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

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# The Spiritualist Newspaper,

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

VOLUME ELEVEN. NUMBER TWENTY-ONE.

LONDON, FRIDAY, NOVEMBER 23rd, 1877.

## THE SPIRITUAL STATE.

BY BABOO PEARY CHAND MITTRA.

THERE has been no end of creeds, no end of ethics. Metaphysics have been principally directed to the study of the mind, and except the Aryas and Greeks no other ancient nation has thrown light on the soul. The Aryas did not believe in vicarious salvation, but looked upon the soul as the connecting link between God and man. The Rishis thought of nothing but God and soul. Many of them were clairvoyants, possessed psychological powers, and could predict events. The Rájás made it a rule to retire and live in the jungle with their wives, after they were fifty years of age, for the purpose of attaining the spiritual state. The love of Socrates and Plato for the essence and spirit is admirable. Ours is a materialistic age. We prosecute the study of physical sciences; we think of what pays well, but not of what *pays well eventually*. Talk of Spiritualism, and the remark instantly made is, that it is a delusion—all bosh. What becomes of us? "Let us not try to lift the veil which cannot be lifted." "We have all we require in the Bible." The general disposition not to go beyond the limited horizon of the mind is very great; prejudices, idols, and dogmas are all against the prosecution of inquiry. This is characteristic of the age, but the pure light of God in the soul cannot be kept pent up; this is evidenced by the present spiritual movement, which must prosper in spite of the opposition of learned divines and physicists.

To give some idea of the spiritual state as known to the Aryas, I subjoin extracts from certain works on Yoga and Bhágavat Gítá. I am anxious that the knowledge of this state should be widely known, that Spiritualism may be fully appreciated and valued. It is absolutely necessary for preparing us for the world of essence, where we cannot progress if we do not live here looking upon our spiritual existence and God from the light of our souls. All honour then to my most esteemed friend, Andrew Jackson Davis, and to all other Spiritualists. The reward for revealing the divine truth is in the soul itself.

"No direction of sight, no bondage of the soul, no limit to time and space, no impediment from the organic life, no labour in the concentration of attention, no effort in contemplation, in possession of the endless horizon, not wakeful, nor in profound sleep, no consciousness of existence, nor of death, no twinkling in the eye, no desiring, no breathing, like a lamp undisturbed by wind.

"The soul then shows full will, is free, and sees all the worlds.

"The absorption in God comes on after extinction of the external knowledge, or knowledge through the mind and its sensuous organs.

"Internal consciousness and external vision without the twinkling of the eye.

"He is the Yogee who sees without effort, whose lower life ceases without his will, and whose inner life flows spontaneously. He is above all emotions, and above wakeful and dreaming states."

"As long as the outer life exists, the soul is helpless."

"The spiritual state is the constant thinking of the soul and of the souls of others.

"It is ignorance that fetters the soul. Wisdom liberates it. The sentient soul lies in the outer life. The real is in the internal tranquil state. He who passes through varied states does not attain the spiritual condition, which consists in *one unchangeable state*, seeing God everywhere.

"The Yogee having forsaken the cares, lives in the essence. The Vedas are no Vedas—the real Veda is in fixing our mind on God.

"The Yogee is impervious to vice and virtue, and becomes God-like."

"Absorption in God means the same state in pain or pleasure, in ardent hope or disappointment.

"He who has no ill-feeling towards benefactors, friend, enemy, hermits, those who are deserving of censure, relatives, saints, and sinners, or, in other words, looks upon them equally, is a Yogee.

"He who, knowing his soul, looks upon all beings in the same light, and does not wish for any one's evil but happiness, is a Yogee. The Yogee state means the absorption of the mind in the soul, which being developed, finds enjoyment only in itself."

The spiritual state is for the world of essences and spirits with which it is *en rapport*. Ecstasy and trance are mixed states of brain and soul. Somnambulism and clairvoyance are all included in the spiritual state, which has a perpetual clear vision of the past, present, and future; and the more absorbed it is in God, the more elevated it is in the spirit-world. This is our accountability, this is our moral responsibility, this is our reward. May we all worship the Great Power "in truth and spirit," for his spiritual revelation to us. All other revelation based on mythic evidence, and partaking of sensuous conception, is the work of the mind, but not of the soul—the essence and mirror of God.

Calcutta, October 24th, 1877.

## AN ABNORMAL PHENOMENON.

BY HENSLEIGH WEDGWOOD, M.R.I.

THE following account of an abnormal phenomenon by an intelligent and unimpassioned eye-witness is from *Evelyn's Diary*, Aug. 5th, 1670:—

There was sent me by a neighbour a servant-maid, who, in the last month, as she was sitting before her mistress at work, felt a stroke on her arm a little above the wrist of some height. The smart, as if struck by another hand, caused her to hold her arm awhile till somewhat mitigated; but it put her into a kind of convulsion, or rather hysteric fit. That part of her arm was powdered with red crosses, set in most exact and wonderful order,  $\begin{matrix} \times & \times & \times \\ \times & \times & \times \\ \times & \times & \times \end{matrix}$  neither swelled

nor depressed, not seeming to be any way made by artifice, of a reddish colour, not so red as blood; the skin over them smooth; the rest of the arm livid and of a mortified hue, with certain prints, as it were, of the stroke of fingers. This had happened three days in July, at about ten days' interval, the crosses beginning to wear out; but the successive ones set in other different order, but yet uniform. She was very modest, and came from London to Deptford with her mistress to avoid the discourse and importunity of curious people. She made no gain by it, pretended no religious fancies, but seemed to be a plain, ordinary, silent, working wench, somewhat fat, short, and high-coloured. She told me divers divines and physicians had seen her, but were unsatisfied; that she had taken some remedies against her fits, but they did her no good. She had never before had any fits; once since she seemed in her sleep to hear one say to her that she should tamper no more with them, nor trouble herself about anything that happened, but put her trust in the merits of Christ only.

This is the substance of what she told me, and what I saw and curiously examined. I was formerly acquainted with the impostorious nuns of Loudune, in France, which made such a noise among the Papists. I thought this worth the notice. I remember M. Monconys (that curious traveller, and a Roman Catholic) was by no means satisfied with the stigmata of these nuns, because they were so shy of letting him scrape the letters, which were Jesus, Maria, Joseph (as I think), observing they began to scale off with it,



whereas this poor wench was willing to submit to any trial ; so that I profess I know not what to think of it, nor dare I pronounce it anything supernatural.

#### THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SEANCES FOR INQUIRERS.

MR. C. E. WILLIAMS was the medium at the *séance* held at 38, Great Russell-street, London, on Wednesday, the 14th inst. He was far more fortunate than on the two previous occasions. We sat in the dark, round the table, with hands joined, for an hour and a quarter. Those who sat next to the medium on either side vouch for his not having taken any part, with hand or foot, in the manifestations. The musical-box began to play without any of the circle touching it, so far as I know or believe. It was carried about above our heads while playing. It repeatedly stopped playing instantly at the request of different members of the circle. Several times, both when in the air and when on the table, an extraordinary jumble occurred, as if it were playing two tunes at once. At other times an accompaniment to the tune was played, in perfect time and harmony, apparently, as I thought, by thrumming on the strings of the "Oxford chimes." A light repeatedly danced in the air, and divided itself into two several times, on a request to that effect being expressed. The effect was exactly that produced by throwing one's eyes slowly out of focus, the two lights first gradually diverging from one another till about half an inch or more apart, which distance, as well as their relative positions, they maintained for three or four seconds, while dancing about, and then gradually coalesced into one light again. Once, at Captain James's request, the light settled on the tip of his nose, and remained there some time. He said it seemed as though the tip of a warm finger had been placed there, the light appearing as though on the fingernail. The musical-box was wound up with considerable energy, not to say violence, several times while lying on the table close to me. I and others were patted and touched several times. Various objects were taken from persons at one part of the table and handed to others at the part most remote. Things were also thrown about from various quarters of the room. "Peter's" voice was heard faintly twice, as though in the middle of the table, and some questions were answered by raps. Finally, two chairs were placed on the table, and one on my head and shoulders.

I have every reason for believing that no member of the circle left his or her place, or quitted hold of their neighbours' hands, during the whole time that the manifestations were occurring.

A. Joy, Member of Séance Committee, in Charge.

17th November, 1877.

Mrs. Maltby reports that on the 24th ult. Mr. C. E. Williams was the medium. He sat in the cabinet in the dark, and was tied to his chair, as usual, by two non-Spiritualist gentlemen. The chimes were played, the hand-bell rung, and the other usual manifestations occurred. "Peter" spoke twice; sitters were touched; the speaking-tube and the bell were thrown across the room; the chimes were deposited on the knees of Mr. A. Fritz, of Brussels; lights floated about the room, and one of them, at the request of one of the company, divided itself into two. After about an hour and a quarter, Mr. Williams was unbound by the gentlemen who tied him. They stated that they found the bonds exactly as they had left them. The tests were generally considered satisfactory.

COLONEL OLCOTT will, before long, publish a memoir setting forth the *raison d'être* of the Theosophical Society.

The *Lancet* says that a report is current that Dr. Carpenter contemplates retiring at an early date from his post of Registrar of the University of London.

If the Spiritualists and Psychologists in India were to organise and to appoint a secretary through whom they could all be communicated with, they would form an influential though scattered body. One of the advantageous results might be the systematic collection of information relating to the psychological phenomena so prevalent in India. Somebody should take the initiatory step, by announcing through the Spiritualistic and local press, his desire to receive the names and addresses of those who wish to unite to prosecute psychological research in India.

#### AN UNEXPECTED VISITOR—A DEVIL.

BY SAMUEL GUPPY.

[PREVIOUS to the death of Mr. Samuel Guppy he forwarded the following narrative, for insertion in the *Spiritual Magazine*.]

The Davenports felt themselves at home at my house. I was introduced to them as the author of a book which some friends have told me they had had pleasure in perusing—a book of which ten times or a hundred times the number of copies I ever authorised have been put in circulation. I asked them to my house—my friends know what that means—and they came whenever they had spare time. Ferguson said to me, one day, "Mr. Guppy, these young men are under great obligations to you; you have made them feel really at home in your house, and you have never asked them for a *séance*."

I did not want *séances*, but I wanted to study the men who produced the manifestations; but it really and truly turned out that the course I took was the very one to have manifestations—not stereotyped, asked-for manifestations—but those genuine ones which arise spontaneously when the medium is happy; in fact, it is then that the spirits hold high holiday.

To those who were not acquainted with the Davenports, I may mention that Ira had a never-failing fund of quiet wit, besides being so good an artist, that it would have been a better career for him than mediumship. William Davenport excelled in carpentry, cabinet work—that is, he had talent enough for it, whenever there was need. As for Fay, he was a perfect Babbage, never so happy as when he was engaged in making up accounts. Otherwise, as candid, sensible, and unassuming young men as you could find in a very long search. They had at times had to bear severe and unmerited rebuffs, and had learnt patience and firmness.

Ferguson, who conducted the *séances*, was a most exemplary and worthy man; he had been a preacher; had been attracted to the subject, and finding the manifestations real, had devoted his life to it. Nothing short of a perfect conviction of the reality of spirit manifestations and of the thorough integrity of the Brothers would have induced Ferguson to have joined them. He left a lucrative position, where he was esteemed and loved, to accompany and preside for them. I before said that I never asked them for a *séance*; but, in fact, the result of their feeling themselves at home, made their visits to me, whether at table or in the billiard room, one continued *séance*.

Matters standing thus, when they told me they were going to Manchester, I said I would go with them, paying, of course, my share of the hotel expenses, at which they were very glad. . . . We did not hurry over our dinner, then we proceeded to billiards until it was dusk—"Now," said I, "Ira, we'll call for our photographs, and we'll buy an empty cigar box and go home to tea, and put the box, with paper and pencil in it, under the table and see if we can get some direct spirit-writing." We went into my bedroom, and there was a good fire, and it was more cozy; as the varnish on the photos. was not quite hard, we stood them up on the mantelpiece.

A smallish room, feather bed, with very high top to the bedstead, washstand, with under shelf one side, my trunk open on a long stool in one corner, a table before the bright fire, with *two wax candles burning*, and the tea on the table, and we on each side—you see it all.

The ball or entertainment opened by a volume of *Mary Jane* jumping from my trunk to the window seat; I got up to pick it up, and while so doing, my dress coat and waistcoat came flying out of the trunk at me; I took them up, remarking to my invisible friend, that I did not ask him to unpack my trunk. I stowed all in the trunk, shut it up, and resumed my chair at the table, but trunk and stool on which it was marched off themselves up alongside the table. . . . A tumbler, half full of water, which was standing on the washhand stand, was (the water) pitched at us. "Ira," said I, "we had better get our tea, for it is getting rather lively." We sat to the table, but the table began moving about. "Hold the table fast," said I. We did, but



then the tea tray began moving about on the table. "We had better get our tea over," said I, "else we shall get those things broken." So we hurried, much as people do aboard ship in a storm, and sent the things away. "Now," said I, "for our cigar box," and we put paper and pencil in it, and put it under the table (two candles and bright fire), in an instant a crash came like a heavy sledge hammer—the cigar box was smashed into little bits—at the same time a very loud rapping was heard. "It wants to say something," said Ira, and he added, "What is your name?" It spelt out, D-e-v-i-l. "Nice company we are got into, Ira," said I. "What do you want?" said Ira. It spelt out W-h-i-s-k-e-y. "Do you mean to say," said I, "that if I order up a glass of whiskey you will drink it?" "Y-e-s." I ordered up two glasses of whiskey, with water. I tasted the one, and putting very little water in the other, I said, "Shall we put it under the table?" "N-o." "Shall Ira hold it?" "Y-e-s." With one hand on the table, he held the glass of whiskey-and-water under the table, and in a few seconds cried, "By heaven, it is drinking!" He brought up the glass, it was as dry inside as if it had been wiped out with a hot towel. We took a candle and examined the carpet, but there was not a trace of moisture. "I should very much like that Ferguson could witness such a thing," said Ira. "Will you repeat this before Ferguson to-morrow?" said I. "Y-e-s." And so it did.

While we were at tea, Ira said, "Look at the photographs;" they were all trembling on the mantelpiece. Examining them subsequently, we found that the figure of Ira threatening his duplicate with his fist was entirely erased, the black varnish and face having been scraped off apparently by nails. The whiskey having been drunk (or disposed of), "Now," said I, "Ira, let us put out the fire and the candles, and I think we shall have something lively." "I should be afraid to," said he, "it might take me up by the scruff of the neck." Of course I did not press it, and we prepared to go to bed when a loud knocking was heard, and it spelt out, "Look on top of the bed." The top of the bed was too high to reach, so I put an arm-chair on the bed, and holding it, Ira got on it, and reaching his arm over the top of the bed produced—the poker.

When the party returned from Nottingham next day, we related our *séance*, and all assembled in my room; and again a glass of whiskey-and-water disappeared in the same way. These occurrences suggested to me to inquire of the Brothers whether similar events had occurred in their experience, and they told me that at home, in America, in their family circle, portions of vegetable food (Indian corn, &c.) were so appropriated and carried away.

If any of your readers wish to ask me how it was that the spirit played such pranks, I shall be happy to give them a correct theory, when they explain to me why it was the favourite pastime of young noblemen formerly to wrench off knockers, paint over signboards, and upset watchmen's boxes; also how it was that when the Davenportes gave a *séance* at Oxford, the lively young "fellows" wanted to break up their cabinet, but being balked in that they broke up all the benches.

Real human nature is not that which you see acted on the world's stage—and under the masks and dominoes furnished by Mrs. Grundy, Mrs. Propriety, and Mrs. Decorum, are spirits in the flesh as ready for a lark as the one which favoured me and Ira with its company at the hotel at Manchester.—*Spiritual Magazine*.

Mrs. CORNER (Florence Cook), who has been seriously ill for upwards of the past five weeks, is recovering.

SOCRATES ON THE WORLD OF SPIRITS.—Socrates, addressing the judges who condemned him to death, said:—"What infinite delight there would be in conversing with the heroic spirits, and asking them questions? For in that world they do not put a man to death for this; certainly not. For besides being happier in that world than this, they will be immortal, if what is said is true. Wherefore, O ye judges, be of good cheer about death, and know this as the truth—that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me, and, therefore, the oracle gave me no sign; for which reason I am not angry with my accusers. They have done me no harm, though neither of them meant to do me any good, and for this I may gently blame them. . . . The hour of departure has arrived. I to die and you to live, which is better, God only knows."

#### THE HEALING POWER OF MESMERISM.

MR. JAMES COATES, Mesmerist, of 12, Lime-street, Liverpool, has sent us copies of the following certificates:—

Mr. Gordon, M.R.C.S., writes:—"Farnworth-street, Liverpool, May 15th, 1877.—I have no hesitation in stating that Mr. James Coates, Professor of Mesmerism, is possessed of extraordinary powers, and has used those powers (whether known by the terms vital magnetism, organic electricity, mesmerism simply, or will-power) with satisfactory effect to myself and those patients committed by me to his care and treatment."

No. 1, Constance-street, Liverpool, July 5th, 1875.

DEAR SIR,—Three days I was confined to bed suffering from a severe attack of acute erysipelas in the head and face; my face was swollen and discoloured, and my left eye completely closed, so violent was the attack. I am indebted to your magnetic treatment for my recovery—having restored me to health by three treatments of half an hour each.

ROBERT MITCHELL.

To Mr. James Coates.

Bacup, May 1st, 1877.

DEAR SIR,—It is with gratitude that I thank you for having cured my daughter, Sarah Taylor, fourteen years of age, of St. Vitus' dance. She suffered for three years, but, thanks to your efforts, she is entirely relieved, and is now working as a half-timer in the mill.

JOHN TAYLOR, Butcher.

To Professor Coates.

DEAR SIR,—I hereby present my acknowledgments to you for the benefit received under your treatment, having been perfectly cured in less than three days of an internal complaint, the consequence of a strain while lifting a piece of timber eighteen months since, during which time I have been under medical treatment, but without avail. From personal experience, therefore, I beg to express my entire confidence in your treatment of disease, and recommend it as the greatest blessing to all who suffer.

F. HUBNER.

24, Bailey-street, Liverpool, 9th July, 1875.

Rothsay, 14-8, 1875.

Mr. Coates cured me of headache on the spot, after suffering severely for one week.

EBENEZER WILLIAMS.

The following extraordinary case of cure took place in Padiham where Professor Coates lectured and gave mesmerist entertainments at the Assembly Rooms, for nine nights:—"Mrs. Esther Conner, fifty years of age, residing at 2, Adamson-street, Padiham, the wife of James Conner, engine-driver at Mr. John Thompson's, states that she was taken ill with rheumatic fever eleven months ago, and was confined to her bed for eight weeks, and to her house for ten weeks. She was attended during her illness by Drs. Smith and Fleming, medical practitioners in Padiham. After the fever left her, from that time up till Sunday night, the 25th February, she suffered with rheumatism in her right shoulder and arm to such an extent that she lost the use of her arm, and could not dress herself, or attend to her household duties. Medical treatment having failed to afford her any relief, she concluded that it was impossible, at her age, to get well. Having witnessed some of the Professor's entertainments, this lady called upon him at the hotel for treatment; he at once proceeded to make passes down her right side and arm. All at once she felt a shock in the thick of her arm, and felt a something pass off at her fingers' end with a snap—and immediately her arm was restored to health, and, having found herself perfectly cured, made this statement on the following Tuesday, not finding any return of the disease. On Monday she did her washing, using her dolly and wringer without experiencing any disagreeable effects—a feat that she had not accomplished for the previous eleven months."

Old Black Bull Hotel, Padiham, 29th Feb., 1877.

We, the undersigned, are perfectly satisfied of the correctness of the above statement, being fully acquainted with all the circumstances connected with this marvellous and singular cure accomplished by Mr. Coates. We were present at the time when it was done. This lady has called several times subsequent to the removal of her eleven months' illness, and states that she has no return of symptoms, and that she can now attend to herself and household duties without any difficulty.

JOHN ECCLES.

SARAH ECCLES.

Mr. Jas. Conner, engine-driver at Mr. Thompson's works, has since made the following communication:—"I feel deeply indebted to you for what you have done for my wife, and I can assure you had she received £50 to dress herself previous to your operating upon her, my wife would not have been able to earn it."

ON Thursday evening next, the 29th inst., Mr. R. A. March will give a "Reading, with some Critical Observations, on Shakespeare's play of *Hamlet*, with special reference to the *Ghost*," before the Dalston Association of Inquirers into Spiritualism, 53, Sigdon-road, Dalston-lane, London, E., chair to be taken at eight o'clock.

THE National Association of Spiritualists, to our knowledge, loses members because it presents no inducement to Spiritualists residing in foreign countries to join it. The sooner it professes to collect and preserve the Spiritualistic literature of foreign countries, or to do something of use to Spiritualists abroad, the better. Could not those members of the Council who travel much, be organised into a "Foreign Committee," to manage the foreign business of the Association?



## SLATE-WRITING AND MATERIALISATION PHENOMENA.

BY EPES SARGENT.

I AM in the receipt of a letter from Mr. Luther Colby, editor of the *Banner of Light*, in regard to Watkins, the medium through whom I got the slate-writing tests, reported in your journal of October 12th. As Mr. Colby's experience amply confirms my own, I give, with his permission, some extracts from his letter, which bears date Philadelphia, October 28th:—

"Yesterday I visited Watkins in New York, and had a brief sitting with him. I held the joined slates out in my right hand; my left hand was held by my friend, Mr. George Bacon, in his right, while Watkins held Mr. Bacon's left hand.

"After several uncouth grimaces and gesticulations, Watkins said, 'There are two spirits writing on the slate, I know, for I feel two influences at work.' And, sure enough, upon opening the double slate, which I had previously examined critically, and on which I *know* there was no writing on either side, I found two messages legibly written, one to myself, in which I was complimented for my good advice to the medium, while the other was addressed to Mr. Bacon, and was in a different handwriting, and bore another signature, the purport of it being such as was fully understood by Mr. Bacon.

"This settles in my mind the question as regards the actuality and legitimacy of the phenomenon of independent or abnormal slate-writing. It was conclusive evidence that the writing was executed by some unknown force, guided by intelligence; quite as conclusive as that given to Mr. Alfred R. Wallace through the English medium, Dr. Monck, and described in the *London Spectator* of October 6th.

"With such overwhelming testimony in support of the phenomenon, does it not belong to our opponents to give some rational theory as to how the thing is done (if done by purely human means), before they blindly charge us with imbecility as witnesses, or pronounce the whole occurrence a trick?"

Thus you see the testimony resulting from observations in open daylight, under conditions the most stringent that can be demanded, is daily accumulating, and must be met by other explanations than those of "prepossession" and "expectancy." Imagine Mr. A. R. Wallace, and Mr. Edward T. Bennett, both so "prepossessed" and "expectant" as to be disqualified from testifying that in open daylight the joined slates never went out of their sight, while the writing was being produced.

Imagine Messrs. Colby and Bacon, old investigators, who can encounter coolly the most startling phenomena, imagine them reduced to a state of expectant imbecility by young Watkins, and so made to believe that the slate-writing was wholly independent of the visible agency of any person present, when all the while the medium was himself writing the messages. Imagine Denton, Wetherbee, Storer, Hayward, all in the same hallucinated state.

Such is the solution, and the only one, offered by Dr. Carpenter in respect to these phenomena, constantly repeated, and constantly attested, in the presence of investigators to whom his cautions and his explanations are perfectly well known.

I will not offend the common sense of your readers by supposing that they need any argument to be made to see the utter shallowness and absurdity of Dr. Carpenter's attempt to explain away, by his cry of "prepossession," phenomena like those we have had through Slade, Monck, and Watkins. The fact of independent slate-writing must now be looked upon, by every *unprepossessed* investigator, as scientifically established. I am not at all surprised that, under the circumstances, Professor Lankester should recoil from any further opportunity of testing the truth through Slade. What a blow would it be to a youthful physicist to have the great revolutionising phenomenon forced upon his unwilling mind.

While in Philadelphia Mr. Luther Colby made some inquiries in regard to the Blisses, charged with fraud, in *helping on* the materialisation phenomena. Ever since I heard of these persons, some three years ago, I have been

led to regard them as not above the temptations which beset the medium whose main object is money. I was therefore fully prepared for the recent exposure. At the same time there were evidences of genuine medial power; and that this was so may be inferred from the following passages from Mr. Colby's letter to me. He writes:—

"I have had a chat with Major Choppering, who was at Judge Kase's house the other evening—since the Bliss *fiasco*—he having been requested to attend a *séance* there, at which Mrs. Bliss was to be the medium. He assented, was present, and has posted me briefly in regard to it as follows:—Mrs. Kase and another lady took Mrs. Bliss into a private room, and, with her permission, divested her of all her clothing. They then arrayed her in a dress perfectly black, and *not a single rag of white* (as Col. Choppering expressed it), was allowed to remain on her person, or to be placed there. Thus her *séance* costume—both the outer garments and the under—was all black.

"While this was going on, Col. Choppering thoroughly examined the cabinet, which Mr. Kase had made, and put up in his own house. Col. Choppering found it in all respects right; he could discover nothing whatever in the least suggestive of suspicion, and he knew that the Kases (sincere and well-known investigators, and independent in their circumstances) would not, on such an occasion, have left 'a loop on which to hang a doubt?' The medium then entered this private cabinet in presence of the company; the gaslight was slightly lowered, and the manifestations commenced.

"Four different female forms were seen, *dressed in white*, each appearing at intervals, although no one was recognised. Then a man appeared in dark clothes, well-bearded face, and wearing a neat collar around his neck. 'The vest, coat and collar,' said Col. Choppering 'were seen by me as plainly as I see yours at this moment. There was no question in the minds of the persons present at this test *séance*, that Mrs. Bliss is a *bonâ fide* medium for materialisation, or, perhaps a better word would be *transfiguration*.' Thus, you see that the very strong assurances we have repeatedly had, from old and careful investigators, of genuine phenomena through the Blisses, were probably founded in truth. But as their business increased, and the greed for money grew, one or both were tempted to supplement the genuine phenomena with outrageous frauds."

Mr. Colby will extend his tour as far south as Washington, and as he is a very rigorous investigator, I think his inquiries must result in the strengthening of the testimony already "overwhelming" (to borrow Mr. Flowers's epithet) in behalf of the leading phenomena of Spiritualism.

It is deplorable that our mediums should, many of them, be at once so needy and so unscrupulous as to be tempted to practise fraud; but let us not overlook the question, whether a part of the blame does not attach to investigators themselves, who do not sufficiently estimate the transcendent nature and importance of the phenomena, and do not sufficiently realise that these medial sensitives must eat, drink, be clothed and lodged, like other mortals in the flesh. Do we, by the humanising power of imagination, enter vividly enough into the situation of the man or the woman who cannot well see how he or she is to be lodged and fed the next week without money which it seems almost impossible to get?

It must be encouraging to all Spiritualists, who carefully note the signs, to see how unmistakable it is that there *has* been and *is* continual progress. If there have been apparent retrogressions, it has been because, as Goethe says, the course of truth is often spiral, and the *coming back* is only for the purpose of making a new and ampler advance. Thus the very "exposures," about which such an outcry is made, and not unjustly, are resulting in more light, and proving to the world that when there is so much counterfeiting, there must be somewhere something *genuine*.

Most wisely says Rochefoucauld, "There are falsehoods that represent truth so well, that it would be judging ill not to be deceived by them." Admit this, and we may see how natural it is that persons once convinced of certain phenomena, should sometimes, where they yield confidence too generously, be deceived by counterfeits. Ever since modern Spiritualism began, we have had to contend with the



spurious and the fraudulent; and in almost every exposure of any note, it has been by devoted Spiritualists themselves that the trickster has been unmasked. The lessons to be got from all these exposures are obvious. But let us distinguish between the deliberate conscious frauds of mediums, and those tricks and illusions in which they may at times be made instrumental by influences for which it may be a question how far they are responsible. In this way only can the truth be elicited, and a knowledge of the proper cautions to be applied be gained.

No. 68, Moreland-street, Boston, U.S.A.

#### CASES OF PURE CLAIRVOYANCE.

BY HENRY G. ATKINSON, F.G.S.

ANNE VIALS, whose case was recently inserted in *The Spiritualist*, was occasionally clairvoyant, and seemed to have an innate knowledge of the medicinal virtues of herbs; but this knowledge she might have picked up in the country, where such remedies are much used by the poor. Still, it would be no greater wonder than the same instinct possessed more or less by almost all animals; and sick persons will often know, by some innate sense, what is good for them better than the doctor. In such matters we must gather in all the correlative instances—and not isolate the inquiry to man alone, or to one particular class of the phenomena—as Mr. W. H. Harrison is now wisely doing in respect to the mesmerising of animals. A large range must be taken if we would be true Baconians, and really advance. However, there can be no mistake about the following instance, taken from my *Letters to Harriet Martineau*, p. 147:—

“I had a patient (Anne Vials), sleeping, whom I was obliged to leave, intending fully to return within an hour, and I bade my servant look into the room and see that the patient remained quiet. Immediately after I had left the house, she rose from her chair, and, walking to the window, and looking after me, she said—‘He thinks that he will return in an hour—by seven o’clock; but he will not return till eleven minutes past nine. I shall go to sleep (mesmeric sleep), and get up again to see him return.’ Of course, the waking state here was pure somnambulism. It happened, to my great annoyance, that I was detained by some persons I accidentally met, and whom I could not see another time; and on returning I saw my patient looking out of the window, she having just gone there; and I knocked at the door at the precise time she had named—eleven minutes past nine—within half a minute by my watch.”

Now, there could be no thought-reading here, but a clear case of true clairvoyance; and we must distinguish, for nine-tenths of what is registered as clairvoyance is mere nerve and brain sympathy. The fact I have related cannot be so accounted for; hence its importance. I have more to relate about Anne Vials, and will return to her case as occasion presents itself, to compare any special phenomenon with what is similar in some other instance, for dovetailing is good in philosophy as well as in carpentry.

In one of my *Letters to Miss Martineau*, p. 107, I find this statement concerning myself:—“At one time I had a singular perception or consciousness, when approaching my door at night, of letters lying on my table, which had come during my absence. I perceived their number, sizes, general import, and from whom they were. This was no fancy of mine, for I long doubted whether it were anything more than guessing and coincidence; but then the perception or sight of them was different from the image we form in the mere idea of things. At length, one evening, I saw, very distinctly, two letters on my table, and from the same person (it was Miss Martineau). Now, I thought, this will show me that these perceptions are but crude fancies, for I had received a letter from the same person the day before, and it was out of all probability that there should be two more letters the next day, from the same person, by the same post. On entering the room, there were the two letters, sure enough, and lying precisely as I had seen them, and I must say it made me start, for this I could not suppose to be a coincidence.”

This occurred more than five-and-twenty years ago, and nothing of the kind has happened to me since, until this morning. My mind, when I first wake in the morning and

keep perfectly still, with the eyes closed, is more clear than at any other time, and I believe it is the same with most persons. But the provoking thing is, that the conceptions, or ideas, are seldom retained in the memory. This morning, when so reposing, I most distinctly saw two letters on a particular corner of one of the many tables in the dining-room, and there they remained. I observed them for some time to fix the impression, and make sure of the exact position of them. There was one quite square letter, with a long narrow one lying on the top of it, crossways. I felt that one of the letters was on literary matters, the other on some business. On coming down, sure enough there were the letters, precisely as I had seen them, the one from Dr. Charnock, the eminent philologist, the other from a lawyer, to ask permission to raise a story to a house adjoining one of mine. Now, I can only account for this spontaneous reappearance of a power, from much conversation I have had lately with a learned physician. Yesterday he took occasion to hold me by the arm in the street, and pour into my mind much of his marvellous experiences and doings, in the matters of Mesmerism and Spiritualism, he himself being clairvoyant; and I believe it was he that influenced me, as by contagion, and caused the innate latent faculty to burst forth again.

That the clairvoyant ability can be transferred to another is clear in the case of Goethe’s grandfather. Goethe describes instances of his grandfather’s insight, or clairvoyance, and says,—“It is worthy to note also, that persons who showed no signs of prophetic insight at other times, acquired it for the moment, while in his presence, and by that means acquired some sensible evidence, presentiments of diseases or death, which were then occurring in distant places.”

Now surely Goethe is to be believed in this account of the matter, or is ignorant and stupid scepticism to be taken in place of positive and well authenticated facts? Surely, of all men, Goethe is the man to be relied on in such a matter, or where are we?

Boulogne-sur-Mer, France, Nov. 19th.

#### WITCH-BURNING PASTIMES AT BALMORAL.

HER Majesty, according to the expressed wish of the Princess of Wales, advised the celebration of Hallowe’en at Balmoral on Monday night. The Princess of Wales greatly desired to see the solemnisation of the festival in full character. It was a very grand display. It began shortly after dark. There could not have been less than from three to four hundred persons present at the festivities. These consisted of the game-keepers, gillies, servants, and tenants, with their wives and families, on the royal estates. One brigade of torchbearers emanated from the Castle, another, and perhaps the larger, started from the head game-keeper’s house, and when the bodies joined there could not have been fewer than two hundred torches. The night was fine and dark and still, and heightened the splendour of the brilliant display, which perhaps has never on any previous occasion been eclipsed at Balmoral Castle. At the head of the procession, which marched through the grounds in beautiful array, preceded by the Queen’s pipers playing lustily on the national instrument, were the Princess of Wales, the young Princesses, and the Princess Beatrice, each of whom carried a flaming torch aloft. Arrived at the Castle, and the several circuits having been made by the gay company, the Princess Beatrice and the Princess of Wales approached the huge pile erected on the green, on the west side of the Palace, and applied their torches. As the blaze mounted, the torchlight dance commenced around the flaring crackling mass, in the presence of Her Majesty, and the Princess of Wales, the Princess Beatrice, as well as most of the ladies and gentlemen of the Royal household, engaged heartily in the dance. Refreshments were liberally supplied during the proceedings. Scarcely had the dancing abated when there broke within the circle of light a fantastically dressed company in charge of “The Witch,” enthroned on an improvised carriage, and preceded by musicians. The *cortège* approached the fire, passed round it and round it again, and at length pitched her sable witchship into the burning mass. After numerous toasts had been drunk, amid deafening cheers, to “The Queen,” “The Princess of Wales,” “The Princess Beatrice,” &c., the proceedings were wound up as usual by a ball, merrily kept up for a few hours, and honoured by the Royal party.—*Court Circular*.

THE Research Committee of the National Association of Spiritualists asks us to announce that it would be glad to receive donations for the purposes of original research.

WE are informed that a strong physical medium could get several engagements in Bristol at the present time. Why do not Bristol and Bath unite to form a Psychological Society? In Edinburgh, an advertisement in a daily paper, calling to a meeting those in the city who were interested in psychological subjects, once brought together many who previously were strangers to each other.



## DR. SLADE IN BERLIN.

BY H. LIEBING.

You had the kindness to invite me to write to you from time to time about the progress of Spiritualism in Berlin, but as there are only a few Spiritualists here, no organisation, no mediums, and no interest in the subject, I have hitherto had no opportunity of reporting anything of interest to you.

But the position has changed since Dr. Slade had the kindness to accept an invitation to pay us a visit. Although we have more materialists here than in any other place in the world, his *séances* are creating such interest and such a revolution in the minds of the people that they really do not know where they are, or what to believe about them. Dr. Slade is breaking entirely fresh ground here. Nobody in Berlin knows anything about Spiritualism. All our newspapers have hitherto printed only sarcastic remarks when they at any time touched upon the subject, and most of our scientific men are as narrow-minded as your Lankester, and they do not like to come into contact with the facts—firstly, because they do not believe in them; and secondly, if they have a faint idea of their reality, they fear Spiritualism might pull down their false but cherished systems of psychology, natural philosophy, and religion. So Dr. Slade could not have selected a more antagonistic place than Berlin. The place is materialistic to the backbone, and I am sorry to say it is without any religious belief. But he has been received so far kindly. People throng to his hotel to get sittings, and he is not able to give *séances* to more than one-half the people who desire them. Some of our papers have given fair reports, and tried by all means to induce our men of science to investigate the matter, and Professor Virchow, one of the stars of our University and Parliament, has promised to do so.

Slade has had splendid manifestations since he has been here. He has already covered hundreds of slates in various languages—even in German, of which he understands not one word; and one slate was covered with musical characters. It is remarkable that his German messages are written in the characters of the fifteenth century, but that the language is that of the present day. I will have some of the slates photographed, and will send you copies.

Dr. Slade likes his stay here; he feels very comfortable, and will not leave before the end of this month to fulfil his engagement at St. Petersburg. Yesterday he made a trip to Leipsic, where he had engagements for twenty sittings, but he will return in a few days. He says he has found here more people endowed with natural mediumship than in any other country; there is therefore a good prospect for the future of our cause in Prussia.

Dr. Slade's visit here has done a great deal of good, and we hope now to be able to form a Spiritualistic society. He has also done well financially; I therefore beg you to induce other *strong* mediums, such as Dr. Monek, Mr. Williams, Mr. Forster (if the latter makes his European tour as contemplated), and others, to come to Berlin, and to assist our great movement. I and some of my friends will always do our best to welcome and assist them in every way.

No. 99, Hornstrasse, Berlin, Nov. 17th, 1877.

The *Berliner Fremdenblatt* of Saturday, November 10th last, says: "Since the arrival of Mr. Slade at the 'Kronprinz Hotel,' the greater portion of the educated world of Berlin has been suffering from an epidemic which we may term a 'Spiritualistic fever.' The older Spiritualists, who have hitherto been somewhat reticent on the subject of their belief, are coming boldly forward, and rejoicing in the anticipation of his success. We look on and feel astounded. You and I are at a loss to comprehend it, my friends, but the spirits seem to obey this, the foremost of mediums, as if they were completely at his beck. There must then be something in the world that we can neither comprehend nor realise, but which we are bound to try to fathom. . . . All that the writing medium has hitherto accomplished has not been of the slightest benefit to the

world, but has merely had the effect of perplexing and bewildering the more sensible portion of it. It is the duty of the press to take note of every occurrence, and to record it, and with this object in view we lately deputed one of our reviewers to report on the phenomena alleged to occur through Mr. Slade, and we now append his account of the interview. He writes:—

Every conceivable prejudice against the supernatural weighed strongly on my mind as I walked into the ante-room of the American's abode. But it was not merely prejudice alone. I regarded it as a paramount duty to exhaust every effort in the endeavour to extricate thousands and tens of thousands of my fellow-creatures from the degrading and fanatical superstition into which they had plunged themselves. Pinning my faith to nothing more than what physiology and the physical sciences had demonstrated, I yearned to give a death-blow to superstition, and apprehended no difficulty in unmasking one of those "seers and wonder-workers," of whose advent the Old Testament had long since warned us. This reflection, as well as many others, passed through my mind as I was about to see Mr. Slade, and certainly no person ever set forth in quest of the marvellous and the mysterious, in a clearer and more unfettered state of mind. The first question I put after introducing myself to him was, "How does it happen, Mr. Slade, that you have it in your power to summon spirits—that you alone among millions have the privilege of finding them ever surrounding you?" He replied calmly, in his Anglo-American dialect, "Oh, I am by no means the only person so gifted. There are many mediums who possess the same faculty, and who cannot account for it, and in some instances are not aware of it. Their powers have not been developed and brought out as mine have been. Dormant in man there lie many powers which have never yet been utilised."

Hereupon we seated ourselves. Let me, however, state, before going further, that Mr. Slade is here with a gentleman, who has accompanied him on his travels for the last twelve years, and two young orphan ladies, with whose guardianship the worthy manager has charged himself, make up the interesting group. These foreigners occupy some apartments, two stories high, in the "Hotel Kronprinz." The reception room, with the ladies' room leading out of it, lies on the right of the corridor, and the apartment of Mr. Slade on the left—a conjunction that is altogether opposed to the idea of a concealed galvanic battery, or any other such arrangement. The most careful investigator must, after minute examination, arrive only at this conclusion.\*

Mr. Slade, who will in March next attain his 40th year, gives the impression of an amiable man, who is not only convinced of the truth of the phenomena that occur through him, but utterly overpowered by their magnitude. To all appearance, his education has been a very superficial one. His father was a farmer, and subject to hallucinations from his childhood, and his mother was a victim to the same diseased imagination—so we gather from what he tells us. Mr. Slade has been married; is now a widower, and, being incapacitated from earning his livelihood in any other way than by his peculiar sensitiveness as a Spiritual medium, feels compelled to utilise that mediumship with a view to his own subsistence. He manages the pecuniary part of the affair with great delicacy and discretion. Many go to him and come away without the slightest notion that any remuneration is expected, for no entrance-fee is demanded, and it is left entirely to the good feeling of his numerous visitors to make any recognition they please of his deplorable endowment. He gives the impression of being thoroughly a gentleman. As I and the two gentlemen who were with me were about to take our seats, Mr. Slade directed me to the chair on his right. We all laid our hands on the table, which we had previously examined carefully; almost immediately afterwards the medium shuddered convulsively, and informed us, to my no small astonishment, that I was possessed of the same gift as himself. Hereupon I remarked that I had certainly entertained no idea of it.

Mr. Slade—"Let us proceed to ask questions."

I—"Questions? How? Of whom?"

Without giving any answer to my interrogation, Mr. Slade took up one of the slates I had brought with me, bit off a small piece of pencil, and placed both it and the slate under the edge of the table on the side nearest me. I can testify that the top of the table rested on the slate—it knocked against it—and distinctly and undoubtedly we heard the sound of writing. Mr. Slade drew the slate forward, and on it we saw inscribed the answer to my question whether I was a medium—"Yes, he is"—"Ja, er ist." I was silent and thoughtful. "If this is humbug," thought I, "it is managed with rare assurance and skill." Mr. Slade smiled in a somewhat sympathetic and compassionate manner, and proceeded to make further experiments. He took both my slates, laid one over the other, placed a piece of pencil between, and held both the slates on the table, leaning them against my breast. After the reiterated question, "Will you write?" we heard raps, and then the sound of a pencil writing, for more than a minute, after which the slates were placed before me, and we read Scriptural sentences in three languages—French, Greek, and English. At Mr. Slade's request, we all laid our hands on the table, and found it rise as if our whole efforts had been directed to elevating it in the air; and previously our hands had been resting on it, without our perceiving the slightest movement.

With my scepticism somewhat shaken, but with a feeling of incredulity still, I quitted Mr. Slade. In the reception-room I encountered Dr. C—, who had travelled from Silesia on hearing of the arrival of the medium at Berlin. His object was to question him regarding the whereabouts of a young man, the son of an intimate friend of his, who, there was some reason to fear, had met with an untimely end.

\* Remark by Editor of the *Fremdenblatt*:—"This does not seem quite so clear to us."



## MR. ALFRED TENNYSON'S TRANCES.

THE *Religio-Philosophical Journal* (Chicago), of November 3rd last, quotes the following from *The Hartford Times* :—

About three and a half years ago a Mr. Benjamin Blood, of Amsterdam, N.Y., wrote a book, entitled *The Anæsthetic Revelations and the Gist of Prophecy*, in which he laboured to prove that "there is an invariable and reliable condition (or uncondition) ensuing about the instant of recall from anæsthetic stupor to sensible observation, or 'coming to,' in which the genius of being is revealed," and sent a copy of it to the poet Tennyson. In return Mr. Tennyson wrote to Mr. Blood the following curious and interesting letter, which we have just got hold of, and which will be read with especial interest by those who have noted the introspective habit of thought which some of his poems so unmistakably indicate :—

Farringford, Freshwater, Isle of Wight, May 7th, 1874.

SIR,—I have to thank you for your essay and photograph. The face is that of one (it seems to me) born to grapple with difficulties, metaphysical and other, and the essay does not belie the face—a very notable sketch of metaphysics, ending, apparently, yet once more, in the strange history of human thought, with the placid Buddha, as verified by nineteenth century anæsthetics.

But what need you my praise when you have secured the approval of him who is, by report, our greatest, or one of our greatest Hegellians, whereas I, though I may have a gleam of Kant, have never turned a page of Hegel, all that I know of him having come to me *ab ster* and obscurely through the talk of others, nor have I ever vigorously delivered myself to dialectics.

I have never had any revelations through anæsthetics, but a kind of "waking trance" (this for lack of a better word) I have frequently had quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself, silently, till all at once, as it were, out of the intensity or consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being—and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but only true life.

I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for "Meine Liebe Ich," and hold that it will last for æons of æons.

In *Lucretius* "What is Duty?" was the first reading. It was altered because *Lucretius*, nowhere, I think, makes mention of duty in that sense; but it now stands again as at first.

If ever you come over to England I shall be glad to welcome you here. Believe me, yours very truly,

A. TENNYSON.

PRINTED matter, useful for distribution, may be obtained gratis on application to the hon. secretary of the Dalston Association of Inquirers into Spiritualism, 53, Sigdon-road, Dalston-lane, London, E.

ON Sunday next Mr. W. J. Colville will deliver an inspirational discourse in Cavendish Rooms, Mortimer-street, London, on "The Day of Rest, and How Best to Observe It," followed by a poem; service at 11.15 a.m. In the evening of the same day he will lecture in Doughty Hall, at 7 o'clock, on "Elementary Spirits." On Monday, Nov. 26th, at 8 p.m., in Langham Hall; subject of address and poem to be chosen by the audience. Questions invited at the close. Admission free.

THE Dalston Association of Inquirers into Spiritualism has issued letters to the various metropolitan Spiritualist and Psychological organisations, to ascertain whether they are disposed to combine for the purpose of making suitable arrangements for a New Year's Entertainment early in January next. It is suggested that the entertainment shall be of a miscellaneous nature, and wind up with a ball. The arrangements are proposed to be made by a committee of management, to consist of representatives from the several metropolitan associated bodies.

THE reading of the second part of Mr. W. H. Harrison's paper on "The Mesmerising of Animals," with adjourned discussion thereon, will take place at the third of the winter series of fortnightly Monday evening discussion meetings of the Dalston Association of Inquirers into Spiritualism, at their Rooms, 53, Sigdon-road, Hackney Downs, London, E., next Monday week, December 3rd, at eight o'clock. Communications from Dr. Carpenter and others on the subject of the paper will be read at the meeting.

## A HAUNTED HOUSE IN SAN FRANCISCO.

THE *New York Sun* of October 14th quotes the following from the *San Francisco Chronicle* :—

Mysterious manifestations of recent occurrence at the dwelling, 933, Howard-street, have created something of a sensation, and form the leading topic of discussion in that neighbourhood. The dwelling in question had been occupied for several years by Philip Kennedy, of the firm of Kennedy and Brennan, dry goods merchants, corner of Third and Minna-streets. The family enjoyed the tranquil composure that usually falls to the lot of well-regulated households, until one day, about the middle of last week, when confusion worse confounded descended upon the abode. The family had been absent during the day, having previous to their departure secured all the doors and windows of the house. On their return they found the doors and windows all open, and everything in the house in a disturbed condition. But nothing was missing, and there was no indication of a visitation of thieves. The family were at a loss to account for the cause and purpose of this disturbance.

The following morning, while Mrs. Kennedy was standing in the hallway, after delivering her orders to the butcher, the hat-stand suddenly waltzed up beside her, and immediately a general racket was commenced throughout the house, as if every article of furniture on the premises had joined in a riotous dance of death. Chairs, tables, and bedsteads hobbled about the rooms, as if suddenly endowed with life and instinct; the piano kept up an incessant thrumming and thrashing through the day; drawers, closets, and trunks that had been securely locked against mortal intrusion, were opened, and their contents thrown about the rooms; the crockery was clattered about to increase the general din, and everything portable upon the premises was displaced. When Mrs. Kennedy directed the servant to place the baby in a parlour swing, the swing was suddenly raised to the ceiling and held there by invisible hands, and finally thrown out of a window, as the servants retreated aghast. All the pictures in the house were turned face to the walls, with the exception of that of the Virgin Mary and a portrait of Mrs. Kennedy's father. The latter was served the same way after the old gentleman had entered the house, and while he was standing looking at the painting. This startling exhibition of supernatural power occurred in open daylight, and for a great part in the presence of the whole family. At one time Mrs. Kennedy, fearing the destruction of a valuable mantel clock, carried it to another apartment and placed it on a bed. Immediately after it was as carefully lifted from the bed by the mysterious agency at work, and placed upon a table on the opposite side of the room. Many other like astonishing incidents are described in connection with this strange visitation.

On Friday last there was a cessation of the disturbances, and the family, who had several times sought refuge with their neighbours, indulged the hope that the alarming and unendurable manifestations had finally subsided. But expectation was doomed to disappointment. At about five o'clock on Saturday evening the gas was suddenly turned on throughout the house, and every burner lighted as if by a flash. Again the piano broke forth with a Wagnerian tempest of discord, and the furniture was excited to redoubled animation. A priest was summoned, and the father exorcised the perturbed spirits with paternosters and the prayers prescribed for that purpose, but the tumult was not in the least abated, and the good man was finally compelled to desist in despair. When questioned as to his theory of the cause and purpose of the disturbance, he explained that it was produced by a discontented soul in purgatory who had reason to reproach the remissness of living friends and relatives in their economy of prayers and masses for the alleviation of its distress. Mr. Kennedy hastily vacated the premises the same evening, and removed his family to the "Nucleus" Hotel. No. 933, Howard-street, is now vacant.

MR. G. C. JOAD is in the South of France for the winter.

MR. J. N. T. MARTHEZE and Mr. Edward Maitland (author of *England and Islam*) are in Paris.

MR. STAINTON-MOSES, M.A., will read a paper next Monday evening, before the National Association of Spiritualists, on Form Manifestations.

MR. FRANK DIETZ and Miss Ella Dietz will give recitals to-morrow at The Mansion, Richmond-hill, and next Monday week at the Langham Hall, London. Their entertainment is of a refined and pleasing character, and should be well supported by Spiritualists, since they have always been so ready to efficiently add to the interest of public gatherings connected with the movement.

COLONEL OLCOTT writes from New York :—"It pleases Theosophists greatly to see that some English Spiritualists thoroughly appreciate the importance of mesmerism as a factor in the mediumistic problem. This is one of our most strenuously urged points. We think that the day of phenomenalism is pretty well gone by, and that we should set about discovering the science and philosophy behind the marvels."

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.—Next Thursday week the business of the Psychological Society is—1. Discussion "On the Alleged Phenomena of Slate Writing," as described by Mr. Alfred R. Wallace, in his letter to the *Spectator*, 6th October, 1877 (Mr. Stainton-Moses); 2. Adjourned debate on President's Paper, "Psychology of Wit and Humour" (Professor Plumtre). Meetings are held on the 1st and 3rd Thursdays, November to June. Town members pay two guineas per annum; country members, one guinea. Ladies' tickets, available for all meetings not expressly excepted, one guinea per annum. Each member may introduce two visitors by written order. Reports of psychological facts and phenomena are invited from all quarters. The society is about to publish a selection of these reports. A revised list of members will shortly be published. The honorary secretary (Mr. F. K. Munton, of Willesden), wishes to be informed of any change of residence; also what printed papers, read before the society, have reached the members, that the deficiency, if any, may be made up. Our report of last week's proceedings is deferred.



## Poetry.

## SPIRIT MUSIC.

THAT music in the twilight! that music in the air!  
It stirs my heart, it stirs my soul, like some forgotten prayer  
Breathed in my early childhood's home, beside my mother's knee,  
And soft and sweet, and sad and grave, that music is to me.  
Where did I hear it sounding last?—'tis some remembered strain  
Awakening echoes in my breast that dormant long had lain;  
It was not in the ball-room—Oh no, it could not be!  
'Tis only fit for twilight eves or moonbeam-lighted sea.  
Where did I hear these strains before? Was it in other climes,  
Beside the summer streamlet and beneath the bending limes?  
Is it a song of the olden time? Or is it a strain of earth?  
Was it first chanted by angels? Where did it take its birth?  
Was it sung in the isles of the ocean, down by the coral bed?  
Did it come from the lips of a "Banshee," breathing a wail for the dead?  
Oh, mournful music and solemn! you carry my soul away.  
Oh, dreamy music, you lull me with your enchanted play.  
Oh, exquisite music, you draw me up into the breezy air,  
I follow you breathless and panting, for you beckon me everywhere;  
You tell me of things I know not, of hopes that are buried deep;  
You speak of bright, happy, golden dreams that only arise in sleep;  
You waft me over the mountain and over the valley green,  
And down by the sunless torrent where never a foot hath been.  
Then bear me upwards, upwards, away from this world's unrest,  
High over the cliff and the castle, high over the eagle's nest;  
Bear me to heavenly mansions—take me, oh take me there!  
Take me, oh beautiful music! take me, oh music of prayer!

Eos.

Paris.

## 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.]

## A VISION OF A LIFE.

SIR,—May I trouble you with a few lines?

What is Spiritualism? This question, under another name, has sorely vexed me since early childhood. That we are of two distinct parts, mortal and immortal, spiritual and material, few deny; that the spiritual propels the material to perform the every-day work of our human existence, is evident, and generally acknowledged; that in ninety-nine cases out of every hundred the spiritual is saddened, weighed down, and kept in bondage by the materialisation of our animal propensities and passions must be equally evident to the thoughtful. Are there not hundreds, nay thousands, who eat, drink, and sleep, regardless of the spiritual gem that lies fettered by their sensual natures, never to be developed or perfected by reason of the human clay that surrounds it? To such, Wolsey's creed that "it all ends in a little handful of white dust," may be well enough, but to those who know and feel there is a higher and purer life, another sphere holier and purer than the one we now fill, to those who feel within them the yearning to know, what of? where from? where to? such a creed would be a crude and biting sarcasm. Is it no comfort to feel that when we lay the mortal remains of the beloved in their last earthly resting-place, that their disembodied spirits are permitted, at least for a time, to hover near, perhaps to guide, perhaps to guard, in the hour of doubt or temptation?

To those who have made physiology and psychology their especial study, it is evident that there is (what the French call) a *rapport* between natures of highly sensitive organisation; how far this *rapport* or communion extends between the realistic and spiritual worlds can only be determined by unbiassed research. To all are not given the same gifts, nor to all the same powers intellectually or physically, but one command is given to all alike; to cultivate and perfect the talents that are ours. As yet I am not a member of any association (Spiritualist), and till three weeks since never attended a *séance*, and then it was at the house of a humble working man, but I received such a proof of an influence beyond the power of this world's agents, that put doubt away, and sent me back to the memories and convictions of years ago, when my friends ridiculed what they were pleased to term my "absurd hallucinations," my "witch-like propensities."

I will give what I called then "a vision," just as the experience was written down at the time, and the facts can be authenticated by living witnesses. I sought not then, I ask not now, whence came the heavy and lethargic calm that seemed so often to envelope my whole being, shrouding me, as it were, from the present worldly surroundings, and carrying my spirit far, far away. I only know it was. On one particular evening, I sat alone waiting my husband's return home; it was one of those evenings that seemed always to have an almost painfully subduing effect on me. An August night, a breathless calm, with only air enough to fan an aspen, heavy, too, with the fragrance of a thousand sweet scents. Lulled in dreamy reveries, I recal even now the sense of soul-communion, and in my heart I yearned to know something of the future. Then it seemed as if the very force of that yearning silent cry had lured phantom spirits from another world; I heard a prolonged sigh, deep and thrilling, and felt as if an unseen power carried my soul I knew not where, till I thought it lay upon a bank of clouds piled high above the earth. Fathomless, impenetrable, endless space was round me, filled with voiceless sounds, rising and falling as with the murmurs of a distant throng.

Before me there hung suspended by a golden cord a pale and pearly curtain formed of vapour, edged with silver; ever and anon its mystic folds would shake and quiver, as though some passing breath had ruffled

it; next a shadow passed athwart, and then a sunny gleam: and, as I gazed, the mystic curtain slowly rolled aside, seeming to gather itself up in festoons of vapour grey, and on the scene there fell a softened amber mist like a faint thought of far off glory. There lay before me the first of memory's picture, my childhood's home. I was again a child with brothers and sisters, father and mother. How well I knew each face, each feature. There, too, was the marble basin with its fountain of laughing waters; there the graceful acacia, with its light and feathery sprays drooping over the smooth lawn; the sunlight as of old fell on the dark ivy mantling the old stone mansion; and there, too, lay stretched the old house dog. On swept the picture, and we were men and women, but some were not. The mournful yew tree marked the resting-place of beloved ones. Anon, I saw myself a wife and mother. How the merry laughter thrilled me, like music from a peal of silver bells. Again a change, and my little ones were grouped together with tear-stained faces, for one was not. There lay the cherub form, but still and cold, *too quiet*. Again I looked. Youths and maidens knelt in evening prayer, and I heard my own voice go up fervently for one whose place was vacant; my eldest boy—on whom I had lavished the wealth of a mother's love—had gone forth, I knew not where. Fain would I have seen no more, but, alas, I had invoked the power. Alas, I saw a deep gulf, on one side of which stood my husband; on the opposite myself. We were estranged; my voice was harsh, my heart cold to him. I turned and stood once more beside him, but the pulse was still, the eye was closed for ever, and I was left to end life's pilgrimage alone.

Such the scenes I witnessed in what must have been a trance on the evening of the 25th August, 1864. Not till 1869 did I lose a child by death. The fulfilment of the other sad prophecies took place a little later. I make here no comment, further than to remark this is but one of many experiences in my path, proving that there is communion with the spirit world. Doubtless, with those of a finer and more sensitive organisation, or in whom the nerve and spirit force preponderate, the development is fuller and more perfect; and, doubtless, by a careful cultivation of the perceptive faculties—almost painfully acute in some temperaments—results would be attained that would startle the sceptic, and frighten the incredulous. To all, I say, think and reason, but determine for yourselves, and never rashly or impiously invoke these unseen powers.

M. H.

## CAN THE MATERIAL DEMONSTRATE THE IMMATERIAL?

SIR,—Having read the able presidential address of Mr. Serjeant Cox to the Psychological Society of Great Britain, to be found in *The Spiritualist* of the 9th instant, I may state that I remember reading an address Mrs. Tappan made a few years since, and which was published in the volume of her orations; it professedly came from the spirit of the late Professor Mapes, of America.

It related to his earthly and to his since changed opinions, respecting the immortality of the soul.

He represented that he could not, when upon earth, by scientific modes, arrive at the conclusion that the mind of man survived the body. On the other hand, his wife intuitively ceased not to assure him he was labouring under error.

Supposing it to be possible that the soul's existence cannot be actually proved by scientific means, or by outward observation, are we to take it for granted there is not such a principle of life and of immortal character? Are we to do this in the face of past universal opinion, and to abjure past revelations such as that of Jesus, who brought immortality to light, and such as the present forms of revelation through Spiritualism?

It may be that if the soul and its intuitions were continually and duly recognised by us, the soul might be found by its powers exercised in and through us under those conditions of mind, to give the very evidence we seek, of a power set up within us to denote to each of us its existence and immortal nature. May it not speak to us as it would seem it spake to the Professor's wife?

Possibly by ignoring the soul, and casting it out of court, we in effect lose the value of its influence upon us.

A force is known to exist which enables us at will to move the limbs of our body. Can science actually prove what that force is? There are many things we have been accustomed to believe on evidence unaccompanied by proof.

F. M.

Plymouth, November 15th, 1877.

SIR,—By the use of the telescope revelations are made in one direction entirely unattainable by our normal senses, and in the antipodes of research the microscope achieves equally marvellous results. With such clear analogy to guide us in using proper light in our search for an object, is it not a fretful and childish cry to ask for the manifestation of the spiritual to the material senses? Is it not an affectation of gravity and conservative wisdom to demand proof by material experiment? The psychologists know of incontrovertible spiritual manifestations, or facts evolved from clairvoyant conditions, which it pleases them to ignore, while they tell the world they are experimenting by the material methods of familiar and wonted character, known to philosophers and men of science. Mr. Psychologist must use spiritual instruments, or remain in the dark with his respectable conservatism and deference to the social prejudices of classes who assume to be of leading intellectual order.

While "B's" old man (see last *Spiritualist*) may have "weak hams," and be "sans teeth," he cannot get rid of that consciousness of the past which seems to hold together his very self in its full embodiment of good and evil. The cry for "help" will be answered with sharp quietness, when logical, unprejudiced, manly thought is allowed to rule the mind, in place of specious phrasing calculated to be within the limits of psychological philosophy.

ENTIRE.



SPIRITUALISM IN THE BIBLE.

SIR,—An ardent and courageous Spiritualist, the author of an instructive little book entitled *Heaven Opened*, and which I believe has passed through more than one edition, has lately published a much-needed short pamphlet, entitled *Spiritualism in the Bible compared with Modern Spiritualism*. This may be commended as an excellent introduction to Dr. Crowell's *Primitive Christianity*, in which the subject is elaborated, and treated almost exhaustively.

The author's object is to show that "the supernatural realm into which Spiritualism introduces us is in many respects similar, and in all respects analogous, to that of which the Bible speaks."

All advanced Spiritualists, and more especially the so-called "orthodox" thinkers, will call to mind the many obstacles they had to encounter in their passage to the solution of some difficult problems, which a merely elementary knowledge of the facts and the philosophy of Spiritualism presented, and they, as well as the immature investigator, will recognise in the little treatise before me a great want supplied, and a worthy addition to the small and handy weapons with which the unreasoning dogmatist, and more especially the Christian dogmatist, may be effectively assailed.

The ignorant talk about the "necromancy forbidden by God" has to be met, and may readily be met, by an intelligent appeal to the Word, and to the testimony, and it appears to me impossible that any honest and reverent investigator of the Bible can fail to see the clear distinction between Divine sorcery and heathen diabolic necromancy, between the "vision" given through prophet and seer, and without which "the people perished," and the profane invocation of the spirits of evil for merely material advantage or possessions. Spiritualism, like everything else, is capable of a Divine use, as well as a Satanic abuse, and the one is no less emphatically enjoined by the Bible than the other is forbidden. Our liberty of choice in relation to things invisible, but made real to us by a thousand incidents and accidents, has exactly the same scope for exercise, and bears exactly the same responsibility, as obtains in relation to all earthly good and evil.

William Howitt wrote some time ago, "As to the continual charge made against Spiritualism, that it is the sorcery and 'seeking to the dead,' forbidden in the Scriptures, Spiritualism is not accountable to those who cannot make a clear and very palpable distinction: Throughout the Scriptures, from first to last, there are two classes of Spiritualism recorded—that which sought to God and His angels, and that which sought to the devil and his angels. The one is pure worship, the other is sorcery. The Jews had both. They received their communications and manifestations through angels, dreams, visions, by means of the ephod, and through Urim and Thummim. Those who sought information for bad purposes went to devils, as their neighbours the heathen did. Spiritualists still make the same distinction, and some seek to God and His angels, and those who prefer sorcery for low or earthly purposes, seek to low spirits. Those who seek to God by Spiritualism, seek in the ancient, ever-existing way, through the ministry of His ever ministering spirits; nor do they on this account any the less cease to address their prayers and supplications to the Spirit of God Himself, and of God in Christ."

I readily endorse the author's expressed opinion, that "facts identical with ancient miracles are of daily occurrence. The sincere investigator into Spiritualism will find that in its light much that was obscure and mysterious is explained and illuminated. Nothing confirms the truth of the Bible so thoroughly as a belief in Spiritualism—nothing else brings it so close to our normal and ascertained experience." X.

THE MESMERISING OF PLANTS.

SIR,—As you have gathered together several instances of the influence of the mesmeric power on animals, perhaps it will also interest you to know that there are mesmerists who have power over plants. This is what I published in my book on *Animal Magnetism and Somnambulism* (1856):—

Mesmerism has not only great effect upon animals, but even upon vegetables. At St. Quentin we have seen Dr. Picard make mesmeric experiments upon all kinds of plants. We have seen many rose bushes mesmerised, especially two, of which one was dying and had only a single leaf, which became yellow and dropped immediately; the other was constantly green, and was well stocked. The first was mesmerised to give it vitality, and the other for the purpose of depriving it of life; and so it really happened. Dr. Picard has also in his garden an apricot tree, upon which he mesmerised three apricots for the purpose of increasing their size, and this, too, happened since these three apricots are as large as apples, whilst the others are even less than walnuts.

To what is this to be attributed? To mere accident? Then Dr. Picard's garden is full of such accidents. But it is in every one's power to witness these curious phenomena, since the place lies open and free to all who wish to enter it and judge for themselves.

ADOLPHE DIDIER.

10, Berkeley Gardens, Campden Hill, Kensington, W.  
Nov. 16, 1877.

"THE SOUL AND FUTURE LIFE."

SIR,—In my remarks last week on Mr. Frederic Harrison's paper on "The Soul and Future Life," I said that he was unwittingly doing good service to the cause of Spiritualism, by showing the insufficiency of the present theologic proofs of a future life. But there are other points in his argument, to which I meant to have called the attention of your readers, by which he is helping us, for he exposes the irrationality of those conceptions of a future state, which do not conform substantially to what Spiritualism teaches.

Yet, with a strange and fated inconsistency, while contemptuously denouncing Spiritualism as "disgusting," and tending to a gross

"materialism," he admits by his negations that this same despised system fails to contradict, if it does not fully answer to, the conditions of a rational future for man, such as, in the writer's opinion, do not violate the demands of modern scientific thought. For example, weigh well the following objections, which, while they apply fairly to the popular pulpit notions of a future state, are entirely inapplicable to the views of a hereafter according to Spiritualism. Says Mr. Frederic Harrison:—

"A glorified activity implies a contradiction in terms to those who are imbued with the sense of correspondence between physical and moral facts." "All systematic thought implies relations with the external world, present or recalled." "The same holds good of our moral energy. Ecstasy and mere adoration exclude energy of action. Moral development implies difficulties to be overcome." "It is a continual struggle."

"So, too, of the affections; they equally imply conditions. Sympathy does not spurt up like a fountain; it implies beings in need of help, evils to be alleviated, a fellowship of giving and taking, the sense of protecting and being protected, a pity for suffering, an admiration of power, goodness, and truth. All of these imply an external world, to act in, human beings as objects, and human life under human conditions."

"Now all these conditions are eliminated from the orthodox ideal of a future state. There are to be no physical impressions, no material difficulties, no evil, no toil, no struggle, no human beings, and no human objects. The only condition is a complete absence of all conditions, or all conditions of which we have any experience. And we say, we cannot imagine what you mean by your intensified sympathy, your broader thought, your infinitely varied activity, when you begin by postulating the absence of all that makes sympathy, thought, and activity possible, all that makes life really noble."

"A mystical and inane ecstasy is an appropriate ideal for this paradise of negations, and this is the orthodox view; but it is not a high view. A glorified existence of greater activity and development may be a high view, but it is a contradiction in terms; exactly, I say, as if you were to talk of a higher civilisation without any human beings."

Surely a good Spiritualist, arguing in favour of the reasonableness of those views of the future life, deducible from our facts and researches, could not have done much better than this, in first clearing the way from the obstructions and inconsistencies which the imagination of religious teachers has introduced. No one of Mr. F. Harrison's arguments hits the Spiritualistic scheme of things as they are supposed to exist in the unseen world, which we enter at death. All his objections to Spiritualism are purely *aesthetic*. A state that would meet his demands for what is reasonable and consistent awakens his "disgust." He cries out in alarm, "This is the physical theory of another life! This is the unspiritual denial of the soul, the binding it down to the clay of the body!"

To this somewhat comical attempt to "turn the tables" upon Christian believers, by affecting to make belief in the soul's annihilation more ennobling than belief in its immortality, in exalting death above life, and in shrinking from the idea of a future which shall have some correspondence with our present human activities, I can best reply in nearly his own words, where he comments upon a remark by Mr. Hutton. "It is scarcely a question," says Mr. F. Harrison, "whether his notion of immortality is beautiful or not, but *whether it is true.*"

Surely, with equal pertinency, I may reply to this writer's senseless sneers at Spiritualism on aesthetic grounds (for the subject is pronounced by him "disgusting," and dismissed without argument), "It is scarcely a question whether the Spiritualistic notion of immortality is disgusting or not, but *whether it is true.*"

Ay, whether it is true! And if ever men had reason for the faith that is in them—a full and firm conviction in the existence of the essential man after the dissolution of the physical body—it is the modern Spiritualist. Our phenomena have gone on accumulating in breadth, variety, and power every year, since the outbreak in 1848. So rapid has been their development, that we have had little time as yet to co-ordinate, classify, and study them as they deserve. Men of culture and of science, with a few noble exceptions, have kept aloof, as if afraid of the uncanny marvels, or reluctant to recognise them until fashion and convention shall have given their full approval of the condescension. But I doubt whether the epithets "disgusting," "fraudulent," "impossible," from such superficial, reluctant, and "prepossessed" inquirers as Carpenter, Lankester, and Frederic Harrison will much longer serve to satisfy intelligent thinkers that such antagonism has finally disposed of our irrepressible facts.

When, as your columns so amply show, and continue almost every week to show, a fact like that of independent slate-writing is fully and fairly established, as far as human testimony can establish anything, honest men, who have not committed themselves as physicists against the possibility of the thing, will begin to cry, "Hold! we have had enough of this blind and furious denial. The fact is proven. Explain it now if you can!"

The time when this will be said by multitudes of persons, disposed to do their own thinking, cannot be far distant. EFES SARGENT.

Boston, Mass., United States, Nov. 9th, 1877.

ASTROLOGICAL OPINIONS ABOUT THE WAR.

SIR,—The two well-known astrologers, Raphael and Zadkiel, publish annually—and have so done for the last half-century—almanacs for each current year, in which prognostications, based upon the aspects of the planets, are given. As these periodicals are generally printed three months in advance of their year, the reader has ample opportunity for observation of the various events as they arise. It may not be uninteresting to look back at a few of the recent predictions relative to the present Russo-Turkish war, with a view to see how far the vaticinations of the stellar prophets agree, and also in order to judge of the correctness of their declarations.



Taking up the *Prophetic Messenger* (Raphael) for 1876, which was issued to the public in the autumn of the preceding year, we note under the title "Astro-Biographical Gallery," that the Emperor of Russia "is under mixed influences, and as the Moon squares Mars we expect troubles and annoyances to arise in his vast domain. Let him look out for an outburst of rebellion." Of the Sultan of Turkey it is said that he "labours under many malefic transits, as well as directions, hence we look forward to a very troublesome year for him, much opposition from his subjects, and outbreaks of violence." About this time the Bosnian and Herzegovina insurrection, the commencement of the present struggle was assuming dangerous proportions.

In the *Prophetic Almanac* for 1877 (published at the end of 1876), Raphael, having taken a figure for the entry of the Sun into the sign Aries, on March 20th, 1877, says:—"Potent and grave are the omens depicted in the chart for the vernal equinox. \* \* It is more than probable that there will be war abroad, but let us hope that England will not draw her sword. Evidently there will be great danger, but as Jupiter signifies the Government, and being almost, if not quite, within orbs of Mars, let us hope that he will ward off the difficulty, and bring us out of our troubles unscathed." Under the head of "Monthly Predictions," it is stated that "the new moon happens on the 13th of April, when the middle of Libra will be rising, and the Sun, Moon, and Venus in Aries in the 7th house, not far from a square of Mars, separating from a trine of Uranus. These positions and aspects denote that we shall be alarmed at certain doings on the Continent, and be in some fear of war; and I shall not be surprised if some war or insurrection is at work on the Continent." The Emperor of Russia, it may be stated, declared war on the 24th of the month, eleven days after the time for which this figure was erected. Month after month Raphael proclaims peril to the Ottomans. In February he has it that "Turkey will be most unquiet, and sad mishaps will befall that unhappy country. The new Sultan will be surrounded with troubles as the month closes." In March matters were to be a little better, but in May a "most unfortunate time is foreboded" for both Russia and Turkey. In June Turkey "will especially suffer," and "much trouble" is signified for the Emperor of Russia from astrological reasons stated. For the remainder of the year not a month passes but Turkey is indicated as liable to misfortune; and Paris, also, comes in for a fair share of evil.

Zadkiel is, however, still more definite. In his *Almanac* for 1877 he says—"At the neomenia (March 15th, 1877) Jupiter will have just risen, and Mars will be in the ascendant in the first face of Capricorn. Mars located in Capricorn denotes 'wars, tribulation, and slaughter to young men; perplexities and fears in Eastern parts.' Mars exalted above Mercury, 'quarrels, slaughters, and discord are signified,' *Moslem and Christian shall again antagonise; the Crescent and the Cross shall again be engaged in a death-struggle.*" Zadkiel, like his contemporary Raphael, continually preaches disaster for Turkey and Russia, and also foreshadows the present difficulties in France.

In his *Almanac* for 1878, just issued, Zadkiel takes the opportunity to comment on the Continental struggle. We quote from his remarks:—"The war was commenced by the declaration of the Czar, on the 24th of April, 1877, the Sun being then in square aspect to Mars (in Aquarius). The chief astrological causes of this great war were—1st, the lunar eclipse in Virgo (the sign ruling Turkey) of February 27th, 1877; 2nd, the conjunction of Mars and Jupiter, in 0deg. 1m. 55s. of Capricorn (the sign ruling Bulgaria) of March 1st; 3rd, the ingress of Mars at the neomenia on the place of the great mutation (conjunction of Saturn and Jupiter) of January 21st, 1842; 4th, the great star, *Cor Leonis*, entering the sign Virgo. It was upon these phenomena that our prediction was based. That 'Moslem and Christian shall again antagonise; the crescent and the cross shall again be engaged in a death struggle.' The Czar of Russia was born on April 29th, 1818. At his birthday anniversary (or revolution) in 1877, the Sun was in square to Mars. The lunar eclipses of the 27th February and 23rd August, 1877, fell, the former in opposition to, and the latter upon the place of the moon at his birth. Little success could be expected to attend his arms this year, for no fortunate influence comes into operation until December, when Jupiter will, by transit, form the trine aspect with the Sun's place. The time of the Czar's birth is not known, but we believe he was born with the sign Leo rising, and this would bring Mars into the seventh house (that of war) of his horoscope at the beginning of the present campaign. The Czarévitch was born on March 10th, 1845. Saturn, therefore, passed through the degree of longitude held by the Sun at his birth in the first week of June, 1877. On July 2nd Saturn was stationed in 20 degs. 21m., Pisces, and retrograded over the Sun's place in July, when the disastrous battle of Plevna was fought. The Grand Duke Constantine was born on September 21st, 1827. At his fiftieth birthday the Moon joins Mars, and next applies to Saturn—verily a promising configuration to go to war under! The Grand Duke Michael was born on October 25th, 1832. At his 45th birthday the Moon will be in square to Mars, and on the radical place of the same planet. The Sun will have the declaration of Uranus. These are not omens of victory. The Sultan Abdül Hamed was born on September 22nd, 1842. At his 34th birthday the Sun was only two degrees past the sextile of Jupiter, to which planet the Moon was applying, and separating from the sextile of Mars. Hence his enemies have not prevailed against him in the 35th year of his life. At his 35th birthday the Sun will be nearly four degrees past the square of Jupiter, and the Moon will be separating from the conjunction of Saturn and Mars, and applying to the square of Jupiter, which last-named planet will be in trine to the Moon's radical place. Without knowing the exact time of the Sultan's birth, it is impossible to foretell whether he will be vanquished by Russia or not; but, if we may judge from the foregoing symbols, we should say *not*. No more *mal a propos* time could have been chosen by the Russian Government to commence a war than they elected—an additional instance of what the world loses by neglecting astrology."

ALDEBARAN.

## REINCARNATION SPECULATIONS.

"The degrading influence of Spiritualism."—TYNDALL.  
 "It is truly melancholy to see decent-looking people sitting round a table, and affecting to hold conversation with spirits."—*Chambers's Journal* for August of this year of Grace, 1877.

SIR,—It seems that reincarnation, like Spiritualism, is destined to excite in those who do not wish to have anything to do with it, feelings often of so opposite a tendency as to astonish the beholder to see them together. Thus "D. H. W.," in dealing with the subject in your issue of October 26th, scatters in one breath, and broadcast, bitter reproaches and delicious jokes, kicking up no end of dust, instead of bringing forth a single argument against the thing he so much dislikes. This way of dealing with reincarnation, however, has not even the merit of novelty; for only the other day a lady, than whom few are her equals in the art of discussion, or in the handling of the English language, having thought it her duty, as I think it mine, to urge upon her fellow Spiritualists the necessity of investigating the claims of reincarnation, was in a monthly periodical assailed so unmannerly that she most properly withdrew from the contest in amazement and disgust. To the honour of Englishmen, however, let me add that the most virulent of her opponents were two foreigners. Shortly afterwards Dr. Nehrer, of Hungary, one of the most cultivated minds in Europe, and who could tell the most wonderful tale of the nature of the evidences that made a reincarnationist of him, thought of putting in a word in the discussion. But the rough-readiness and the *outré* jocularity of his opponents proved so obnoxious to his most sensitive and delicate soul, that he, too, withdrew from the arena, as he expressively said in these columns, "for want of sufficient rudeness at his command." When the ignorant multitudes, misled by a few men pretending to scientific knowledge, rail and rave against things spiritual, we can afford to smile on them in return; but when an adept in the philosophy of philosophies has recourse to abuse and ridicule, because a fellow-student tries to enlighten him on a subject he is ignorant of, he ought to be called to order. Mr. "D. H. W." is not aware, perhaps, that the subject of reincarnation has been found worthy of serious attention by men at least his equals in mental culture, and in penetration, perhaps, far his superiors, or he would have been more cautious in dealing with it. Would that Mr. "D. H. W." had at least brought forward the shadow of a shade of an argument to feed the polemic with. In the absence of such I must limit myself to make a few remarks on his observations. "D. H. W." waxes wroth because your correspondent "X" asserts that those scientists who oppose Spiritualism get nothing at *séances*, because they go not after truth but after error. His tenderness for those men of science who have tried all their might to suppress a movement destined to regenerate the low, ignorant, and barbarous world we live in, and who have made themselves obnoxious in their generation, and the laughing-stock of posterity, makes me think that "D. H. W." is but a dilettante Spiritualist of yesterday's date, unaware of the life which for the last quarter of a century the pioneers of the noblest of sciences and philosophies have led at the hands of the dabblers in physical sciences, or that he has reached that degree of spiritual perfection which makes him offer the other cheek when he has been smitten on the one. Let me tell him what would be the consequences if he ever attempted to speak Spiritualism to his darling *protégés*, the self-styled natural philosophers. Professors Orioli, Stufa, and Stefanoni, would at once send for an M.D. and a straight jacket; Professor Littré would *sans façon* call him a pestilential individual; Mr. G. H. Lewes would assure him he was swimming in a pool of mud; \* Professor Tyndall would curl his lip, and call him a degraded being; Professor Huxley would beg of him to go and retail this nonsense to village parsons and old women; Monsieur Chevillard would call him an incorrigible idiot; another philosopher (without the prefix of "natural," and such a pet that I dare not name him, for fear of causing another "English revolution") would proclaim him to be a sea-ape worshipper. I was going to forget my old, and otherwise much respected, acquaintance, Dr. Carpenter. Speak to him of your belief in spirit communion, and he would at once assure you that in consequence of the suspension of your sensorium, caused by a *kind, so to speak*, of spasmodic contraction of the blood vessels, you were suffering from a *kind of* ideo motor, *so to speak*, or of automatic action of the cerebrum; that your sensory ganglia have been put out of hinges, *so to speak*, by the commissural fibres, thus producing ideational changes, or a *kind of* unconscious cerebration, or chronic hypnotism, *so to speak*, causing a *kind of* subjection of the mind to a dominant idea, with complication of a *sort of* unconscious muscular action, and monomaniacal frenzy, *so to speak*; in fact, that you are a regular walking hospital, and a kind of living Bedlam, *so to speak*. These are the gods "D. H. W." would fain to worship; these are the idols of his cave, and this is the stamp of philosophers on whose behalf he cries, "*Noli illos tangere!*"

"D. H. W." says—"According to 'X' the religious status of (certain) men of science is inferior to that of any superstitious and immoral old woman who is a believer in spirit-rapping." Had "X" said anything of the kind, I would have fully endorsed his opinion, for I most emphatically say, that both the religious and mental status of any old woman, however sinful, who is a believer in spirit-rapping, is by far superior to any number of the so-called men of science who would scoff at her, and try to rob man of his immortal soul.

"D. H. W." seems impressed with the belief that we reincarnationists delight in the idea of returning to the flesh. If this be really his belief, and I were to qualify it in his own vigorous style, I would say that nothing more offensively silly ever proceeded from a mind doomed to everlasting ignorance. We accept reincarnation as a natural law, and do not discuss the designs of Providence, because we know that all is ordained for our ultimate good. "D. H. W." mistook "X's" figment about his being a savage in Saturn, six times a woman, and what follows, for a statement of real facts, upon which he builds a pyramid of jokes. He took a *ballon d'essai* for the actual aerostat.

\* See Mr. Lewes's letter at page 10 of my challenge to him and Professor Tyndall.



When he is made acquainted with the real facts of reincarnation, and its different phases, then indeed he might crack the vault of heaven with his peals of laughter. To prevent such a woeful catastrophe, I would entreat him to be so condescending as to properly investigate the subject, or, at least, read one of the many works written on reincarnation in almost every known language. Meanwhile, as long as we find an impartial periodical that will place both sides of the question before its readers, we, the reincarnationists, shall not desist from our duty in urging upon all the students of the spiritual philosophy the necessity of examining the claims of reincarnation, the knowledge of which would enlarge their horizon, and give them a new and luminous insight into the infinite laws of life.

G. DAMIANI.

Naplos, November 5th, 1877.

SIR,—It appears that the theory of reincarnation held by some of the French, Italian, Spanish, and South American Spiritualists, and the theory of non-reincarnation, held by nearly all the English and American Spiritualists, must, it is to be feared, both remain as theories, and theories only, for some time longer, at any rate; and it would be well if each party should concede this, since a difference of opinion on this same point has led, in ancient and perhaps less enlightened days, to so much bitterness and bloodshed, through each division alleging its speculation to be fact. Now, if both sides would candidly acknowledge that the dicta of spirits cannot be taken as positive truth on this moot question, and acknowledge themselves to be honest seekers after the truth instead of violent partisans, bitterness would be avoided, while both parties would mutually and equally deplore the chief stumbling-block to any positive reliance on spirit communion at all, as mainly demonstrated by the untoward and inexplicable diversity on this one point, by spirits whom we believe to be reliable in other respects. There must, however, be a cause for such discrepancy existing in Europe and America during this present new era of spirit influx, just as much as it did in the Middle Ages or in times anterior to them throughout Europe—though such discrepancy has never been the case throughout Asia.

By such reticence, which is but the offspring of modesty and common sense, there will be no occasion to make animadversions on "French folly," any more than on Spanish, Italian, English, or North or South American folly, merely because we may hold differences of opinion, with perhaps many powerful arguments, short of demonstration, on both sides. Nor need we regard Messrs. Tyndall, Huxley, Lewes, &c., either as "youngsters in reincarnation," or "inferior in religious status to that of an immoral old woman who is a believer of spirit-rapping," while both Spiritualists and Reincarnationists may join in believing that the case of these celebrated scientists may be analogous to that of the sceptic mentioned in Mr. Blackburn's letter of October 26th, who went to a *séance* "possessed of an indomitable will, and had two equally powerful spirits attending him; and he did his utmost by holding, and trying, and willing to overrule spirit powers." For, surely, there may be, and doubtless are, spirits out of the flesh—probably two to one, to those in the flesh, perhaps seven to one, according to Scripture—jealous and unwilling that men in the flesh should learn anything, or, indeed, believe anything about spirits out of the flesh; or, at any rate, that they should learn anything new about spirits out of the flesh.

I confess to being one of those (to refer to a rational article in your No. of Oct. 26th) who regard reincarnation as "explaining the nature of things, as I conceive it, better than any other explanation," though still but a speculation. So I would not—Lucretius-like—desire, still less expect, any to take my explanation for demonstration; still, I would add a few words now to those you have, on previous occasions, courteously permitted to appear in your columns in behalf of the *theory* of reincarnation.

First, let us remember that, though the belief in reincarnation may be regarded by your correspondent "D. H. W." as "French folly," yet, nevertheless, it has numbers on its side, even in the present day, who are not Frenchmen. Max Müller tells us there are between four and five hundred million Buddhists in the world, who, with the Hindus, also reincarnationists, number probably more than half the souls on the earth in the present day. As theists, that most ancient race, the Hindu, has been for ages pre-eminent; while Mr. Peebles, whom all Spiritualists must acknowledge as a man of high intellectual ability himself, tells us, only in *The Spiritualist* of October 19th, speaking of the Buddhist priests in Ceylon—"On very many points Buddhism and Spiritualism are in perfect harmony. They all believe in the fact of spirit intercourse; they cast out demons as did Jesus; believe in salvation by merit, and *merit alone*; believe in the re-births or reincarnations of human beings till their errors or sins are all atoned for; and they believe in *Nirvana*—final absorption. On this, and the origin of the soul, and the mental constitution of the soul, we had a warm controversy. I can only say here that I found my match in metaphysics." We need only remark that, if Mr. Peebles had seen anything to find fault with in their doctrine of reincarnation, as he did in that of their *Nirvana* and the origin of the soul, he would have said so. So much for the reincarnationists of the present day. And when we consider that the wisdom of the ancient Egyptians, as well as that of the great philosophers Pythagoras, Socrates and Plato, among the Greeks, was on our side, reincarnationists of the present day need not be ashamed of their company.

Then, again, we know that centrifugal and centripetal forces, govern the movements of the universe, which great fact seems to be entirely in keeping with the theory of the alternately fluidic and incarnate lines of the *inhabitants* of the universe.

Then again, if, as your correspondent "D. H. W." asserts, nine-tenths of spiritual communications do not originate with spirits at all, but from the brains of sensitives, under a kind of hypnotism and mesmeric influence of their devotees (I omit the expletives of "D. H. W." for the sake of shortness), we are the more bound to consider the train of thought in which at least nine-tenths of these sensitives and their devotees

in the flesh have been brought up. And really we cannot, or ought not, to burke any longer the fact that reincarnationists have been almost invariably brought up as Catholics, while non-reincarnationists have been as generally educated as Protestants; and, this being the case, we are the more justified in drawing our inferences from the general line of thought, by education, of spirits in the flesh, if so little Spiritualism proceeds from spirits out of the flesh. Well, a *Protestant is taught for the first time to believe in progress after death when he becomes a Spiritualist*; while a Roman Catholic, through his doctrine of purgatory, has been taught to believe in future progress after death from his childhood upwards. So, perhaps spirits out of the flesh may think that to teach us one thing at a time is enough for us, and, in respect to knowledge of the future, they find that the Catholics are one step in advance of the Protestants.

M.A. (CANTAB.)

## SUNDAY LECTURES.

SIR,—Many of your readers may not be aware that we have an earnest advocate of our cause in the person of Mr. T. L. Henly, who gives a free lecture on Sundays at Dr. Nicholls's Hall, 429, Oxford-street, at 7.30 p.m. Last Sunday evening, accompanied by Mr. Desmond Fitz-Gerald, I attended, and we listened with pleasure to a commentary on a portion of the Dialectical Society's report, which was given in an easy conversational style, calculated to impress those not conversant with the subject. After the lecture, the somewhat exceptional plan of allowing questions and answers was adopted, and several present took advantage of the privilege, showing that Mr. Henly had given an impetus to inquiry. The attendance was not large, and both Mr. Fitz-Gerald and I came away with the impression that gratuitous services of this kind ought to be better supported. I write this in the hope that it may induce some of our friends to aid Mr. Henly in his praiseworthy efforts, by their presence next Sunday evening.

E. PARKINSON ASHTON.

Harcourt Lodge, 86, Loughborough-road, London, Nov. 19th, 1877.

## SPIRITUALISM AT THE HAGUE.

SIR,—In your issue of October 26th, I read on page 199, under the heading of "Spiritualism at the Hague," "Spiritualism is progressing here, though there are also some Carpenters and Lankesters in the place, &c., &c."

Well, Mr. Editor, even if it were quite true that Lankesters and Carpenters existed here, certainly they are not as stupid as the aforesaid professors in your country. We, here, only accept *facts*, while your *soi-disant savants* do what they have done. In France, *le ridicule tue*; I don't know how it is with you.

I wish to let you know that four of the seven members of the Spiritualistic Society "*Oromase*" at the Hague have left it, for different reasons. I believe they were the most influential, and would therefore be likely to engage mediums coming over to our country. Mediums therefore should not apply only to the society, which still seems to exist. I say this more especially in regard to your announcing that Dr. Monck is coming to the Hague. I have no objection to your giving him my name and address, which I enclose.

ALPHA.

The Hague, Holland.

## HINDU PSYCHOLOGY.

SIR,—A letter addressed to the *Banner of Light*, by Mr. J. M. Peebles, contains so many blunders and misstatements that I beg to be allowed to point them out. I have no acquaintance with the gentleman at all, nor have I any but a very superficial knowledge of the phenomena of Spiritualism, but I was born in Madras, and lived there a long time, as have almost all my relatives, and I ought to know something about the Hindus. I have no hesitation in affirming that the letter in question bears intrinsic marks of its writer having been egregiously imposed upon in several important particulars. There are so many "Old Indians" in London, that I have wondered that no one has already done what I am now doing.

In brief, Dr. Peebles makes the following assertions:—1. That he has spent day after day with Hindu Pundits and Shastrys, with the Brahmans and Sivaitas. 2. That he has seen their mediums, their devil-priests, and their *Guros*. 3. That he has seen the media entranced, and seen them cast out demons. 4. That he has procured, not only their camphor mixture, but other incense preparations, as well as the genuine "Soma-juice" plant. 5. That all Hindus, except atheistic freethinkers, are Spiritualists. 6. That he has been let into the houses, the temples, and the *confidence* of the higher classes of Hindus.

I affirm, without the slightest fear of contradiction, that each and all of these assertions are without warrant of fact.

To pass over the imaginary distinctions between Pundits and Shastrys, and Brahmans and Sivaitas, I will say that Mr. Peebles cannot have seen their mediums, for they have none, in the European sense of the word. Their psychological phenomena are not produced as are those of the western circles, and they have no devil-priests, though the missionaries profess to entertain some delusion to the effect that there are such creatures. Mr. Peebles cannot possibly have seen the media entranced, since there are none to entrance, the Fakirs and wonder-working Gurus differing with mediums in every particular, and requiring no conditions. Likewise, it is palpable nonsense to say that mediums cast out demons, as mediums are generally passive, and can have no such power. The only camphor mixture Mr. Peebles could have procured must have been some preparation according to the British Pharmacopœia, as a preventive of cholera, and that is certainly not an incense preparation. What is the marvel in his seeing the "soma-juice" plant? That is common enough, but the priests alone have the secret of the preparation of the Soma, nor is it likely that, after keeping the secret for centuries, they would impart it to a casual wayfarer. I am afraid it was a "plant" indeed, and that our friend



was sadly imposed upon. No Hindu is a Spiritualist. The Hindus undoubtedly believe in elemental spirits (the *Pays* and *Pesahsays*) having their habitations in the air, the water, the fire, in rocks and trees, in the clouds, the rain, the dew, in mines and caverns, but their belief in the transmigration of the souls of the wicked (or what the occultists call elementary spirits), and of the continued existence of these impure spirits in material forms, as insects and animals of lower or higher degrees of intelligence, effectually precludes any credence on their part in the possibility of the return, in objective forms of the disembodied spirits of those who have here led good and pure lives. These, they believe, go to higher celestial regions, unfettered by any tie to earth, and gradually lose their objective forms the nearer they approach the abode of final bliss, the sublime Nirvāna, or the Brahminical Moksha. Any one who has ever been in India knows how preposterous is the claim of Mr. Peebles to having penetrated into the homes, or temples, or the confidence of the Hindus. That he may have entered the guest chambers or the outer courts of their habitations, or the vestibules of their temples, is likely enough; so have I, and so have thousands of other Europeans; but that is a very different thing from being admitted to the *penetrabilia*, either domestic or sacred. No, unless to initiates, who of European blood are very few and far between—so few, that the very fact of any having acquired the real secrets is by most, even well-informed persons, considered mythical—the esotericism of Hinduism is sealed and impenetrable. The Hindus are known as the most polite of all the Eastern nations, so proverbial for their natural courtesy, and their higher classes certainly deserve all that Mr. Peebles can say of their gentlemanly bearing. But courtesy is not confidence, and they do not wear their hearts on their sleeves.

In another letter, republished in your esteemed paper of October 19th, I find Mr. Peebles quite astonished at finding in a Buddhist Pungui, of Colombo, his own "match in metaphysics." Every scientist who has studied the several philosophies of India on their native soil, if to any degree honest and fair, has had to confess that the ablest European metaphysicians can hardly follow the extraordinary subtlety of the Hindu mind; therefore the amazement expressed by this American traveller is calculated to rather amuse people born in India, and others who have lived among the Hindus. Nor can I, indeed, find it possible to anticipate any great benefit to the Buddhist theologians from Mr. Peebles's generous distribution in their Colombo college of "Shaker and Spiritualist tracts." The offer was, no doubt, well intended, but I must still believe that almost any Buddhist theologian will always be found more than a match for the most astute Christian missionary.

I consider that such careless, or too credulous and over-enthusiastic statements as these of Mr. Peebles, can only tend to confuse the minds of Spiritualists about Indian psychological science, and to strengthen the hands of their antagonists.

W. L. D. O'GRADY,  
Editor of "The American Builder," and  
late of the Bank of Madras.

New York, November 9th, 1877.

#### MR. CALDER'S ADDRESS.

SIR,—As a member of the British National Association of Spiritualists, I trust you will permit me to place on record in your columns a solemn protest against the opinions expressed by Mr. Calder in his last address delivered before this society.

He speaks of our Saviour as "that medium Jesus Christ." Doubtless, in one sense, Jesus was "a medium," as He possessed every faculty and power which can appertain to humanity; but He was also a great deal more than we are accustomed to associate with the idea of "a medium," who is not necessarily an elevated being; and to designate Him by this title is infinitely more irreverent than it would be to call our gracious sovereign, Queen Victoria, Mrs. Guelph.

Nothing is easier than to misinterpret Christianity, and to make it responsible for the dogmas of its professors; but it ought to be thoroughly understood that the mere sacrifice of Christ, and the mere belief in Him, were never authoritatively taught as being sufficient to save and redeem man. To expound the tremendous significance of His life, death, and resurrection, in relation to mankind, would require more special and ample treatment than can now be given to the subject.

I am aware that those two self-sufficient, supercilious, dull impostors, complacently entitled "modern thought" and "scientific method," are attempting to supersede Christianity by a sort of philosophical, materialistic, transcendentalism; but after all my efforts in searching for something better than Christianity, I have not been able to discover any grand teaching which is not based on its holy principles. I think before we slight Christianity we ought to make ourselves somewhat acquainted with its true character, history, and meaning. I must confess that I am indebted to the higher order of Spiritualism for enabling me in some degree to understand the facts of the mission of our Saviour, and to faintly perceive its scope and purport; but that undeveloped Spiritualism has also its repulsive and degrading influence is evident in the circumstance that it encourages some people to believe the contemptible and abominable doctrine of "reincarnation." If this "doctrine of devils" were true, the probability would be that a man might marry his mother reincarnated!

After nearly twenty-five years' experience of Spiritualism, I have been compelled to come to the conclusion that its chief use is to bring men to a thorough and hearty belief in the truths of Christianity as revealed to us in the New Testament; and with this revelation before us we cannot have a more safe and precious guide through this life to heaven.

Among other unverified things, Mr. Calder tells us that "faith in a physician does not cure." Who taught him this strange dogma? Is not faith in our physician one of the most potent and elementary of all curative conditions.

NEWTON CROSLAND.

Blackheath, November 19th, 1877.

#### SPIRITUALISM IN ISLINGTON.

SIR,—I have opened a *depôt* for the receipt and distribution of back numbers of specimens of spiritual literature, and would be glad to receive parcels from any friend desirous of promoting Spiritualism in this way. One or two young men are helping me in this desirable work, and we have already distributed 4,000 numbers. With each copy I enclose a leaflet, containing instructions how to form circles, as that gives the investigator an immediate start, and the gratification of a morbid curiosity of ten leads to something better.

ALFRED MONK.

21, Devonshire-street, St. Peter's-street, Islington, London.

#### WHAT TRUTH IS THERE IN ASTROLOGY?

SIR,—I ought not, perhaps, to meddle in controversy on a subject on which I have displayed such signal incompetence; but I cannot refrain from pointing out to Mr. Pearce the element of confusion he has introduced into the method of computing time by his criticism on "Raphael's" correction of myself. He blames Raphael for "adding 14m. 14s. to the mean time given for equation of time, after expressly stating that 'it is not necessary to be used with his ephemeris or Zadkiel's,'" as if Raphael had said, "My Ephemeris is calculated to mean time, which makes the addition unnecessary." But Raphael expressly says, "Clock time I consider mean time," and evidently means that his Ephemeris is calculated, not to mean time, but to *sidereal*; in which case, of course, it is only necessary to add or subtract, as the case may be, the difference between the time given and the ephemeral noon, together with the small correction for sidereal time of this interval.

I confess I was, and am, utterly puzzled to know what Zadkiel means in his *Grammar of Astrology* by saying, "Correct the time also for the equation of time, if the Ephemeris be not calculated to mean time;" for just previously he has spoken of "the mean or clock time of birth," thereby, like Raphael, treating clock and mean time as the same. Again, Zadkiel directs us to compute right ascension from the sun's longitude, whereas in the *Nautical Almanac* and in the best Ephemerides, the right ascension is given, without this trouble, in time. My blunder was mainly occasioned by this obscurity on the part of Zadkiel, for I involved myself in calculations that were really unnecessary, and, to a tyro, rather perplexing. With sidereal time given for noon the whole thing is perfectly simple.

Writing last week I had only time to thank your correspondents for their letters; but now let me add, that if they had observed my letter in your number of Nov. 2nd, they would have seen that I there corrected an error of copying in my original letter, and that I did, in fact, set the right sidereal time of question, though I got wrong in subsequent processes.

As regards "Raphael," let me say that I have had what I consider very striking evidence from him of the truth of astrological judgments. Not so much, perhaps, in my own nativity, because I had to give particulars for the rectification of the time of birth, and because it is always possible that the judgment may be influenced by any previous knowledge of the native. But in the case of another nativity which I got him to draw, and of which I gave absolutely no particulars, but sex, and date and place of birth, information was afforded of a quite peculiar character, and correct, save that in one respect circumstances were assigned to the future which I should rather refer to the past. I am expecting further proofs of Raphael's skill.

C. C. MASSEY.

SIR,—Through a little mistake, *The Spiritualist* of the 26th ult. only reached me this morning, and as postal communication is becoming slower with each succeeding winter month, I cannot avail myself of the use of the last number to ascertain whether any other correspondent writes to you upon my subject. But I at once hasten to earnestly entreat Mr. Massey to refrain from applying astrology to horse-racing gambling, and, with all humility, submit, for his serious consideration, whether "the voice of the stars" is not, rather, a holy science, of which such an abuse might bring ruin in its train.

I have not my copy of *Lilly* at hand, but my impression is that the tone and spirit of his work protest against such an application of the science.

I remember that Dr. Mill, in a pamphlet published some years "ago," mentions that a clairvoyant, whom he educated for professional purposes, made known on several occasions the winning horses in certain races. He, however, cautioned her, and warned those who had recourse to her power, that she would certainly fail them because of such an abuse; and assuredly, as he predicted, so did she bring ruin upon those who consulted her.

Can any of your readers kindly inform me whether Bohn's edition of Zadkiel's *Lilly* includes the substance of Zadkiel's separate work on *Horary Astrology*?

A READER.

Isle of Man, November 5th.

NEXT Sunday evening, at seven o'clock, Mr. J. J. Morse will give a trance address, in the Athenæum, Temple Street, Birmingham.

#### ANSWERS TO CORRESPONDENTS.

CANDIDUS (Old Kent-road).—The fact that animals can be mesmerised, destroys all Dr. Carpenter's psychological theories.

A.—Is your contribution a special one, or merely a circular sent as if a special letter, as on previous occasions?

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