all appearance, as ever. Ah! I thought, your spirit is all there, where it was, but it can no longer make itself intelligible through your softened brain. I suppose a babe’s brain is soft, and a quite unfit tool for intelligence, otherwise Jesus could not have lost his intelligence when he took upon himself the body and the brain of a babe.

I desire to call particular attention to one of the concluding sentences of Colonel Olcott’s article in *The Spiritualist* of December 7th. He says:—“Mediumistic physical phenomena are not produced by pure spirits, but by ‘souls’ embodied or disembodied, and usually with the help of elementals.” He says also:—“The whole range of physical phenomena, from rapping to full form presentations, are manifestations of the power of either earth-bound elementals, helped by elementals,” to which last the Theosophists are themselves so much indebted, “or the souls of the mediums themselves,” that is “souls” who have lost their spirit. There is no disguising, then, that the dictum of Colonel Olcott assumes every physical medium to be already an astral man—that is, a mere “soul,” who has already lost his trinity. The “soul” disembodied, only comes through the mediumship of the “soul” embodied, his confrère. I wish all my readers to mark this well, for I regard it as a very slanderous imputation, and the natural conclusion that every one must come to who views the question rationally, I think, must be this—that no convert to these views, except he be an advocate by profession, can, under any circumstances, be justified in upholding table-turning, or any other physical mediumship, whether in the light or in the dark: least of all, to recommend it for practice in private houses. Home mediumship—and there is a medium in about every fourth family, we are told—almost always begins with physical phenomena in England and America, which comes alone, the Theosophists say, from astral spirits, lost men, in the body or out of it, for whom there is, under any circumstances, a dreadful future. Except, indeed,

they turn Theosophists, and doubtless many Theosophists have been physical mediums, more or less, and already habituated to their elementals before their conversion. To form circles at home, where physical mediumship chiefly accrues, is to find out who are the astrals and elementals of the family—those wretched doomed ones!—to be made pariahs of by the self-righteous members. And how about the children who are so often physical mediums, and for whom also this cruel, unwarranted, and unwarrantable future of the astral man, double or elementary, who have lost their trinity, is allotted? Well, one comfort is, that if they are under seven years of age, they are but dualities anyhow, and if they *remain* physical mediums can, to be logical, never attain to a trinity at all. We see, by this alone, to what unfathomable absurdities the doctrines of the Theosophists inevitably lead. They sow in the whirlwind and reap in the storm; gaining their sources of information from the wild, errant, irresponsible, mad forces of the elements, they reap deception on every side. Making self-righteousness their elementary principle, they gather its natural fruit—uncharitableness. Drawing the source of their practices from the caste-ridden exclusive Brahmins, they gain not only the opprobrium of the liberal Buddhists, but that of all liberal-minded people. And no one can say that the narrow, exclusive, Calvinistic assumption of the favour of the gods held by the Brahmins, is participated in by the generality of individuals among the Hindoo people. No, they tell a very different story. The following is the prevailing opinion of the Hindoos regarding the ulterior destiny of the human soul, and by which they are apt to vex the anxious mind of the English missionary. The Hindoo puts it thus—“Sahib,” he says softly, “yours is a good religion.” He pauses and smiles. The missionary smiles also, and hopes are high in his breast that he is catching a convert. But the Hindoo continues—“If yours is a good religion, so is ours.” He pauses again, and the missionary looks somewhat blank and begins to feel rather angry, while the Hindoo continues smiling, and thus he comes up again to the encounter—“Sahib,” he remarks, now somewhat pointedly, “our religion is better than yours; we all go up there”—he points to the skies. “You do not; you know it, and you teach it.” The average Hindoo, then (for the above is authentic), evidently thinks, with Canon Farrar, that the best religion is that which is the most hopeful for humanity, due respect being retained for justice. And I have never yet heard that they believe felicity is to be obtained with facility.

SCRUTATOR.

TEST SEANCES.

SIR,—With reference to a *séance* with Mr. Eglinton, reported recently in *The Spiritualist*, will you allow me to remark that the “tests” applied were really no tests at all, if, as I expect, a few inches of tape or cord remained between the wrists of the medium. Any “prestidigitateur” could then produce similar manifestations, as I have already explained in your columns.

I do not in the least mean to impute dishonesty to Mr. Eglinton, but if tests are used at all, they should be *real*—otherwise, why use them? The stitching and sewing are quite useless: the more thoroughly they are done, the easier it becomes to perform the trick.

It is extremely difficult to suggest anything satisfactory. I would recommend that each of the wrists of the medium should be firmly and closely bound to each arm of the chair, by passing fine thread (capable of breakage by muscular exertion) round and round the wrist and the arm of the chair: this to be firmly and tightly tied in knots, and then sealed. If a hand then appeared, and, immediately on rushing in, the hands of the medium were found in the same position, and the seals and thread unbroken, it would be interesting, but care should be taken to tie the knots extremely tightly, or the hand may be slipped out and in again.

To persons unused to Spiritualistic manifestations, it appears “very suspicious” that whenever the hands are expected to become visible, or to play on the fairy bells, &c., Mr. Eglinton’s hands must be necessarily out of sight of the audience, and behind the curtains. Cannot he cause these manifestations to occur when in full view of the circle, as Mr. D. D. Home did, and without resorting to the paltry conditions of a country conjuror? It would be rather more convincing!

ERNEST WHATLEY.

Chichester, January 29th, 1878.

WHAT TRUTH IS THERE IN ASTROLOGY?

SIR,—In justice to the memory of the late Zadkiel, and to the science of which he was *facile princeps*, I trust that you will allow me to reply to the letter of “Fritz” in your impression of the 15th inst.

1st. As to the personal description given by Zadkiel on the day of the birth of H.R.H. the Prince of Wales, your correspondent will find a full explanation given of the points in dispute at page 59 of *Zadkiel’s Almanac* for 1878.

2nd. As to the question of marriage. It is true that at the Prince’s birth the moon was occidental, and in quartile aspect to Saturn; and it is also true that Zadkiel quoted Ptolemy’s rule that such positions “generally delay marriage.” Your correspondent, however, overlooks the important fact that the evil influence of Saturn was, at the Prince of Wales’s birth, greatly mitigated, if not entirely overcome, by the exact parallel of declination between that planet and Jupiter, the latter being also elevated above Saturn. Venus, too, receives the application of the moon, and is very nearly in parallel declination with that luminary; and is, moreover, in close sextile (a benefic aspect) with Jupiter. Most assuredly Zadkiel would never apply the rule quoted (and which has but a general signification) to the Prince’s Nativity, without due regard being had to the counterbalancing indications which I have named.

3rd. In regard to the life of the mother. “Fritz” quotes the general rule that, if Saturn be in quartile to the moon at birth, as at the Prince

of Wales's Nativity, the life of the mother will be short. But he overlooks the fact that Ptolemy and Zadkiel state that the moon and Venus are allotted to the mother. At the Prince's birth Venus is most powerfully situated, in Libra, her own "house," and in sextile to Jupiter; which positions are amply sufficient to overpower the evil influence of Saturn in quartile to the moon. One effect, however, of the aspect last-named has already been fulfilled, for it was an aphorism (compiled in the fifteenth century) of Regiomontanus that such a position indicates the widowhood of the mother. A well-known London physician was born at 7h. a.m. of August 11th, 1815, and the moon was then (in Scorpio) in square aspect to Saturn (in Aquarius). He married in his twenty-third year. His mother lived to a ripe old age, but she was left a widow for thirty-four years—Venus was in conjunction with Jupiter.

4th. As to the description of the wife. "Fritz" makes an extraordinary blunder in writing of "Saturn in Gemini," whereas Saturn was in Capricorn at the Prince's birth. As the moon applies to Venus (we must dismiss the quartile of Saturn, for that can have no part or lot either as a significator or promoter of marriage), we should take Venus in Libra to describe the wife, and if we turn to page 32 of the first volume of the *Handbook of Astrology*, we shall find (mixing it with Venus in aspect to Jupiter) a very good personal description of the charming Princess of Wales.

The lord of the seventh house has nothing to do with marriage unless posted in the seventh. "Fritz" should read Wilson's remarks upon lordships of houses in nativities. Much error has crept in by reason of the mixing of horary (or symbolical) with genethiacal astrology; an error which Zadkiel ever avoided, and cautioned his readers against.

The sign on the seventh house frequently has some relation to the description of the partner in marriage, but not always.

In conclusion, I may be allowed to observe that very great experience is necessary before safe deductions can be drawn from nativities; and, therefore, it is not justifiable on the part of a tyro to call in question the ability of the most able exponents of astrology because of a fancied discrepancy between the rules given in a mere handbook and an exceptional nativity, such as the one in question.

The relative positions of the heavenly bodies are so frequently changing (and seldom recur), that no laws unalterable as those of the Medes and Persians can be laid down in *judicial astrology*. Much must still be left to the experience and calm judgment of the philosopher who seeks the truth.

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3, Cedars-terrace, Queen's-road, Clapham, S.W., Feb. 18th, 1878.

PHYSICAL MANIFESTATIONS.

SIR,—At Mrs. Makdougall Gregory's *séance*, on Saturday evening last, Mr. Eglinton being the medium, the manifestations, although produced seemingly under difficulties, were powerful and convincing. Various lights floated about, among them the names of "Joey" and "Elizabeth" in letters of starlight; likewise, twice was presented to us, a white luminous cross, said to convey a prophetic meaning, which was not revealed, although earnestly solicited. The sitters were told by "Joey" to remember, when they all knew, as they would eventually, the reason for its appearance, that they had seen it thus foreshadowed, and were to take care that it did not press heavily upon some.

This was regarded generally with awe, and by some as a presage of a coming cross, which, as a sorrow, must be borne by all; but, as its light exceeded in brilliancy all the other appearances of a like character, it may equally be suggestive of its triumphant appearance, when all shall mourn who are not prepared to rejoice at the events, which its manifestation in glory will bring upon the earth. Joey gave us some music by means of a mouth organ belonging to the medium, who talked during the performance. Physical exhibitions of strength abounded; an arm-chair was placed in the centre of the table at which we sat, carried over our heads by the spirits around us; heavy furniture was displaced, and direct spirit-writing given in the darkness, the previously lowered gas having been finally extinguished by invisible agency; but there was a spirit of opposing influence, clairvoyantly visible to one of the sitters at the commencement of the *séance*, which, though speedily vanished by prayer, left its effect upon the best efforts of the presiding powers. Nevertheless, the form of Ernest floated amongst us at intervals, bearing his usual light, rising to the ceiling and sinking through the floor, or fading from our view by concealing his light, but he did not manifest himself with his accustomed power or brilliant appearance. Joey likewise materialised in the darkness, and, although invisible, gave satisfactory proofs of his bodily presence. A powerful and convincing test was given by him to one of the sitters. Many hands, varying in strength and texture, conversed with us by signs and touches, and ample proofs were afforded to satisfy all but those who fain would see the manifestations invariably up to the level of perfection.

"Joey" expressed himself as greatly disappointed; he was amusingly angry with his medium for having given a previous *séance* that afternoon; but he was clearly sad at failing to produce some special manifestation upon which he was bent, and seemed to express his dissatisfaction by audible, but good-natured, blows upon the body of his unconscious medium, who was lying entranced in our midst.

Some weeks ago Joey warned us that a strong combination was being organised to disturb these *séances*, and as the clairvoyant, before referred to as seeing an opposing influence, described a circle of serpents linked together above the heads of the sitters, so real in appearance that he seemed to feel them touching him, it appears probable that, although speedily driven away, the band of opposers to manifestations of an elevating nature had succeeded somewhat in marring the efforts of those sent to minister to our spiritual enlightenment.

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MATERIALIZATION PHENOMENA.

SIR,—I think that the human spirit, which, after shedding its fleshy or earthy tabernacle, wishes to re clothe its spirit form (the exact counterpart of the mundane form, only more sublimated), must, owing to its want of a material, or physical stomach, do so by some vicarious process, as the spiritual stomach cannot assimilate the various elements of the mineral, vegetable, and animal kingdom, for the formation of pabulum suitable for forming human flesh. A spirit was once a human being, and is only one step in advance of its rudimentary form, just as the grub is the rudimentary chrysalis, which, in turn, becomes metamorphosed into a lovely butterfly.

Spirits tell us this themselves, and our own clairvoyants corroborate them, for they all tell us that they can see the shadowy or spirit forms moving about, and often manipulating the sitters *en séance*, as mesmerists would do.

When spirit people want to show themselves in a reincarnated body, they require suitable elements, so that their sublimated or refined bodies can assimilate them to their forms, consequently they can only obtain such elements from some human fountain, for like attracts like. A magnet will attract iron, steel, nickel, and perhaps a few more substances, because there is a strong affinity, or attractive power, between them; but try wood or stone instead, and you will find the attraction ceases for want of affinity.

This illustration holds good with the human spirit; it requires the most refined or spiritualised psychic pabulum to re clothe its spirit body with flesh, and this can only be obtained from some human being. So, by affinity, and the will-power of spirits, their invisible bodies are made *positive* to the elements given off by the medium, who is in a negative state, and by this means the spirit body absorbs the psychic molecules, and, when attracted in sufficient quantity, they become condensed on the spirit form, which, when solid enough, exactly resembles the material (flesh) to which it owes its existence.

In many cases the spirits absorb a great deal more than is given off from mediums by involuntary action; in that case it is at the expense of the medium; but when the spirit allows its temporary fleshy body to disintegrate, these elements are, by an endosmose action, reabsorbed into the depleted body of the materialising sensitive. Were this not the case the sensitive would be in danger of violent physiological disturbances, which might throw the entire system into some abnormal state, perhaps terminating in collapse, as was the case with Miss Wood, of Newcastle-upon-Tyne, when undergoing some experiments a few years ago with a professor in his *sanctum sanctorum*. The case bears so much on my own theory that I cannot refrain from stating the facts:—

Miss Wood having been engaged by the professor to visit his place for experimenting, was positively sewed up in a hammock, her head and neck being the only parts of the body free. This securely done, she was suspended from the ceiling by a pair of steelyards, the hook of them being hooked through the hammock, and leaving her suspended about twelve or fourteen inches from the ground, dangling like a slaughtered sheep, perfectly helpless but out of sight of the sitters, being behind an improvised cabinet, in the shape of a curtain suspended across the room. The steelyards were so suspended that they communicated the exact weight of the medium—seven stone—to a circular indicator which was in sight of the professor and the other friends with him, so that any alteration in the weight of the medium would at once be detected.

The light having, by request of the spirits, been lowered in order to facilitate operations, after some thirty or forty minutes those present distinctly saw and heard a human form moving about the room as if floating, and, on being requested, it moved sundry articles of furniture; it also answered questions by motions of its head, as it had not sufficient power to speak distinctly. All this time the professor and his friends had the circular disc in full view, and noticed that it indicated the weight, *gradually* decreasing till the pointers remained at four stone. This was when the figure had thoroughly formed itself.

This circumstance sorely puzzled the investigators, for they saw that there was evidently some very close sympathy between the spirit-form and the suspended medium, for, on the spirit gradually becoming invisible, they found that the indicator began to register an increase of weight, till it stopped at seven stone, the normal weight of the medium.

During one of these series of experiments, whilst the spirit-form was walking about and doing sundry things with the furniture, a bell suddenly rang, which the janitor thought was from the professor, and hurried to his room, and the door unfortunately having been left unlocked, he entered suddenly with his light, which brightly illuminated the partially lighted room, and caused a fearful perturbation, for no sooner was the door opened and the light admitted, than the medium gave a fearful scream, the figure at the same time making a rush for the curtain. On instantaneously examining the medium she was found sewed up and suspended just as they left her, but instead of being awake was found to be in a kind of fit, which proved to be cataleptic, for she remained in that unconscious state for nearly three days before she was sufficiently recovered from the *shock* to be able to speak, and fully six weeks elapsed before she recovered her normal state.

I heard this latter statement, in reference to her going into a fit, corroborated by her own spirit guides during the time I had some experiments with her for materialisation, and by some of my own Cape Town spirit friends, whom I recognised.

Messrs. Hare, Mould, and Armstrong, will recollect my sitting with them with the Psychological Society's committee in June last year; my kind friend Mr. Eno was present on both occasions.

I think this fact throws much light on my theory of temporary reincarnation. Man being a microcosm, contains all the elements in his system that are found on this mundane sphere, and it is proved that he can assimilate the most deadly poisons when taken in minute quan-

ties. This being so, the spirit, who is an objective invisible entity, through a vicarious stomach absorbs the fleshy molecules given off freely by a materialising medium; and if, unfortunately, during the process of materialisation, the conditions be suddenly interfered with, the elements that should by affinity be reabsorbed into the body of the sensitive, are suddenly precipitated by the action of light, and not allowed to pass into the medium's body by the ordinary process of absorption; the result is fearful bodily disturbance.

Dr. Monck's "familiar" Saml. Wheeler, on my telling him my theory, corroborated all I said when I was *en séance* in Dr. Brown's house, Burnley, 18th June last. There I obtained the grandest demonstrations of the facts of spirit communion, as reported in your issue of July 6th, 1877, having had direct slate-writing on my own brand new slates, which never went out of my sight or hands, from my own child, who also materialised, then came and touched me, and took a small bell out of my hand to convince me that I and the others were not looking at some subjective form. Samuel Wheeler also played the piano in the light, for I saw, felt, and heard the notes, and observed the synchronous motion between the movement and sound of the keys and strings, Dr. Monck being held hand and foot all the time.

BERKS T. HUTCHINSON.

Cape Town, South Africa, Jan. 21st, 1878.

MADAME BLAVATSKY.—SPIRIT PHOTOGRAPHY IN PARIS.

SIR,—Although I have said so much about that wonderful woman, Madame Blavatsky, who, I understand, is soon to pass through England on her way (back) to the Far East, I wish to tell a little more about her. If she stops at all in London, you cannot make too much of her, for I do not think you Londoners will ever look upon her like again. My belief is that she is a priestess of Buddhism on a missionary visit to the Occident, whose dust she is now only anxious to shake from her feet. She created in New York the "Theosophical Society," of which that honest, genial, and first-rate man, Colonel Olcott, is the president, she being only the modest "secretary." She has also created, through epistolary correspondence, a nucleus or branch society in your London. And they press close around (and with a natural, perhaps, too considerable, an influence) your 38, Great Russell-street. She and I from the first took well and kindly to each other. One can talk to her as to a man, and to a strong man, and she will talk back like a man, and like a man whom you feel inclined to recognise as greatly superior to yourself in vast and varied learning, even while you cannot quite abdicate yourself. I think she would have liked to draw me into "Theosophy," but I said that I was a traveller on the wing, absorbed with cares and concerns and duties (to others) of a different order, and that if I was ever to study out and into and through their "Theosophy," it must be at some more auspicious future period. She paid me, what was from her, the compliment of saying that I was "a natural-born Buddhist." To which I replied that I was content to be only a humble and very unworthy "Christian," according to that essential Christianity of CHRIST Himself, as I understood it, and as contradistinguished from the ecclesiastical, theological, dogmatic, so-called "Christianity" which priesthoods (Catholic and Protestant) had made it. I also admitted that in the thousands of years even of the historic period before the birth of our Lord and Saviour, there may have been similar or analogous anterior Messiahs, all derived from the same One Source, to diverse ages, countries, and climes, according to their needs, such as those of a Christna, a Buddha, a Confucius, a Zoroaster, to say nothing of other less grand figures in legend or history (in regard to whom it is wonderful that Virgin Conception and birth is claimed alike for all!)—sent to preach the same two fundamental ideas, on which hang all the law and the prophets, namely, the Fatherhood of One God, and the Brotherhood of all men, to illustrate them by their lives and their deaths, and to "save" mankind by the influence of their examples of all the virtues. On another piece of common ground there was room for both our feet. She admitted the occasional real communication of the spirits of our departed relatives and friends with us, just as the Hindoos assign a considerable part in their supernatural phenomena to the Pitris, or spirits of ancestors." When I told her that I could never give into their "Theosophic" opposition to our "Modern Spiritualism," because I knew that I had communicated with my mother (to say nothing of others), in true and real and certain personal identity, and that I would now willingly surrender life and all rather than give up that blessed certainty, which involved everything, I gave her the particulars, to which she listened attentively. She admitted that she believed that in that case it was really my mother, but she added that such a case was rare, and she held to her general denunciation of modern *séances* and mediums, physical, materialising, and others, as, for the most part, false and fraudulent, *i.e.*, as the work of low and lying spirits "elementary" or "elemental." With some directions of larger divergence, we thus had common ground enough to stand upon with reasonable understanding and sympathy. Kindness on her part, politeness, and on mine real affectionate liking and profound respect, did the rest. I do not feel bound by evidence to accept their "Theosophic" or "Occultist" theory that the marvels or "miracles" which certainly do take place through them, are the work of their will or their psychic power, cultured and developed into "adeptship," and able to command the work and service of obedient, soulless spirits of an order lower than humanity. I do not pretend to deny it (who and what are any of us to pretend to set bounds to the possibilities of the infinite unknown?), but, so far as at present advised, I can reconcile all their phenomena with the positive and certain facts of our "Modern Spiritualism," by assuming that they, the "adepts," are cultured and highly developed mediums, far superior to the general run of ours through their education, their thousands of years old traditions, their ascetic purity of life, and their high, spiritualised condition; and that attendant spirits may do for them in response to their

thought and wish, the things they fancy that they themselves do through commanding force of their human will or power. Witness, for instance, the marvellous things that this spirit, so-called "John King," performs for the Count de Bullet, through or with the aid of the good medial conditions which happen to exist in the organism of Firman. The Count never wills nor commands anything, and yet these marvellous things take place. Attendant spirits, who one and all claim to have lived in the flesh, do them, spontaneously, of whom "John King" seems to be the master of ceremonies; and in the accomplishment of those marvellous things figure some spirits confessedly of a much higher degree or sphere than himself at his present stage of progress; whom he helps to produce the manifestations, through the possession of a "fluidic force" derived from the fact of his being, while a good, yet a less elevated or advanced spirit than they; of his being more in or near to the material or earth-plane than they; of his having therefore connecting relations with matter which they have not, which they would seem to have risen above. They cannot, for instance, speak, yet "John King" and the "Little Indian" can do so with great volubility, and the former often with great strength of the vocal organs. "Glaucus" and my mother have several times tried hard to speak close to my ear, and yet they could only utter a few whispered sounds, in which I could catch a single word here and there, and nothing more (in the case of "Glaucus" it was Latin; in the case of my mother, it was the word "Herbert," the name of a brother of mine, long ago deceased). Only once has "Glaucus" been able to whisper three consecutive words, and my mother only twice; both under strong stress of motive to speak. And yet, I repeat, "John King" and the "Little Indian" can generally speak with great freedom and force, either seriously, or about nothing, or good-natured fun or nonsense. It seems that the lower can do things which the higher cannot; those things being manifestations in what we may call the material plane. And yet the higher desire to do them—strive to do them—for the sake of those here in the flesh whom they still love, but need the help of the lower to be able to do them, and are grateful for that help; while the lower, a "John King," an "Ernest," a "Joey," or a "Lillie," actuated by the best of feelings towards them and towards us, seems to be a sort of manager of matters, a sort of stage-manager, to "bring forward" the others, to work the wondrous chemistry of materialisation for them, of the collection of the invisible actinic light by means of which they can be photographed, &c., &c. Most of the good mediums seem to have such a stage-manager, as it were. It was so in California. It is so here. It seems to be so in England. This is a curious point in the observation of *séances*. These workers seem to be, I repeat, to be good spirits, labouring to progress by good work and service in a good cause, possessing a "fluidic force" greater than that of spirits in spheres higher away from the material plane, and possessing it for the very reason that they are still nearer to, or move in, that material plane.

Jan. 28.—Another beautiful photograph of "Angela" to-day, perhaps the best yet obtained. Again a failure for my mother, though "Alexandrine" had tried to "help her." A fresh flower (a camellia) was brought this morning for "Angela," and in the photograph it duly appeared in her bosom. We had also asked her to *pose* this time less draped up to her throat. She accordingly appears in the picture as reasonably *décolletée*, showing her beautifully shaped shoulders and throat, and also the gold chain and turquoise cross given to her by the Count some three years ago, which we have often seen her wear in materialisations.

There occurred to-day the following little incident, perhaps worth mentioning. John King had remarked on his always finding a pin in the gauze veil, put into the cabinet to be used by the spirits in their telegraphic *poses* (this pin was put in by Mrs. Firman, when she would afterwards fold up the six metres of fine stuff, so as to bind it together into small volume). This led to this colloquy between me and John:—"Do you mean that you prick your fingers with the pin when you open the stuff?"—"No, I always see it."—"But if you should happen to overlook it, would it prick your finger and hurt you?"—"Oh, no."—"Well, I don't suppose you are materialised there as you are when you come out to us, and shake our hands with a strong, warm, cordial hand like our own; but when you do thus take our hands with yours, which feels as natural and life-like as our own, would the prick of a pin or a cut or wound hurt you then, as it would us?"—"No, you could not hurt me."—"A case is recorded as having taken place in America, in which a rifle-ball was fired at a materialised spirit."—"Yes, and you are quite welcome to do the same to me. It won't hurt me." We all disclaimed any willingness to do such a thing. But he was quite persistent, and seemed to urge us to do it. "I will come out before you with my light, and you may fire as many shots into me as you like. They won't hurt me." He tried to persuade us to it. We all three replied that we could not bear that even in imagination. I said, "But when you, as is sometimes the case, take out from the medium's organism to help make up your own materialisation, might not a pistol shot into you then hurt him?"—"In that case, it might, but it should only be done when I am fully prepared. Then you might fire a cannon-ball into me, and I should not care." We all recoiled from the idea. And yet what would there be in it after all worse than our having witnessed "Angela" for the first time plunge her lovely young girl face into paraffin, at the temperature of almost boiling water? It was a horrid and truculent act, as once really done in America (at St. Louis, I believe), because it was in pursuance of a challenge by a sceptic, and, therefore, involved his willingness to fire into what he believed to be a man personating a materialised spirit. But it was actually done with a rifle placed on a rest, in exact line of aim. If there were any worthy and adequate object to be attained, I should not shrink from pulling the trigger now, in response to John's repeated invitations. If, for example, the Academy of Sciences of Paris, the Royal Society of London, &c. (including disbelieving professors), would attend the "execution," on their own premises and under their

own management, and then bind themselves to sign a full retraction of their present fanaticism of incredulity, and to "give in to spirits" (under penalty of facing a similar pistol-shot for every learned scientist who should refuse to sign), then I might be willing to accept John King's proposition, and I have sufficient faith and conviction to be able to do so without a tremor of nerve, or a shadow of doubt as to the result. But for a mere superfluous test experiment, for us who need no such further evidences (to be written to *The Spiritualist*, and to be related to people who will not believe, "even though one should rise from the dead"), I decline to pull that foolish trigger, even on John King's own invitation.

Feb. 3.—Through the past week we have had splendid success in our photography in the dark. We have got several fine pictures of "Glaucus." His was a success on the first day of his posing (Jan. 30). It presents the same seraphic face as in the bust. Every day there is variation in the pose and accessories. A large and handsome plain gold cross had been given to him at the beginning of the *séance* on that 30th Jan. by one of our number (we are three). This had been done in pursuance of his expression of a wish for a cross, through the voice of John King. This cross appears in all the pictures, not hanging from his neck by his chain, but affixed to some part of his drapery as a sort of badge. The distribution of the drapery, and the quantity and parts of the shoulders and bust shown, differ in all of them, as also the direction in which the face is turned. In one of these (that of yesterday) both forms appear, standing side by side, that of "Glaucus" and that of "Angela," both beautiful indeed. There had been a similar one the day before, but the plate got broken in the course of the development, which always takes place at once on the spot. The pictures are often very slow in coming out; once it was forty-two minutes. The *poses* are now of about forty-five seconds to two minutes. It is John King who always directs when to uncap and recap the camera. We were told that there was great distress amongst the invisible one present when the plate got broken; but they promised to try to repeat the picture next day. "Angela" always exhibits some or others of the flowers (natural ones, namely, three roses, a camellia, and several sprigs of narcissus), which have been given her, and which they say they preserve unfaded, distributed in her hair or about her person. Yesterday we observed on the developed plate what seemed quite different flowers or leaves, fringing, as it were, the upper edge of her drapery, across her bosom. She often writes after the *séance* through the hand of Mrs. Firman. As the latter sat down for that purpose I asked "Angela" where those flowers had come from. She wrote that she made them from the roses which had been given to her last week. We always now lay in the cabinet two or three long pieces of gauze stuff, which the spirits employ very gracefully in their poses, and then leave in a heap on the floor where they had stood. Sometimes they throw them to us. On two occasions we were directed to keep in our laps, and hold firmly, the drapery during the *pose*. Yet a double of the drapery appeared in the pictures just as when they employ the original pieces. Compare this with the facts mentioned in my last about the spirit ability to reproduce material articles from "the essence" of other ones, and particularly the incident of the two oriental handkerchiefs at Madame Blavatsky's.

Will any of my friends about 38, Great Russell-street cling still to the marble or plaster cast theory as to the origin of the paraffin moulds and busts, when we have so many variations, repetitions, in photography of "Angela" and "Glaucus," the same as in their busts, yet never identical from one day to another?

One little circumstance may be worth noting. In all our *séances* Firman is in a trance sleep, lying on a mattress in the cabinet. A few mesmerising passes from the Count suffice to throw him into and reawaken him from that condition. We have observed that his trance is evidently much deeper—that he is much further gone in trance—at these photographic *séances* than ever before. It is real, hard, and protracted work for the Count to get him back, and he wakes in a state of utter daze. It is some time before he can sit up. When lifted to his seat on the mattress, if not held up from behind, he will instantly fall back, having no power to keep himself erect. He is evidently heavily drawn upon when "John King" has to do the double work of materialising the spirit forms and making the (to us invisible) light for the photography. He has said that he gets it chiefly out of the medium's brain. Does the phosphorus in the brain play any part in this operation? "John King," in reply to a question, admitted that it had something to do with it. You will remember how often we have witnessed the fading light of his well-known "lamp" revive and brighten as he will apply it to the head of the Count, who is very mesmeric. An English reader wrote me last week how the idea had occurred to him that perhaps light might be got by spirits out of the brains of animals just killed, and that he took that of a bullock, placed in a basin, to the medium Williams, whose familiarly known spirit Joey did exhibit a considerable body of light just above the basin, which was reflected in the chimney-glass, and which lasted over an hour, when "Joey" said they could not get any more light out of it. My correspondent suggested our making trial of that as an experiment in our photography, in the hope of its economising the available "power," so as to enable more of it to be utilised in the materialisation, as distinct from the light-production. But John King did not receive the suggestion with favour. "Yes," he said, "it is a matter of brains, but human brains, not those of dead animals." I understand that he has since expressed at Williams's a willingness to try the experiment.

No success yet with the promised photograph of my mother, notwithstanding daily attempts. Only an occasional slight, confused impression on the plate. But the same was the case at first with "Angela" and "Alexandrine," who now come splendidly, and without fail. On the 13th December "Angela" wrote that she was "quite discouraged;" but she was made to persevere.

More in a few days.

Paris, Feb. 4.

J. L. O'SULLIVAN.

THE SCIENCE OF MAN AND MIND.

"My brain I'll prove the female to my soul;
My soul the father; and these two beget
A generation of still breeding thoughts,
And these same thoughts people this little world
In humours like the people of this world;
For no thought is contented."—*Shakspeare*.

SIR,—It seems to me that we have not as yet made one step in advance in respect to the philosophy of man—or, I should rather say, of mind—for no one as yet has been able to demonstrate what the soul is, and, therefore, we cannot possibly know what is its function and field of operation in the body. Some believe that there is a body, soul, and mind; others that the soul and mind are one and the same; whilst those who regard the mind as mere perception or state of consciousness, refer it to an Ego—either a thinking substance we call brain, or to a thinking substance we call soul. Professor Tyndall talks of a chasm between thought and substance which we cannot bridge over. An "asses' bridge" indeed, since it supposes sensation to be an entity separate from that which feels, which is nonsense. Now, no one, by taking thought, can find out God; and no one—no, not all mankind combined—by taking thought, can create a science of mind. The science of mind must be pursued after the same method that has been found successful in every other department. I care nothing about what this person thinks or that person said, but, as in a court of law, I demand evidence and proof. The pious Schlegel, in his philosophy of life, says—"The existence of the brutes is simple, because in them the soul is completely mixed up and merged in the organic body, and is one with it; on the destruction of the latter it reverts to the elements, or is absorbed in the general soul of nature." And again—"Triple is the nature of man, but fourfold is the human consciousness; for spirit or mind, like the soul, divides and falls asunder, or, rather, is split and divided into two powers or halves: the mind, namely, into understanding and will; the soul into reason and fancy." Now, I do but give this nonsense as an example, from a clever man, of the wrong method; what I may call the thinking-it-out-method; in a word, metaphysics, which mostly ends in some sort of idealism, ignoring the evidence of the senses.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer.

MORE FREEDOM FOR WOMEN.

SIR,—*The Women's Suffrage Journal* for January says:—"The penalties and disabilities imposed on wives by the English marriage law are such as to render the position of a woman who cohabits with a man safer and better, both as regards the ownership of her property, and the custody and maintenance of her children, than if she were legally married; and so long as this barbarous and disgraceful law is maintained, it is probable that there will be a large and increasing number of women who will refuse to subject themselves to its provisions."

OBSERVER.

February 11th.

A CASE OF DISTRESS.

SIR,—Will you kindly insert the following in *The Spiritualist*:—Mr. and Mrs. Hocker (well-known workers in the cause of Spiritualism) are in very needy circumstances just now. Owing to their illness he is unable to attend to his business as bootmaker. They are afraid of having their home broken up, unless a few kind friends will assist them in their hour of need. Sums, however small, I am sure, would be gratefully received by them; or, if sent to me, I will at once forward them the amounts. Mr. Hocker's address is 33, Henry-street, Portland-town, London.

ELIZABETH COWPER.

388, Edgware-road, London, W., Feb. 15th, 1878.

MAJOR THOMAS GALES FORSTER and Dr. J. M. Peebles will, next Sunday evening, at seven o'clock, deliver addresses in Doughty Hall. Mr. William White will preside.

The following extraordinary item of news in the *Boston (U.S.) Sunday Herald* of February 3rd last, is without foundation in fact:—"Miss Showers, the well-known English medium for form manifestations, has just been married to Captain John James, of Tottenham."

SPIRITUALISM IN DALSTON.—The ordinary monthly meeting of the council of the Dalston Association of Inquirers into Spiritualism was held on Thursday evening, last week, at 53, Sigdon-road, Hackney Downs, E., under the presidency of Mrs. Corner. There were also present Mrs. Wood, Messrs. J. Tozeland, R. Pomeroy Tredwen, and T. Blyton. Letters of general interest were read from Mr. C. C. Massey, Mr. T. Catmur, Dr. Monck, and Mr. Edwin Dottridge. Messrs. J. R. Williams and W. Langham Millard were elected ordinary members, and Mr. R. Pomeroy Tredwen was re-elected representative on the council of the British National Association of Spiritualists for the current year. A letter of resignation of membership from Miss Jennie Pope was "accepted with regret." The cash accounts were submitted and passed, and a renewal order given for the *Banner of Light* for the reading room table. Messrs. G. R. Tapp and R. Pearce were appointed to act as a committee to value the stock of the association, in pursuance of their suggestion on auditing the 1877 accounts. A subscription arrangement for procuring a copy of *Isis Unveiled* for the library was approved. Mrs. Corner was elected to the presidency, and Mr. R. Pomeroy Tredwen to the vice-presidency of the association. The February agenda was submitted and confirmed. Letters were read from Mr. D. G. Fitz-Gerald, M.S.Tel.E., consenting to read a paper; and Mr. T. L. Nichols, M.D., offering to narrate a "Ghost Story"; it was agreed to fix the 4th and 18th March next as dates for Mr. Fitz-Gerald's paper and Dr. Nichol's narrative respectively. The council then adjourned.

ANSWERS TO CORRESPONDENTS.

A CORRESPONDENT writes from Bath, expressing a regret that photographic likenesses of Madame Blavatsky are not purchasable in this country.

A NEW ERA.

HOW TO PREVENT DISEASE AND PRE-MATURE DEATH BY NATURAL MEANS.

LORD BEACONSFIELD justly stated the other day that "the health of the people is really the foundation upon which all their happiness and power as a State depend."

ENO'S FRUIT SALT.—"Amongst the many and varied medicinal discoveries of the nineteenth century none, perhaps, has advanced so rapidly into public notice as ENO'S FRUIT SALT."

WHAT EVERYBODY WANTS TO KNOW.

ENO'S FRUIT SALT.—A Gentleman writes:—"Since I have used ENO'S FRUIT SALT night and morning, my headaches, &c., have left me, and this after suffering for above twenty years."

ENO'S FRUIT SALT.—A Lady writes:—"Everything, medicine or food, ceased to act properly for at least three months before I commenced taking it; the little food I could take generally punished me or returned."

WHAT EVERY TRAVELLING TRUNK AND HOUSEHOLD IN THE WORLD OUGHT TO CONTAIN—A BOTTLE OF ENO'S FRUIT SALT,

AS A GENERAL LAXATIVE AND TONIC IN THE VARIOUS FORMS OF INDIGESTION. GUARANTEED TO BE PREPARED FROM SOUND RIPE FRUIT.

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is particularly valuable. No traveller should leave home without a supply, for by its use the most dangerous forms of Fevers, Blood Poisons, &c., are prevented and cured.

ENO'S FRUIT SALT (one of Nature's own products) keeps the blood pure, and is thus of itself one of the most valuable means of keeping the blood free from fevers and blood poisons, liver complaints, &c., ever discovered.

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"On April 14 I purchased a bottle of your FRUIT SALT, not feeling very well at the time, and it had an effect that I never anticipated when I bought it. I had suffered more or less, since the year 1841, from palpitation of the heart, but very badly during the last few years."

CAUTION.—Examine each Bottle and see the Capsule is marked "ENO'S FRUIT SALT." Without it you have been imposed on by a worthless imitation.

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- CONTENTS. PART 1.—Miscellaneous Poems and Prose Writings. 1. The Lay of the Lazy Author.—2. The Song of the Newspaper Editor.—3. The Song of the Pawnbroker.—4. The Castle.—5. The Lay of the Fat Man.—6. The Poetry of Science.—7. How Hadji Al Shacabac was Photographed.

OPINIONS OF THE PRESS. From The Morning Post. The Morning Post, which strongly recommends the book in a review nearly a column long, says:—"Comic literature which honestly deserves the epithet seems to be rapidly becoming a thing of the past; consequently any writer who, like Mr. Harrison, exhibits a genuine vein of humour, deserves the praise of all who are not too stupid to enjoy an innocent laugh."

"All are of marked ability. . . . Occasionally we find verse of great beauty, showing that the author possesses the pure poetic gift."

"Those who can appreciate genuine, unforced humour should not fail to read The Lazy Lays and Prose Imaginings. Written, printed, published and reviewed by William H. Harrison (38, Great Russell-street). Both the verses and the short essays are really funny, and in some of the latter there is a vein of genial satire which adds piquancy to the fun."

"A volume of remarkably good verse. . . . Some of the metrical legends remind us of the wild chants that used to be sung at the meetings of the Canibal Club, some ten or fifteen years ago. Mr. Harrison, however, knows where to plant his fun, and an accurate scientific mind like his can make jokes with success."

"An odd but most entertaining assortment of quaint and humorous fancies, some in verse and others in prose, and all written with a fluent and not ungraceful pen. The vein of humour which permeates them is genuine, rich, and original, and not at all ill-natured."

"Scientific men and matters are in one or two cases alluded to, and the imprint bears that the work is published 'A.D. 1877 (popular chronology); A.M. 3877 (Torquemada); A.M. 50,800,077 (Huxley)'. We believe that our readers may derive a little amusement from a perusal of the volume."

"The Lazy Lays include many admirable pieces, some of which are in verse and others in prose, some scientific, others social, but all of them excellent. . . . The Lazy Lays will make excellent and amusing reading for an occasional spare half-hour. . . . They contain nothing unrefined or in bad taste."

"How Hadji Al Shacabac, an amiable Turk, was photographed, is well done. . . . Bound in a cover of somewhat powerful design."

"Mr. W. H. Harrison, a gentleman whose name is familiar in connection with photography, and other scientific literature, has considerable facility of versification, and deals, in pleasant and humorous mood, with many scientific follies which are better laughed down than gravely disputed."

"In Mr. W. H. Harrison's Lazy Lays and Prose Imaginings there is a good deal of broad humour and satiric power, with a due foundation of solid sense."

"Good poetical diction is displayed. Mr. Harrison has produced a most welcome book. . . . How Hadji Al Shacabac was Photographed, will be sure to make every reader roar with laughter."

"With such a free and easy author it is naturally to be expected that his subjects should bear some trace of this peculiar idiosyncrasy, and indeed they are as free and easy as himself. . . . The poems are all characterised by smoothness and rhythmical swing. . . . The work is very elaborately bound in cloth and gilt. . . . A gorgeous design upon the cover. . . . If our readers wish to encourage laziness they have a most deserving object in a very clever and versatile member of the order."

"In his handsomely bound and griffin-guarded Lazy Lays, Mr. William H. Harrison provides a gift-book elegant in its appearance and entertaining in its contents. . . . The author is imbued with the true spirit of humour, and amuses all while offending none."

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"The finest thing in the book is 'How Hadji Al Shacabac was Photographed.' It is an admirable addition to our not too extensive comic literature. The story is one of which extracts would not give an adequate idea; it is intensely humorous. . . . Those who wish to obtain a handsome gift-book of an amusing nature, will find what they want in The Lazy Lays."

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From The Kensington News. It is "after the manner of Barham, Hood, Mark Twain, or any of those merry souls who do quite as much good in their day and generation as the authors of the most serious works. The Lays are always original, sometimes serious, generally comic, but never vulgar."

"It is in itself a work of itself—original, and a cast of its author's mind. It is a work of great power and beauty; full of lively imaginings and bold outspoken thoughts, abounding in tenderness and pathos; sparkling with wit and humour; and one that may be read many times over. . . . The get-up of the book is very handsome."

"A number of clever sketches and poems, among the latter being a series of papers entitled The Wobblejaw Ballads, which appeared in the columns of this paper a short time ago, and which created such a furore at the time."

Obtainable, price 7s. 6d., post free, at the Publishing Office, of W. H. HARRISON, 38, Great Russell-street, London, W.C.

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