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### "THE SPIRITUALIST" NEWSPAPER:

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

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THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe. The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Calhoun; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Dückelmann-Holmfeld (Hofheim); Mr. Gerald Massey; Le Comte de Bulet; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Sergeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epos Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence, Mariner); Mrs. Mackdonald Gregory; the Hon. Alexander Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adela Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabian Dave; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. O. Hall, F.S.A.; Mrs. S. C. Hall; Mr. William Newton, F.R.G.S.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy, M.Inst.C.E.; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Newworthy; Mr. William Oxley; Miss Kiblingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Marchez; Mr. J. M. Peables (United States); Mr. W. Lindsay Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d.; in the United States and Australia, 15s., post free.

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##### EASTER CLOSING.

The Offices at 38, Great Russell-street, will be closed for the Easter Holidays on Thursday, 18th inst., and re-opened on Monday, 29th inst.

Tuesday, 2nd.—General Purposes Committee, at 5 p.m.  
Wednesday, 3rd.—Société at 38, Great Russell-street. Address by Rev. Thos. Colley, on "Spiritual Phenomena and the Doctrine of Correspondences." Music, Conversation, and Refreshments. Commence at 7 p.m. Admission to Members and Friends, 1s.

Friday, 5th.—Experimental Research Committee, at 6.30 p.m.  
Committee's Séance, at 7.30 p.m.

Monday, 8th.—FORTNIGHTLY DISCUSSION MEETING, at 7.45 p.m. Paper by Mr. W. Newton on "Faith versus Knowledge."

Tuesday, 9th.—Finance Committee Meeting, at 6 p.m.  
COUNCIL MEETING, at 6.30 p.m. Special Council Meeting to follow. Motion by Mrs. Lowe.

Wednesday, 10th.—Inquirers' Séance at 8 p.m., Mr. W. Eglinton, medium.

Friday, 12th.—Library Committee, at 5.30 p.m.  
Experimental Research Committee, at 6.30 p.m.

Monday, 15th.—Société Committee, at 5 p.m.  
House and Offices Committee at 5.30 p.m.

Wednesday, 17th.—Inquirers' Séance at 8 p.m., Mr. Eglinton, medium.

Tuesday, 30th.—General Purposes Committee, at 5 p.m.

#### SEANCES FOR INQUIRERS.

These Séances are now resumed, and will be held during the present month on Wednesday evenings, except Wednesday, 3rd inst. Tickets can be purchased through Members of the Association, who can purchase them at the price of 2s. 6d. for Inquirers, 1s. for Members.

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# The Spiritualist Newspaper,

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

VOLUME TWELVE. NUMBER THIRTEEN.

LONDON, FRIDAY, MARCH 29th, 1878.

## THE GUIDANCE OF INITIAL SPIRITUAL MANIFESTATIONS.

IN the early days of the Spiritual movement, it was not known that either the sitters or the mediums had any control over the manifestations, but a long course of observation has revealed that any phenomenon which presents itself in its initial stages, may be developed when the desire is expressed that it shall be perfected in preference to the others. Later on, when the medium is fully developed, the type of the manifestations becomes to a large extent fixed; the phenomena slowly become more powerful and precise, but present no great variety. Although, for instance, the power of Mr. Williams is great in darkness, the manifestations given in the light in his presence never approximate in strength to those once obtained through the mediumship of Mrs. Mary Marshall, who for convincing disbelievers had few if any equals among mediums in this country. In her presence, untouched furniture would commonly walk about the room in daylight, as if it were alive.

As *séances* in the light are now so much wanted, Spiritualists must look to new mediums to supply the demand, and these make a mistake when by force of imitation they sit for manifestations under the conditions at present common. Instead of sitting under the same conditions as their more powerful predecessors, they should refuse to sit in the dark or in cabinets, and should refuse to encourage the same class of manifestations. Raps and the movement of solid objects in daylight might thus be developed in the presence of new mediums, at the cost of discouraging dark *séances*, not that the latter have not their value, but that they have been abnormally developed, at the cost of the losing of valuable phenomena obtainable under other conditions. Consequently when raps and other manifestations come in the presence of a new medium in the light, he should not strengthen them and try to get in addition spirit voices—which he can do—in the dark, but should sit only in the light for phenomena which are wanted. This would be better than encouraging a class of manifestations already highly developed in other mediums. Strong physical manifestations in daylight would now be greatly valued in England for proselytising purposes.

## PSYCHOLOGICAL PHENOMENA IN AUSTRALIA AND ELSEWHERE.

BY FREDERICK SINCLAIR.

DURING the last few years my brethren of the quill have been producing sensation ghost stories on an extensive scale. The Franco-Prussian war being over, the Communists of Paris ruthlessly slain, the butchery of Turks and Russians having become too familiar to be interesting, and accounts of Lilliputian men, babies with two heads, enormous cabages, and even horrible murders having ceased to interest intelligent readers, the gentlemen of the fourth estate have lately taken quite in a friendly way to spirits. The result is that we can scarcely open what is called now-a-days a well-conducted journal without finding in it some curious ghost story, or singular prevision, or fulfilled dream, or other narrative bordering on the supernatural. I believe that a large and interesting volume might be made out of the strange and seemingly supernatural events which have been recorded by the Australian press during the last five years. As a matter of course, our journalists save their credit with society by tacking either to the beginning or end of whatever spiritual story they relate, some expression of their scepticism respecting the supposed supernatural character of the tale, or some manifestation of pity for the deluded creatures who believe it. Thus, by juggling adroitly with words, the editor or paragraphist gives his readers an interesting narrative,

and at the same time escapes the odium which the world attaches to all who believe such narratives to be true.

In the present paper, I shall endeavour to string upon a single thread of reasoning a few out of many accounts of "footfalls on the boundaries of another world" reported some few years ago in the Australian newspapers, and will show how easy it is to account for such facts on the hypothesis of Spiritualism, but how difficult to do so on any other. I shall present them here as they happen to occur to my recollection, and not in chronological order.

### A LIFE SAVED BY A MENTAL IMPRESSION.

The first of these visitations of the unseen which I find in my memoranda is quoted by the *Leader* of August 12th, 1871, from the *Pleasant Creek News*, both of which papers are published in Victoria. The *Leader* is one of the largest and best-conducted journals in Australia. The story which is related as a remarkable intervention of providence is thus stated by the *Leader*:—

"On Tuesday last Mr. Thomson, while at his tent door, Moyston, observed a boy about seven years old passing towards the common school, and in a few minutes after this an irresistible conviction seized him that the boy he had lately seen was drowning in an adjacent creek. So unable was he to resist this impression that he ran with all speed to the spot presented to his mind, when, sure enough, he beheld the disappearing body just below the surface of the water. In an instant he plunged forward and grasped the nearly lifeless body of the child, who had evidently been struggling for some time, and in a few seconds more would have passed into the spirit world. The child is a son of Mr. Thomas Parker, and under the attention and restoratives applied was soon restored to his grateful parents. Thomson feels proud that he was used by the hands of providence in thus preserving a life. He says his mind was engaged with other matters when the scene portrayed presented itself, which when concluded seemed to him like a dream."

On the spiritual hypothesis this strange fact can be easily explained. The spirit of a relative perhaps, or some spirit interested in the fate of the boy perceived him either drowning in the creek, or about to fall into it, and, finding that the man Thomson was an impressionable medium, so wrought on his mind as to irresistibly impel him towards the creek. This may have been done by the spirit spontaneously, that is, from its own desire to save the drowning lad's life, or in obedience to some higher spiritual authority. To refer Thomson's impression to the direct action of an Almighty is merely transferring the explanation of it from one of the lower departments of Spiritualism to the highest. Take away, however, all idea of invisible spiritual existences and agency, and the phenomena recorded in this case become involved in inexplicable mystery.

### A WARNING OF DEATH GIVEN IN A DREAM.

It is strange to find a prevision of an approaching event in connection with the pursuits of the turf, and yet such an event has occurred at the Victorian Racing Club's Spring Meeting, held on the Melbourne course in November, 1871. The prize called the Melbourne Cup was won by the horse Nimblefoot, formerly the property of Mr. Craig, of racing celebrity, but who was dead before his horse won the cup. Commercial newspapers, as might be expected, gave the most minute details respecting the galloping of the horses, and the way in which they were jockeyed, but merely glanced at the spiritual wonder connected with the event, and in some cases did not notice it at all. The statement here made is sufficiently illustrated by the following report of the race which I quote from a newspaper published shortly after the occurrence of the event:—

"Melbourne Cup.—A sweepstakes of 20 sovereigns each

10 forfeit or 5 if declared, with 300 sovereigns added. The winner of any handicap of the value of 100 sovereigns, after the declaration of the weights, to carry 3 lbs. extra; if two or more such races, 5 lbs. extra. The second horse to receive 50 sovereigns, and the third to save his stakes. Two miles.

Nimblefoot ... ..	1
Lapdog ... ..	2
Valentine ... ..	3

"There were twenty-eight starters for the Cup, and all got away well, and in passing the Grand Stand, the varied colours of the riders swiftly moving in the sunlight was a fine sight; Barbelle had a slight lead, with Sir John second, and Prætor third; this position was maintained as far as the old stand at the abattoirs, when Strop's colours showed to the front, with Glencoe well up and going well; Warrior meanwhile was all behind, and though he seemed to make an effort and passed some of the horses, his chance of winning the race was looked upon as *nil*. Croydon now put on a spurt, and took his place in the van, with Tim Whiffler in close proximity; but in the straight running Lapdog and Nimblefoot shot ahead, and raced neck and neck, the latter horse's nose just catching the judge's eye; Valentine third, Croydon fourth, Strop fifth, Tim Whiffler sixth, and Glencoe seventh; Trump Card and Warrior nowhere.

"The official time is given as 3.37. Mr. Craig, the late owner of Nimblefoot, before he died, dreamt that his horse would be the next winner of the Melbourne Cup, and that *the jockey would wear crape on his arm. Day, who rode Nimblefoot, had mourning on his arm to-day.*"

There are three noticeable things connected with this dream and its fulfilment:

1. Mr. Craig dreamt that his horse would win the Melbourne Cup, and he dreamt this some time before his death.

2. In his dream he saw the rider of Nimblefoot wearing crape upon his arm.

3. After the death of the dreamer, the horse Nimblefoot won the Melbourne Cup, and his rider had mourning on his arm pursuant to the dream.

It is quite possible that Mr. Craig, prior to his death, had frequently speculated upon the probability of his horse winning the Cup which he meant him to run for, and hence, the mere dream of the horse winning might have been a reproduction in sleep of one of his lively waking fancies. But coupled with this part of the dream we notice the symbolical premonition of death, namely, the jockey wearing crape on his arm, and, finally, the death of the dreamer; thus completely realising all the particulars of the dream. To say that all these things occurred by mere coincidence is equivalent to saying that they happened as they did happen, for coincidence means nothing more than this, and, besides, explains nothing. Assuming the facts to have been correctly reported, a sufficient explanation of them on the spiritual hypothesis is easy. Some spirit interested in Mr. Craig's welfare, perceiving from the state of his organism that his death was near, or obtaining a knowledge of the fact from some other source, impressed his mind in a dream, but was perhaps unable, or was not permitted, to do more than symbolise the approaching event. Perhaps the spirit could not act on his mind except in connection with his ruling love; hence his racehorse figures prominently in his dream. The crape on the jockey's arm was the symbol of death. The object might have been a friendly design on the part of the impressing spirit to make the doomed man think of his approaching end, and so lead him away from the frivolous pursuits in which he was then engaged to higher and nobler studies and practices. I regard this dream as having had a spiritual origin, because it admits of explanation upon that hypothesis, and because it harmonises with numerous other analogous dreams the spiritual origin of which is more clearly indicated by the special circumstances connected with them.

#### A LIFE SAVED BY A DREAM.

An analogous instance of providential interposition I quote from a Tasmanian paper, the *Cornwall Chronicle* of July 24th, 1871. The narrative states that—

"An old man known only by the sobriquet Jeff, a wood-splitter, was asleep in his hut at Bridgenorth, on the West Tamar, on Friday night (the night of the great storm), when he dreamt that he was about to be killed, and awoke in

great terror. He seized his trousers, and fortunately waited for no other clothing, as he had barely time to get to a safe distance from his hut when a tree fell and crushed it to atoms. He then made for the nearest house, and related what had happened to him."

The dream of this man also admits of explanation on the spiritual hypothesis. A friendly spirit perceived the wood-cutter's danger, inspired him with fear in a dream, and stimulated him to fly when he awoke. He yielded to the impression on his mind, and, as a result, escaped death.

#### SYNCHRONOUS PSYCHOLOGICAL EXPERIENCES.

The next story I have to relate is recorded in an evening paper of the 29th May, 1871, published at Wellington, in New Zealand. The event narrated will appear to the Spiritualist intrinsically probable, because it is distinguished by most of the usual characteristics of a veritable ghostly appearance. I give it in the words of the narrator:—

"A few evenings ago a young lady, who occupies the same sleeping apartment (but not the same bed) with a younger sister, had retired to rest shortly before midnight. The younger sister had been asleep for some time. The elder sister's bed stood in front of a window at some little distance from it, and a chair stood between the bed and the window. The young lady was lying on her side, with her back to the window, and was on the point of dropping off to sleep, and, as she avers, without the remotest thought of ghost or goblin crossing her mind, when suddenly she became aware of something like a dim shadow being cast across her eyes; she started, and turned quickly round to find herself confronted by a tall gentleman—dressed in black coat and trousers, wearing a white waistcoat with black spots, and gloves on his hands—half leaning over her. His figure and features were clearly limned against the window, and she instantly recognised the face of a gentleman formerly a resident in Wellington, deceased some twelve months or so. Her look was only momentary, but it was clear; and, filled with terror, she screamed repeatedly to her sister, who after some little time awoke. The ghost disappeared at the first sound of her voice, and she was too much agitated to observe which way it went. The younger sister asked what was the matter; the elder sister replied by desiring her to come into the other bed, and she would tell the cause of her trouble in the morning. Having lain down beside her, the younger sister continued to press the elder with questions as to what she had seen or heard, and asking her whether she had not seen a man in the room. To this the elder sister replied that she had, when the younger rejoined, 'Then I know who it was; it was Mr. —,' mentioning the name of the very man whom her sister had seen. Much surprised, the elder asked, 'Did you see him, too, then?' 'No,' said the younger; 'but while I was asleep the impression was borne vividly on my mind that he was in the room.' On being subsequently questioned how she came to think that the party she named was in the room, she said she could not tell, and had not thought of him before since his death; but she seemed to know intuitively that he was present, without feeling the alarm that was felt by her sister."

The sceptic's explanation of this remarkable experience will, doubtless, be that it was a dream, and that both sisters dreamt the same kind of dream, or else two dreams nearly alike, by a kind of singular coincidence; just as in cases of trance, occurring during those periods of religious excitement which are called revivals, two persons will pass into a trance and awaken from it at the same time, and, sometimes, with the same word upon their lips. But this explanation is far-fetched, and does not meet all the difficulties of the case; for, if the dreams of the two sisters arose out of any peculiarity of their mental natures, or of their nervous systems, we may fairly assume that the same cause would have been operative in previous instances, and have produced corresponding effects. If the experience of the sisters was purely subjective, we may assume that they must have had similar experiences before; for it is difficult to conceive of the mode in which the nervous systems of the two sisters could have been brought into precisely the same state at the same moment of time, by causes which had never operated before. We may suppose that a subjective vision

might be produced in one person by the operation of internal causes; but we are not warranted by any facts that we know of to assume that an analogous experience of this kind could be produced in two persons at the same moment of time by such causes. It is not recorded that the sisters ever had such an experience before, and we have no right to assume that they had. To attempt to explain the dream and vision by the supposition of coincidence, is first to take for granted that the experience of the sisters was simply dreaming, and, secondly, to re-state the fact that these dreams occurred at the same moment of time; for the coincidence of any two events signifies the happening of those two events together; hence to say that the dreams of the sisters were of the same nature and occurred at the same time by coincidence, is merely to state in different words the original assumption, namely, that the sisters dreamt two dreams nearly alike at or about the same time. Coincidence, therefore, explains nothing: nor is there any reason for believing that the sisters merely dreamt dreams. The facts recorded indicate the exertion of an objective rather than of a subjective influence. On the spiritual hypothesis they admit of explanation, but on any other hypothesis are insuperably difficult. The sister who saw the ghostly man was, at the time, a seeing medium, and the sister who was asleep was an impressionable one. The reason why the ghost appeared to the waking sister we do not know, and it may be that its appearance took place without design on its part, the whole affair perhaps being merely an accidental rencontre and nothing more: that is, the ghostly man happened to be present at the precise moment when the young lady's spiritual vision was opened, and she saw him. This explanation is as reasonable as, if not more so than, any other.

## PREVISION OF A MURDER.

In the *Australian Penny Magazine*, a journal edited by myself, and which became a ghost through want of support, the following spontaneous spiritual manifestations are recorded. I wrote the accounts myself after having cross-examined the witnesses:—

Mrs. I. Baker, the wife of a respectable farmer residing near Bathurst in New South Wales, gave me the particulars of a remarkable dream which she once dreamt, and which dream, unfortunately for the parties concerned, was literally fulfilled. On one occasion she retired to rest in her usual state of health, and dreamt that she was in a strange place, the soil of which appeared to have been turned up in heaps in a rather grotesque manner. She thought in her dream that her mother, who had been dead for twenty years, was with her, and was clad in robes of white; but this circumstance did not surprise her. As she walked along in company with her mother, she thought they reached a place where two men were lying on the ground mangled and bleeding. Going up to them she stooped down, raised the head of one of them in her hands, and then recognised the features as those of her eldest son. The head seemed to fall to one side as if it had been nearly severed from the body, and there was a great gash in the neck. 'He is dead,' exclaimed the dreamer, but the mother of the dreamer said, 'No, he is not dead, but he will take a long time to recover.' When Mrs. Baker awoke she was greatly disturbed by the remembrance of her dream, believing that it portended some evil to her eldest son; but on relating it to her family they ridiculed her fears. The son, at this time, was away from home engaged in work of some kind on an adjoining farm, and on his return some days afterwards he announced that he and a person named Skinner had agreed to go and try their luck at the Native Dog Creek goldfield. The ghost of the mother's dream rose up before the eye of her mind, and she strongly exhorted him not to go. Finally, she was induced by ridicule and persuasion to give her consent to her son's departure, and accordingly he went to the Diggings. Shortly afterwards there was a riot between the Chinese and European and Australian diggers on this gold-field, and Baker and Skinner, who at the time were at the bottom of their shaft, hearing a noise, went up to the surface to see what was going on, but had hardly reached it when a body of Chinamen armed with pickaxes and shovels so severely maltreated them that they were left for dead on the field. Baker was cut in exactly the way his mother had seen him cut in her dream, and had the same sort of gash in the neck that she

had specially noticed. Medical attendance happened to be at hand; a tent was fixed over the wounded man; and he lay for many weeks before he could be removed. He finally recovered, but will retain as long as he lives the marks of the severe injuries he received. We had this dream related to us by Mrs. Baker herself, and, on further inquiry, obtained from her husband and others much corroborative information respecting it. This information rendered it unquestionably evident that Mrs. Baker had made known her dream for at least fourteen days before the occurrence of the event to which the dream was related, and also that her son had not intended to go to the Diggings at the time when the dream occurred. This latter fact shuts out the supposition that the son had acted mesmerically on the mother's mind, and in that way produced her dream, and the completeness and well-defined character of the dream obviously point to impression by a spirit as the true cause of it.

## SPIRITS NEAR THE BEDS OF THE DYING.

Another fact which I have had an opportunity of inquiring into may be thus stated. Mrs. N——, the wife of a blacksmith who resided about twenty miles from Bathurst, had a son who was familiarly called Tommy, and who though a splendid horseman was nevertheless killed through being thrown by a buckjumping horse. The saddle turned round on the vicious animal while he was in the act of bucking, and the result was that the unfortunate young man was pitched head foremost on to a stone and received injuries from which he died. This event occurred several years before the death of Mrs. N——, and naturally made a great impression on her mind, for the deceased was greatly loved by her. In process of time Mrs. N—— was seized with a disorder that proved fatal. Just before she died she raised her head slightly off the pillow, turned over in the bed, and exclaiming, "There's Tommy," expired. An intelligent little girl, who happened to be in the room when Mrs. N—— died, related the circumstance to us shortly afterwards quite as an ordinary matter of fact; and this little girl was in every respect a reliable witness, and had no knowledge of Spiritualism or of the theories maintained by those who believe in it. The presumption warranted by the facts of this case is that the dying woman, whilst hovering on the borders of eternity, had her spiritual vision opened, and thus was able to perceive the spirit-form of her deceased son, who, we may reasonably suppose, had come to welcome her to the new world she was then about to enter.

Private personal history abounds with incidents and experiences analogous to the preceding, and all apparently warranting the inference that there is a world of spiritual beings to which we are intimately related, and which is quite distinct from, although interblended with, the material world in which we live.

## AN APPARITION AT THE TIME OF DEATH.

A lady of great intelligence and worth related to me the following story, the particulars of which she had obtained from her mother, who, along with my informant's grandmother, Mrs. Glode, resided on Clapham Common in the vicinity of London. Mrs. Glode had in her employ a domestic servant named Lizzie, who, being a tried and faithful help, and a woman of great piety and worth, was much respected by the family. On one occasion Lizzie was the subject of what a sceptic would call a post-prandial nightmare, for she sat down in a chair after dinner and fell asleep, and whilst asleep dreamt that the pantry door opened, and that an emblematic figure resembling that of Time emerged from the pantry and spoke to her, assuring her that on that day fortnight she would be numbered with the dead. She awoke, and soon afterwards took occasion to report the dream to her mistress, and to express her belief that it would be fulfilled. The family tried to reason with her respecting the folly of placing any reliance on a dream, and to laugh her out of her fears, but without effect. In about a week after the date of her dream Lizzie fell sick in the night, and the doctor who was called in, after the lapse of a day or two, pronounced her complaint the worst form of typhus fever, and recommended her immediate removal to an hospital. Previous to her removal, however, my informant's mother, then a young girl, had, from motives of kindness and friendship, attended Lizzie in her illness,

handing her such things as she needed, and performing many little offices for her. On "the day fortnight" mentioned by the figure of Time to Lizzie, a lady was visiting the inmates of the house on Clapham Common, and had an infant child with her. My informant's mother, whose name was Nancy, was holding the child in her arms in one of the lower rooms, when she heard Lizzie's voice crying sharply "Nancy—Nancy—Nancy," and forgetting that Lizzie had been sent to the hospital, she quickly handed the baby she was holding to its mother and ran upstairs to Lizzie's room, under the impression that something was wanted. When she got inside the room she saw Lizzie standing in the middle of it, and the bed empty. The whole truth then flashed upon her mind, and she became greatly frightened. At the same time Mrs. Glode, who was in another room downstairs, saw the door of the room slowly open, and perceived a hand holding it, and almost immediately afterwards Lizzie's face was seen peeping round the door and smiling, while the word "Mrs." was audibly pronounced. Mrs. Glode by a rapid process of reasoning at once concluded that she had seen a vision, and that Lizzie was dead. My informant's mother rushed down stairs in a state of fright and stated that she had seen Lizzie, to which Mrs. Glode responded by narrating her own experience. A messenger was despatched to the hospital to make inquiries respecting Lizzie, and on his return he announced that she was dead. It was ascertained afterwards that she had died at or about the time when her apparition was seen. My informant heard all the particulars of this very curious case related repeatedly by her mother who saw the vision; but as all the persons directly connected with the affair are dead, no corroborative evidence of the story can be obtained. It has often been asserted by those who are sceptical with respect to the reality of ghostly appearances that they always are seen at night, when the imagination is liable to be deceived; but this vision was seen in broad daylight by two persons in separate rooms, and who at the moment of beholding the vision had no communication with each other, and did not expect to witness an apparition.

#### SIXTEEN LIVES SAVED BY A MENTAL IMPRESSION.

But the Australian press is not singular in regard to this matter. The European press often luxuriates in descriptions of spontaneous phenomena. I quote the following as a sample of the tales which often appear in European newspapers. The *European Mail* of March 26, 1868, quotes it from the *Court Journal*, the latter having stated it on the authority of the Dowager Lady Lyttleton, of Hagley Hall:—

"Admiral Sir Thomas Williams, a straightforward and excellent man, founder of the Royal Naval Female School for the education of naval officers' daughters, was in command of a ship crossing the Atlantic Ocean. His course brought him within sight of the Island of Ascension, at that time uninhabited, and never visited by any ship except for the purpose of collecting turtles, which abound on the coast. The island was barely descried on the horizon, and was not to be noticed at all; but as Sir Thomas looked at it, he was seized by an unaccountable desire to steer towards it. He felt how strange such a wish must appear to his crew, and tried to disregard it—but in vain. His desire became more and more urgent and distressing, and foreseeing that it would soon be more difficult to gratify it, he told his lieutenant to prepare to put about ship and steer for Ascension. The officer to whom he spoke ventured respectfully to represent that changing their course would greatly delay them—that just at that moment the men were going to their dinner—that, at least, some delay might be allowed. But these arguments seemed to increase Captain Williams's anxiety, and he gave the word of command which is never resisted. He saw in the countenances of his officers an expression of wonder and even blame, as strong as is ever shown on an order from the captain, but he was obeyed, and the ship was steered towards the uninteresting little island. All eyes and spyglasses were now fixed upon it, and soon something was perceived on the shore. 'It is white—it is a flag—it must be a signal!' and when they neared the shore it was ascertained that sixteen men, wrecked on that coast many days before, and suffering the extremity of hunger, had set up a signal though almost without hope of relief. The shipwrecked men were taken on board and the voyage com-

pleted. Sir Thomas related this anecdote in the simplest and most tranquil manner in 1813, years after the date of its occurrence, to the writer of this account."

The facts mentioned in this narrative are explicable on the spiritual hypothesis, but not on any other. A spirit impressed the captain's mind, and induced him to visit the isle on which the shipwrecked men were starving. The facts show that this impression was not owing to mesmeric influence exerted by the shipwrecked men on the mind of a mesmerisable sensitive approaching the island. Had it been produced by any such influence, there would have been other elements in the captain's experience than the simple but irrepressible desire to visit Ascension. The dream-pictures produced occasionally in the minds of mesmeric sensitives differ widely from Captain Williams's experience.

#### A DEAD BODY FOUND IN CONSEQUENCE OF A DREAM.

I might easily extend this article to an almost indefinite length. The facts I have quoted, however, will serve as samples of the phenomena which this essay is designed to bring under the notice of the reader. I might add the narrative of the Port Macquarie ghost, as related by the *Macleay Herald* a year or two back, and also an account of a remarkable dream which a boundary rider named Greenwood had, and which led to the discovery of the body of a man who had been drowned and was for a long time missing. The spirit of the drowned man appeared to Greenwood in a dream and told him where the body would be found, and when the place thus indicated was searched the body was found. The circumstances were described in the local newspaper at the time of their occurrence, and were also mentioned at the magisterial inquiry held when the body was discovered. The Bendigo papers, and indeed all our newspapers do a little in the ghostly line whenever they have a chance. I am not called on to vouch for the accuracy of any of the stories they relate, as my object here is not to defend the authenticity of such tales, but to show that if they are true, they admit of explanation on the hypothesis of Spiritualists, but not on any other. Spiritualism embraces them all and explains them all, therefore ought to be regarded as a true theory.

#### GENERAL CONCLUSIONS.

I am quite free to admit that the records of ghost lore contain an immense mass of facts mingled with a large amount of folly and superstition. The latter are often sufficiently dense to blunt the edge of the keenest and most eager criticism. Science recoils from the investigation of a subject which appears to be so interwoven with self-illusion, mental weakness, and imposture. Indeed, to such an extent does this feeling prevail that many men styling themselves philosophers refuse to investigate any alleged supernatural occurrence, for fear that, by examining it they should damage their great reputations. How the world will either laugh at or pity them a hundred years hence. Grandiloquent science raises its hat and bows deferentially to a rare frog or a new aphis, but refuses to examine any facts, which might, possibly, lead to the recognition of the supernatural, or throw light on the mystery of human destiny. Of all the various species of folly we behold in the world, this one is the most pitiable. The man who is not capable of braving the ridicule of unreasoning ignorance in his pursuit of truth is unworthy of being called a philosopher.

This contempt for alleged supernatural appearances and events is productive of much evil, because it leaves the examination of all such appearances and events in the hands of men who are frequently incapable of investigating them sufficiently. Hence, we have such a multitude of inconsequential and badly authenticated ghost stories current in our literature. The perusal of these tends to produce a false impression on the reader's mind with respect to the nature and value of all similar stories. The narrator often omits mentioning some material circumstance, which, if known would alter the entire complexion of the narrative, and, sometimes, he dwells on the minor details of the case so as to exaggerate them out of all due proportion to their merits. The general result is that many ghost stories do not furnish a proper basis for inductive reasoning; and hence arises one of the many difficulties we have to contend against whenever we attempt to investigate this interesting subject. We ought not, however, to conclude that because some ghost stories are not well authenticated that they are not true, nor yet

that all stories of the sort are inconsequential, and teach no useful lesson. As philosophic thinkers we ought to endeavour in every case to separate the golden grain of truth from the chaff which often invests it, and accept no fact as a basis for reasoning unless it will bear the closest and most rigid scrutiny.

Surrey Hills, Sydney, New South Wales, January 16th, 1878.

### THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

#### OBJECTIONS TO CERTAIN TEACHINGS IN CONNECTION WITH SPIRITUALISM.

ON Monday, last week, Herr Christian Reimers read a paper on "Objections to Certain Teachings in Connection with Spiritualism," before the Dalston Association of Inquirers into Spiritualism, at the rooms of the Association, 53, Sigdon-road, Hackney, London. Mr. G. R. Tapp presided.

Herr Christian Reimers said that before the advent of Spiritualism its followers had, like everybody else, been trampled into the mud of Materialism, but by the light of the new lamp saw with horror the mess in which they were placed. He thought that the Almighty Himself must begin to think that He has made the professors of physical science too clever, when He sees them besmearing His beautiful designs with all the mortal stuff within their reach, and greedily watching for every new visitor of a spiritual nature, to give him a coating of the mess upon their carpet. Spiritualists in the middle of the mess should use soap and water plentifully. But when some of the heralds of the new era saw anybody with a glass of cheering liquor in his hand, they pointed at it as unbecoming the Divine destination of man; the eating of a hearty piece of roast beef was accounted a crime; and when a man took a cigar, the mass of condemnation hurled at the little weed almost made the smoker drop it in terror. Before they made up their minds to part with these nice little stepping-stones on earth's pilgrimage, ere as yet their wings had grown, perhaps a brighter view of these indulgences might be acceptable. Drunken men and women were most repulsive spectacles, but he maintained that excess in anything was reprehensible, including "excess in abstinence." He wished to draw a line between use and abuse. Men could tell what their own constitutions required better than any scientific matter-hunters. Once upon a time, when an American doctor died at the age of rather more than one hundred years, a body of teetotalers called upon his son, a boy of eighty, to hear his confirmation of the successful working of their principles. The son began—"Gentlemen, my father's first rule was regularity—(Hear, hear)—and soberness—(Ah! We knew that!)—nobody ever saw him the worse for liquor. (Cheers.) The first thing in the morning he took a little whisky, rather weak—(They hoped he only drank it medicinally). Then he took his breakfast, finishing with a glass of old port. He afterwards went his round, and dined at six on plenty of roast meat with a bottle of claret, winding up with a pipe and a glass of stiff punch." By this time the teetotalers had cleared out of the house, leaving only some new candidates to hear the *finale*, setting forth how the deceased took a glass of strong grog after supper. What was good for one man might not be good for another; a vigorous man, always on the move, might eat or drink almost anything. Some years ago he ascended a Swiss mountain nine thousand feet high, and although when half-way up, water from the mountain rills was very acceptable, higher up he still more appreciated his sandwiches and fiery claret. A parson once pointed out that Nature was so generous that she grew half a bottle of wine for the dinner of every man, whereupon a discontented member of the flock expressed the wish that he could find the chap who robbed him of his share. He (Mr. Reimers) lived with a remarkable medium, and one night he went to the Opera; on his way home he had a strong but unexpressed desire for some wine and cake; he went to his bedroom, the door of which had been secured by him before leaving home; on unfastening the door and entering the room, he saw on a shelf over his bed four vases of flowers arranged round a glass of port wine and a plate with cakes. The spirits were in the habit of putting things in his room in this way. After such a manifestation, should he be blasphemous in pointing out that the Saviour turned water into wine, but not wine into water? Then as to vegetarianism, he thought that the eating of less meat might be good, but that the "killing" argument had no weight; they killed numerous small living organisms with every breath of air they took into their lungs. Women might do much by introducing more vegetables at dinner, and making some of the vegetables look and taste as much like meat as possible. Could they not make with beetroot and other vegetables a beefsteak so much like the real thing that their husbands would praise the butcher? Something of the same kind occurred when a farmer who found himself short of grass bought up much waste paper from bookbinders, cut it into long, narrow strips, and fixed green spectacles on the noses of his sheep, who then grazed away with a vengeance; this story, however, was not well authenticated. Observation proved that heroes in science, art, and spirituality, had a rich vein of roast beef and wine running through their lives; the great Handel usually ordered dinner for two, that he might get meat enough; Goethe would not talk on politics or literature while discussing his wine and roast beef. He hoped to see the day when the Spiritualists of London would get up a grand dinner for both beef-and-wine believers and for teetotalers with their teacups. What a jolly flow of speeches there would be afterwards! What should he say about the wicked cigar, when he was writing that paper for the Dalston Association enveloped in the fumes of the Devil's incense? The worst thing to be said against smoking tobacco was the lack of antiquity of the custom. If a Dr. Schliemann should one day disinter a regular clay-pipe with a piece of honeydew from under the Great Pyramid, shouts of joy would arise from the great army of smokers. He thought that smoking tobacco had a soothing

effect; it was like mesmerising one's-self, not only by the direct effects of the weed, but by the constant attention required to manage the ashes and to study the ever-varying forms of the clouds; these things drew the mind away from the cares of earth. If any experimentalist did not like his first cigar, he advised him to buy his next one at another shop; there was much adulteration about, but a genuine Havana was good. When theorists said that smoking was bad, a vision passed before his eyes of the smokers of all ages, headed by German parsons with their cheerful, ruddy, healthy faces, and their pipes holding half-a-pint of tobacco. The future writer of history would probably have to point to the grand dispensation of the tobacco period, and its effects upon the development of mankind, and to do it after the last puff had vanished from the horizon. But as long as they smoked tobacco let them talk about it in a reasonable way, and not in a dogmatic fashion.

At the close of the reading of the paper a few critical remarks were made by the Chairman, Mr. and Mrs. Weeks, Mr. Regan, Mr. Lovell, and Mr. Dottridge, and the proceedings closed with a warm vote of thanks to Mr. Reimers.

#### MISCELLANEOUS MEETINGS.

Mrs. Bassett was present at the ordinary weekly *séance* of the Dalston Association on Thursday evening last week, when her mediumship proved a source of much interest to a large circle of members present. In the course of the *séance* Messrs. John Rouse, J. Connor, and others, described various spirits clairvoyantly visible to them, which were in some cases recognised by other sitters.

Arrangements have been made by the Dalston Association for a subscription *séance* with Mr. W. Eglinton, on Tuesday evening next, the tickets for which are all bespoken.

On Thursday evening next an inspirational trance discourse is to be delivered through the mediumship of Mr. J. J. Morse before the Dalston Association of Inquirers into Spiritualism. A cordial invitation to attend is held out to all those interested in the inspirational phase of mediumship as exhibited in the person of Mr. J. J. Morse, honorary member of the Association.

Private family *séances* are steadily increasing in the neighbourhoods of Dalston, Clapton, Hackney, and Kingsland, and at them some remarkable manifestations are sometimes witnessed; they incite closer investigation into the subject of Spiritualism.

On Monday next, at 8.30 p.m., Mr. Morell Theobald will read a paper to the Dalston Association on "Christianity and Spiritualism: their Mutual Relation."

### IS MAN'S IMMORTALITY CONDITIONAL?

A LADY has sent the following communication, taken down from the utterances of a trance-medium in the month of April, altogether prior, therefore, to the late raising of the question of "conditional immortality":—

"Friend, you are right. Keep our Spiritualism pure and high, for there are those who would lower its uses. But it is because they know not the power of true Spiritualism. It is true, in a sense, that the spirit can overcome the flesh, but there are those to whom the fleshly life is dearer than the life of the spirit. They tread on dangerous ground. For the flesh may so outgrow the spirit, as to withdraw from it all real spirituality, and man becomes as a beast of the field, with no saving power left. These are they whom the Church has termed reprobate—eternally lost. But they suffer not, as the Church has taught, in conscious hells; they merely die, and are not; their light goes out, and has no conscious being."

Q. *But is not this the doctrine of annihilation?*

A. "It amounts to annihilation. Such souls lose their individual entities, and return to the great reservoir of spirit—unconscious spirit. It is to preserve conscious life, that churches have existed; they have not always understood their mission, but they have endeavoured to do their work. This is a solemn subject, but it has been presented to me, to give to you again."

Q. *Do you know of any case of the annihilation of a human soul?*

A. "Yes, I do. But the case is not so common as the believers in hell imagined, because they commit to hell all those who do not *think* as they do. I would help those I am permitted to influence, to preserve the highest purity in thought and life; as I told you before the reasons for this, I will not repeat them, neither will I say that others who think and teach differently, have not, like myself, their special missions to perform. Purity and truth and highest good must be right for all, but all may not be ready to receive the same truths. And unless truth reaches the mind to which it is sent, it has no influence, and the result is therefore the same as if it had not been sent. Farewell."

Mr. G. C. JOAD has left the South of France for London. Dr. Robert S. Wyld is now in Italy.

## DR. SLADE IN RUSSIA.

DR. SLADE is fully engaged in St. Petersburg, giving *séances* to various inquirers. Up to March 17th he had given three *séances* to the Grand Duke Constantine at his palace, and not upon Dr. Slade's own premises; and an arrangement had been made to give the Duke a *séance* for form manifestations last Tuesday night. Scarcely any of the copies of *The Spiritualist* and *Banner of Light*, which have been posted to Dr. Slade from London have reached him, no doubt in consequence of the press supervision which fetters the dissemination of knowledge in despotic countries. Some of the residents in St. Petersburg receive their newspapers defaced by black patches, due to the obliteration of obnoxious paragraphs by the authorities.

## "PSYCHOGRAPHY."

THE new book by "M.A. (Oxon)," on *Psychography* (Harrison: 1878), was published last Tuesday. During the persecution of Dr. Slade, evidence of exceptional strength was evolved, proving the genuineness of the phenomena, and in the book now under notice the best of this has been selected, together with testimony in favour of the same manifestations through other mediums. All this evidence has been threaded together in an orderly manner by a clever author, accompanied by pointed essays as to the general bearing of the facts and the various conclusions which may be drawn from them. The little book is handsomely printed and bound, and is illustrated with diagrams. Little allusion is made in it to the persecutors of Dr. Slade, but as the evidence in it is overwhelming that the phenomena are real, it tells against the aggressors with crushing force as a historical record. It is a book which should be in all libraries. Those Spiritualists who subscribe to public libraries, should constantly worry the managers if they do not supply psychological books when those books are ordered by their supporters. In ordering any book from such libraries, the name and address of the publisher should always be given, that the librarian may have no valid excuse for withholding the supply.

## PRIVATE SEANCES.

ON Wednesday, last week, a *séance* was held at the house of Miss Ottley, 41, Denbigh-street, Belgravia, London. One of the hands of Mr. C. E. Williams, the medium, was held by Miss Ottley, and the other by Sir Hastings Doyle. The other sitters were Mrs. Makdougall Gregory, the Misses Emmett and two other ladies, Mr. G. Ottley, Mr. De Morgan, Captain Inglesfield, and Mr. W. H. Harrison. Under these conditions, in the dark, and in a house which the medium had entered but once before in his life, a playing guitar belonging to Miss Ottley flew about over the heads of the sitters, tapping one and another of them on the head as requested. Sir Hastings Doyle's opera hat was opened, placed upon his head, and adjusted as he requested, and a pencil which he held in his hand was at request taken from him without any previous "fumbling," or feeling for its whereabouts in the dark. Many other little things, surprising enough to novices, but not of much interest to the experienced, took place. A few spirit-lights were seen floating about, and the guitar was knocked against the high ceiling by request. All this time the hands of the sitters, as well as those of the medium, were linked together in a circular chain.

At a dark *séance* held last Saturday night at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, London, Mr. Eglinton was the medium. Violent noises upon the table began while the hands of the sitters were interlinked. A small box was smashed to pieces, and the chairs of two or three of the sitters pulled from them, and upset on the floor. It was said, by raps, that a bad influence had some time previously found its way into the house, and the *séance* was brought to an abrupt termination.

MR. J. L. O'SULLIVAN is now in London, *en route* for San Francisco.

MR. C. E. WILLIAMS recently gave a *séance* at Oxford; Mr. Eglinton also gave four at Cambridge, at which many undergraduates made a study of the phenomena.

## THE MANIFESTATION IN NAPLES OF THE ALLEGED SPIRIT OF NANA SAHIB.

BY G. DAMIANI.

*Je va sans dire*, that I feel confident of the identity of the spirit who manifested here under the name of Nana Sahib. Let me give the reasons for the faith which is in me. The trance medium through whom Nana manifested is the Baroness Cerrapica, with whom, for the last eight or nine years, we have had an average of two *séances* per week; with her we have often had two in a day. Now, in the hundreds of *séances* thus obtained, we have never met with one single mystification, and great numbers of spirits who have manifested through this truly extraordinary medium have scarcely ever failed in establishing their identity. They have done so in different ways. If known by any present, they have entered into such minute details of their own life, as to leave not the slightest doubt of their existence. Those who have lived in the remote past, returning at intervals, sometimes of one or two years, take up the thread of the subject-matter of their previous communication, and assume the same manner and voice as before. Others have entertained the circle with narratives of historical events, in which they have taken an important or prominent part; giving facts to a certainty unknown, not only to the medium—who, although an educated lady, is not much versed in historical lore—but even to scholars present; all the statements, on verification, were found perfectly correct. I hope these are sufficient reasons for justification, if I firmly believe that the spirit who a few days ago manifested at my circle, was no other than the man he professed to be—the famous Nana Sahib; and, as I do not believe that he has ever manifested elsewhere, I think it would interest your readers if I sent a short account of what he said, the which I do also at the request of six English ladies present, who, not spoilt, as I am, by the wondrous *séances* I have witnessed with this lady medium, have been so struck by what occurred that they have expressed a strong desire that I should publish the account.

On the evening of 17th March, twelve of us sat at the usual *séance*; six were English ladies, and amongst them Mrs. and Miss Arundale, Mrs. and Miss Folkiner, all of London, and Mrs. Beij, born in India, from English parents. In the midst of our conversation, the medium suddenly fell into a deep trance, perceiving which, Mrs. Beij, who had not been present at more than two *séances* before, and who was sitting opposite the medium, changed her position, and placed herself behind her, jocularly saying, "I will see if the spirits can guess where I am." In a few minutes a spirit took perfect control, and, being asked his name, the medium instantly turned round, and, facing the Indian lady, said, in a somewhat gruff and loud voice, "Nana Sahib." Here Mrs. Beij became rather excited, and bitterly reproached the spirit for having caused the death of her brother, who was killed in the great Indian mutiny, and, with warmth, reminded him of the horrible well of Lucknow, which will make him go down to posterity as the greatest of monsters in human shape. The spirit listened to these reproaches as though struck with astonishment, and then, raising his hand in a threatening attitude, exclaimed, "Madame, you ought to have your head blown off." (*Meritereste un tremendo schiaffo.*) "You lie in the throat when you say that I killed your brother! I cared not a button for him. I ordered a general massacre, as it was my duty to do, and you reproach me for having performed the greatest act of patriotic heroism; and you, an Indian born, reproach me for it! Shame unto you! A thousand shames! Cruelties undoubtedly were committed, but I knew nothing about them, and could not control the manner of annihilating the thievish invaders of my fatherland. Your prediction will be confounded, for my name will go down to the most distant posterity of my countrymen as the greatest, though most unfortunate, hero of India. You repressed the mutiny, but do not rest too confident on your temporary triumph; for the time will come when you will all be destroyed by the hands of my brave countrymen. And then monuments will be raised to perpetuate my memory in the admiring generations of freed Indians." Here the spirit, becoming greatly excited, rose from the chair, and, wheeling the medium round, threw her rather heavily on the floor. One of the gentlemen

present and myself tried to pacify the spirit, and begged him to raise the medium, who was a lady in delicate health, when he said, "What do you mean by a medium? I am on my carpet, and here I shall stay." When he was told that he was not on his carpet, he bawled out, "My warriors! my brave ones, come to the rescue! Where is my horse? Bring my steed! They shall not take me!" On our again begging him to raise the lady whom he was controlling, and explaining to him the laws of mediumship, he exclaimed:—"What! This is not my body! . . . I recollect now that I parted with it. . . . Behold then Nana Sahib in woman's clothes! But I am not ashamed. No! I feel grateful to this instrument, because through her means I have been able to express my feelings of abhorrence for the vile, cowardly, and hated Feringhees! Oh! would that I could cover this lady with my best diamonds, pearls and rubies! I have hidden my best jewels from the thieves of my country. When I lavished them upon the detested British fiends, I was the good, the kind, the generous Nana; but when, as they deserved, I showered iron and lead upon them to deliver my country, I became a monster. Abomination!" Perceiving that the spirit was unable or disinclined to raise the medium from the floor, Canon Fiore and myself lifted her into her chair. Nana then, turning to the Canon, said:—"I see you are not an Englishman; let me press your hand and tell the medium, that whenever it shall be in my power, I will load her with my best jewels, for the opportunity she has offered me to give utterance to my feelings of abhorrence for the thrice cursed English nation." I told him that it was not the action of a gallant man to speak thus in the presence of the ladies of that nation. "I know," he replied, "that they hate me, and I wish them to know that I hate their blood. Oh! the beautiful thought of raising the Queen of England to the rank of Empress of India! We shall see, how long that will last!" Here a lady present said that this was one of Benjamin's messes, when the spirit quickly replied: "A mess which will never be digested. The wealth which they have principally derived from robbing my country, is corrupting England to the very core, and will soon produce their downfall. They shall in their turn be conquered and taste the bitterness of foreign dominion. Their mastery of India will soon have an end; I and my brave companions are hard at work to accomplish the desired object. I hope ere long to be again in the flesh, and then Nana Sahib will be up again to deliver his country from the foreign intruders and marauders."

Some kindly words spoken by the Canon and myself, seemed to calm the angry spirit, whom we advised to come again, to hear from us the way of improving his position. He seemed somewhat soothed, and exclaiming: "Oh that I could cover this lady with my jewels! I feel so much relieved!" He uttered a deep sigh and left the control.

It may not be immaterial to state that the Indian mutiny of twenty-one years ago—its horrors, Lucknow, Feringhees, Nana Sahib, his wealth, his treachery, the horrible well—are all things and words perfectly unknown to the medium.

Naples, March 22nd, 1878.

Two debates, opened by Mr. G. R. Smith, on "Psychology, Spiritualism, and Cognate Subjects," closed last Wednesday evening at the Redland's Literary and Scientific Society, in connection with the Unitarian Free Church, Reading. The opponents of Spiritualism had it nearly all their own way.

MR. J. J. MORSE IN LONDON.—On Sunday next, March 31st, Mr. Morse, in company with Dr. Peebles, will address the meetings, afternoon and evening, to be held at Doughty Hall, London. On Thursday evening, April 4th, Mr. Morse will deliver a trance address before the Dalston Association of Inquirers into Spiritualism. On Friday evening, April 5th, Mr. Morse will hold a special meeting at Quebec Hall, 25, Great Quebec-street, Marylebone. It is probable that he will also speak before the Brixton Psychological Society.

SPIRITUALISM IN HULL.—On Sunday last Mr. J. Coates, of Liverpool, gave a second lecture on Spiritualism in the Forester's Hall, Hull. The subject was well adapted for the occasion, and the lecturer illustrated it from Scripture history; he also showed that spirit intercourse had existed throughout ancient and modern times. At the close of the lecture, a vote of thanks was given unanimously to Mr. Coates. Mr. Coates is expected to lecture again in the same hall on Sunday next, but in case he should be called away from Hull before that time, Mr. J. Bland, of Hull, will give a discourse. On Sunday, April 7th, Mr. Wallace, the "missionary medium" of London, is expected to give a trance address in the same place. The time of meeting, which has been 7 o'clock, will in future be 6.30 p.m.

## VISIONS IN MIRRORS AND CRYSTALS.\*

BY DR. KENNETH R. H. MACKENZIE, F.S.A.

In appearing, at the joint request of my esteemed friends, the Rev Stainton Moses, and Dr. Carter Blake, before your society, for the purpose of giving you a brief summary of certain phases of my spiritual experience, I feel that I have to throw myself much upon your indulgence. For several years I have been unable to pursue the same methodical system of research which at one time occupied almost the whole of my leisure, into the phenomena connected with crystallo-mancy. Many causes contributed to this, but the main reason was, that I was unable to command the aid of clairvoyant power in its normal waking condition, and to use trance clairvoyance I have been led to think undesirable, except in such cases as might prove of use in illness. I have been so fortunate, however, as to obtain and commit to writing quite enough on this important subject to furnish matter for thought and further investigation.

It may be as well to start with a definition of crystallo-mancy, the art or science by which, under certain peculiar conditions, the appearance of ultramundane intelligences may be obtained to actual vision by persons having a particular power in their waking and normal condition. These visions are attainable by means of crystals, mirrors, and vessels of water. In many cases it has been found impossible to predicate what special vision would present itself; but, in some rarer instances, these visions have proceeded in an orderly, cumulative series, exhibiting points of similarity with the visions obtained by other persons now actually living, or of whom we have authentic accounts.

### SOME OF THE DIFFICULTIES OF SPIRITUALISM.

Perhaps I may be allowed to state at the outset that I am not desirous of offering any opinion, or pledging myself to any view of these phenomena at variance with established modes of thought. The results stand by themselves merely as matter of fact, and such philosophical views to which they may be presumed to lead are by no means insisted on by me. Personally, I may entertain an unhesitating belief in them, but I in no way desire to impose that faith on others. I certainly do not regard Spiritualism, in its most extended application, as a social need; it does not seem to me a necessity for the educated mind, for I fail to perceive that Spiritualism adds any very special weight to the arguments of the philosopher on immortality; nor do I think any one moderately considering the works of Nature and Providence, can be wanting in a faith in a future life and world.

For, if we are to have for that want, termed religion, in our mental organisations, nothing more satisfactory than a series of phantasmata, then it is plain that Spiritualism is wholly inadequate for the satisfaction of that want. For in all our varied forms of spirit communion, we find it impossible to say what the exact results of the phenomena may be. In this so-called spirit-world, the existence of which it is alike unsafe to affirm or deny, we find the same amount of contradiction and variety of opinion, as we do on this natural plane, of which our senses furnish us the right to say, "It is;" but even of that, when we regard the astounding facts brought out by science in our own times, we can have no absolute certainty. There is existence, it is true, but is it a dream state or a waking life? We cannot tell, and hence at the back of the most obstinate incredulity, we find some species of faith and hope. In the course of centuries these emotions have fashioned themselves creeds, and in these, under the protection of the Divine Creator of All, we abide and have our being.

In Spiritualism, as unfolded by the various methods employed at the present day with the utmost good faith, we discover a multitude of contradictory teachers, each claiming infallibility of a peculiar kind; and each, as a rule, confirming the inquirer in his preconceived or hereditary notions. The Protestant, for instance, communicates with Protestant spirits, the Roman Catholic with Roman Catholic spirits, the Mahometan with Mahometan spirits, and the Deist, and even the Atheist, with Deists and Atheists. At first sight this appears most discouraging; but, in fact, if carefully regarded, it is one of the most astounding evidences of the truth lying at the root of the matter. For, if persons in the present life congregate in congenial spheres, if their convictions are adopted deliberately, so that the sensorium of the brain is affected in a way that they cannot believe otherwise, it would appear reasonable that the spiritual brain should in like manner be replete with like ideas. And these beliefs in a spiritual condition would by analogy only be wrought upon by what would seem to us slow degrees, and become effaced, or modified, by the course of time, to which in the spiritual world the term "state" corresponds. Hence this variety of opinion is easily comprehensible. But when we pass from the more familiar forms of spiritual communications, we find opinions expressed, and doctrines enunciated alien in character, and singularly emphatic in enunciation, to those doctrines with which our educations, our tastes, our innate perceptions, have hitherto identified us.

Here all forms of known religions appear to be familiar, but no one of them elevated to an exclusive authority. This important consideration, which I would ask you kindly to bear in mind during the present discussion, brings me at once to my theme—to that peculiar world of which I am expected to give some report.

### CRYSTALLOMANCY, AND ITS ANTIQUITY.

It is a fact that no crystallo-mancer will deny that a new and peculiar world is opened to him when he enters upon a complete conference with spirits communicating by these means. And, what is more, not only is it a new and peculiar world, but it is one of law, of order, of hierarchical development, as distinct in itself as any state of society, worldly or spiritual, can be—a world, moreover, not contradicting our present world, but supplementing and completing all other investigations of a like nature everywhere. It is also chronologically consistent, if I

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may use the term. The crystal spirits of Dr. Dee, and those of the unknown crystallo-mancer of the time of William III. in the British Museum, say the same or similar things to those proclaimed by them in the reign of George III. and Queen Victoria. Nor do these spirits profess an undue superiority; they never declare themselves as final beings beyond whom there is no advance. Either by indirect statements or open assurance they proclaim that beyond their own sphere of action there are higher forms of intellectual life. They profess themselves bound by harmonic laws imposed by the Almighty Creator, and they maintain an unbroken fealty towards that Creator. Nor is their spiritual life spent solely in acts of adoration and reverence; it is replete with active duties towards others of a benevolent and educative character. They observe in their intercourse with mortals the ordinary conditions of punctuality in meeting and gradual communication of knowledge. They appear to have functions of the most varied character, and permeating the whole of their nature is a spirit of consistency and quiet belief, which finally loses itself in a brilliance of Divine glory, for which we mortals are evidently unprepared.

As the apparently physical universe is infinite, so the spiritual universe is unlimited; as punishment physically succeeds transgression on the natural plane, so suffering and purification are the necessary corollary on the spiritual plane. Everywhere the law of cause and effect is perceived in action, and everywhere acting mercifully towards the effacement of evil and the triumph of good.

Crystallomancy was evidently known in times of great antiquity. The Indian philosophers knew of it, and it formed a part of the Druidical system. The Hellenic and Roman worlds were in the practice of it, and the Egyptian priests held it among their most sacred treasures. The orb of beryl is perpetuated as a symbol of authority in our royal families to the present time in conjunction with the wand or sceptre. Other stones, as the works of Pliny Theophrastus and many others show, were regarded as possessing peculiar qualities, but the beryl or rock crystal, both in the oriental and occidental worlds, was considered emphatically royal; the Hebrews regarded it as being dedicated to the royal sign or constellation, Leo the Lion. That specific properties reside in particular kinds of stones, plants, and minerals has been long suspected, and that they have peculiar effects upon particular sensitives, both male and female, has been proved by Mr. John Enmore Jones, of Peckham, in a work on "Man," published some twenty years ago, and that work I would earnestly recommend to your attention. But the beryl seems to have ever maintained its place as the most important of these natural objects. In the Louvre at Paris is preserved one, if not more, of these crystal orbs belonging to Chilperic, one of the ancient kings of France, and it in all respects resembles those in use at the present day for the evocation of spirits. But as insignia of authority do not, as history proves, appertain solely to one class of beings, we find it adopted by the magicians of the middle ages, by the physicians, astrologers, and occult students. Thus Paracelsus is said to have imprisoned within a beryl a familiar spirit who aided him in his cures, and Dr. Dee may have consulted his beryl in questions appertaining to health, although this would seem doubtful, inasmuch as his conferences with spirits scarcely ever turn upon subjects in any way to be construed into medical questions. Such was Dee's faith in astrology that he preferred to consult the stars and the earth with its supply of simples for this purpose, reserving the crystal and the famous black stone for more exalted investigations. There is no time on the present occasion for an elaborate account of these proceedings, but they may be easily read in the folio published by Meric Casaubon. It is not to be wondered at that the volume should be rare in these days of insincere belief, but there can be little doubt that Dr. Dee fully believed and guided his conduct in great measure by the counsels of the crystal spirits. Although he may seem a dim figure to us now, he was no inconsiderable personage in the days of Queen Elizabeth. It is not to be contested that the number of inquirers into this form of occult science was at no time very large; but a chain of continuity appears to have been preserved and like methods adopted from the times of Dr. Dee to our own. There exist eight volumes of manuscript in the British Museum in which the same spirits evoked by Dee appear, and allowing for the change in human language, their expressions are very similar, their doctrines identical, and the same may be said of Dr. Rudd's series of Rosicrucian reveries. This chain of continuity has remained intact to the present time, and by like methods those who prefer this mode of spirit communion obtain their various results. This naturally conducts me to the main purport of this night's paper, viz., my own personal experience and the views which I have been led to entertain.

#### HOME EXPERIMENTS IN CRYSTALLOMANCY.

It is necessary to premise that I came to the subject in perhaps the best state of mind for the purpose, that of perfect ignorance. I had never been troubled about any state of future existence, but such training as I had received had filled me with a certainty, not to this moment shaken, in the power of my mysterious Creator to provide according to wise laws of moral compensation, for my future well-being in an ultra-mundane condition. I have never, therefore, felt any fear of death; to me it has ever been a corollary of life, but if, at any time, low spirits led me to the consideration of the legality of suicide, I rose strong enough to repel them. For, I argued to myself, that same mysterious Author of my life is able to direct in His own way the course of the being He has ordered to be created. Suicide, therefore, would be a perversion of His laws, not to be entertained by a thinking creature. About this time, by a strange accident, commencing in a bookbinder's shop, I became acquainted with a gentleman who was in possession of this secret of communication, and, my interest once excited, I eagerly availed myself of his experience. A new world of beauty opened upon me as I proceeded. Here, in the inmost heart of an English home, was revealed to me in an orderly and reasonable manner, according to methods of respectable authenticity, the secrets of that world to come to which so many eagerly look forward. Need I say that, to a young

and ardent mind, the opportunity would not be neglected? Imagine a quiet room with ordinary furniture, the fact that a gentleman for whom I have ever entertained the highest respect and regard should draw towards him some writing materials, and equally quietly a young lady of about nineteen should seat herself in a darkened corner of the room, with her eyes fixed upon a silvered mirror—a few words emphatically and sincerely spoken constituted the whole of the magical charm—when the seeress would presently say:—The mirror is clouded, now there is light—now a form appears—describing it accurately—it is so and so. Then a gentle question would be put in a tone indicating respect and affection, desiring to know what should be the order of proceeding. Then below the figure in the mirror would appear a series of words and sentences (at once written down), prescribing the question of the night, and in this manner for perhaps two hours at a time, a conversation would take place upon subjects as sacred as any in the experience of any form of religionists. Or, it might be, another spirit would appear and the course of inquiry be altered, the freest communication intellectually prevailing. This was not a question under which worldly wealth could be won. The seeress had not any idea of monetary advantage, nor could it be otherwise than a sincere service of love, for there was this peculiarity about it, that the seeress, a young lady of average education, had a marked antipathy to these mirror evenings—they affected her health, gave headaches, and many troubles. One of these evenings is sufficient to describe the general characteristics of them all. I will, therefore, add to this only, that I found myself free to prepare the abstrusest questions at my leisure, to be solved on these occasions, which soon assumed a periodical character, and the result has been many volumes of closely written manuscript upon almost every subject of mental interest. I have had more than 25,000 answers from the seeress. Nay, more than this, I found others possessing the same faculty of spiritual sight, but in different degrees, and I was able to avail myself of their assistance. The only sadness about this state of things was, however, that I, like my esteemed instructor, could not myself see. It was, however, promised that, after a time, this obstacle should disappear, and it certainly, in a partial degree, has done so, yet not in the way I anticipated. But as these experiences form no part of what I have to speak of to-night, I will omit them.

#### CAPTAIN R. F. BURTON'S DISTANT ADVENTURES SEEN IN A CRYSTAL.

By means of this crystal mirror and water vessel system, views of distant places on the earth, with events actually transpiring, have been obtained, future events have been accurately predicted, books of many pages have been actually dictated, and serious dangers averted. In illustration of this, I may mention a curious circumstance, authenticated by a well-known and eminently truthful man, I mean the famous Captain Richard F. Burton. While he was away on his memorable expedition to Mecca, a friend of his desired to have some knowledge of his whereabouts, and had recourse to a mirror, with the excellent seeress I have named above. A vision presented itself of an Oriental character, with a camp-fire burning, and the seeress recognised Captain Burton in an Eastern dress, but smoking; to him entered another Oriental, to whom he offered the pipe, which the new-comer refused angrily, and apparently an altercation ensued, finally settled by a show of appeal to pistols, after which the vision faded. On the return of Captain Burton this vision that had taken place in England was shown to him, and he immediately wrote an attestation that it was absolutely true, and was, in fact, almost the only squabble he had had during his journey, stating that he had been travelling near to a Wahabee tribe, a sect holding tobacco in abhorrence, whereas those with himself smoked. They therefore pitched their camps as far as possible from each other at all times; but being once in a very narrow wadi, or valley, the confines of the two camps touched, and the scene witnessed in the box mirror, as it was called, actually took place as described. I am uncertain, however, whether the time corresponded, but I have little doubt that the fact could be ascertained. In my own case future events have been predicted. In the year 1858 I was informed by a seeress, in my own mirror, that I was observed in a large hall on a platform addressing a crowded audience, and that the year was 1865. This event took place as predicted, for in that year, as our friend Dr. Carter Blake knows, I very unexpectedly attended the British Association at Birmingham, and spoke in the hall of the Midland Institute. As to books being dictated, the same gentleman of whom I spoke as first teaching me anything on this peculiar phase of the subject, had several essays dictated through crystals and mirrors, one of them being very lengthy, and of remarkable philosophic interest. Dangers have been averted. I have on many occasions been warned not to do certain things I was about to do, and by this warning have been several times spared troubles, in which others were involved in consequence of their ignorance. I was informed by the mirror spirits of events concerning my own life in conjunction with my astrological figure, which have been strictly, although quite unexpectedly, verified, and their evolution to a great extent is still in the future. I think, therefore, that I have a right, having thus "tried the spirits," to testify to the truth of what they have communicated. It is not, however, undesirable to maintain a watchful guard over what is thus learnt. People are too often apt to overlook many failures when they exaggerate one or two fortunate hits. It is not a proper spirit to surrender belief upon a surprising series of coincidences; out of twenty-five hits in 500 we may have 475 utter failures. But there is unquestionably an element not to be neglected, and that is the entirely negative interest the seers have in the circumstances, and I had this illustrated on one occasion in a very remarkable way. A lady whom I have known all my life, and to whom crystal and mirror were alike unknown, visited our house, and without telling her what the virtues of the crystal were, I was desirous of learning whether she could see. I handed to her the crystal without remark, and asked what she thought of it; could she see anything? "Why, yes, of course," was the reply, somewhat to my surprise; "how very pretty!" "What do you see?" "Why, you know what I see—a picture of a little child by a stream

throwing flowers into the water." Turning it over she saw another vision, and yet another. Finally, she handed it back, and I asked her what she thought of it. "Exceedingly pretty." Then said I, "I can't see it," and an explanation followed, when she insisted upon it that it was a transparent glass letter weight with pictures in it. I then produced the mirror, and she saw a vision of the Champs Elysées at Paris lighted up for a *fête*, and then she gradually perceived that the phenomena, whatever they were, were unusual, and not in conformity with known laws of vision.

On another occasion, accompanied by a person having spirit sight, I went to the British Museum in search of Dee's crystal. It was found in an obscure case. The seer beheld what I at once perceived to be a minute picture of the city of Prague in Bohemia, where Dee and Kelly passed many years of their lives, this being unknown to the seer.

In the course of my inquiries I was led to adopt certain methods in recording such results as I obtained, and I have found it of great service. Without waiting to criticise anything that might take place I at once committed it to writing, leaving any intellectual consideration of the matter thus obtained until a future time, when it would be possible to compare passage with passage, and correct by such comparison the main issues of the subject, and this method I found most useful. I was able by these means to classify the relative value of my experience and obtain a better view of the whole results. I even submitted spiritual communications obtained in one way to those obtained in another. Where I found difficulties I was thus able to clear them away, and so prevent erroneous ideas on the main issue creeping in. I regarded the seers with whom I made my experiments as so many delicate human instruments, myself as a mere recorder of what those instruments gave me, and the question itself as one which was simply scientific and tentative in character. Often from media of inferior calibre and comparative insensitiveness, I obtained singular confirmations of matters only lightly hinted at by superior seers to whom they appeared too trivial to notice. I recommend this system of investigation to all those who desire to arrive at truth.

#### THE CONSTITUTION OF THE SPIRIT WORLD AS SEEN IN CRYSTALS.

It was thus by very slow degrees I was able to build up from statements of the most varied character some definite idea of a systematic nature of the constitution of the spirit world as seen through crystals and other means at my disposal, and I now propose to give you a general outline of what this proved to be.

Without entering into theology at all, but merely regarding this immense realm of intellectual activity in a geographical sense, the statements of the spirits may be thus summarised:—First, we have the earth as a starting point, encompassed by several luminous spheres having properties of interpenetrability, that is, several conditions of spirit-life occupying the same relative position to the earth as a globe, partially unconscious of their relative existence, as we perceive in the relations of human society itself—as the poor are close to the rich—so apparently dark states would interpenetrate the lighter states; while the higher powers could perceive the darker states, these latter could have, and perhaps mercifully, no knowledge of the higher. Bound to matter in the first instance would seem to be the lowest spirits, clinging, because not purified, to that place in which they had originally been born to existence. Next beyond these, but occupying no greater distance, the elementary powers of nature, possessing their own individuality, but yet only half human. Beyond this, the luminous earth mirror of record, in which every deed, and thought, and emotion is preserved, and in which our spiritual doubles, acting on us in dreams, pass a semi-independent existence. To this section of spiritual life I would earnestly commend the attention of observers. It is in this sphere, or state, that predictions concerning human events are often obtained, and thence from the semi-independent condition of its inhabitants—our own fluidic emanations—do we obtain many singular spiritual facts. It is not until we reach a superior condition of being that we are actually in conference with spirit, or spirits, and the higher our aspirations the farther we penetrate spiritually into the ultra-mundane world. It is not until we have—to use the bold figure of Lord Lytton—until we have surmounted the presence of the Dweller on the Threshold, and divested ourselves of a supernatural and superstitious dread, that we can enter upon unrestrained and familiar converse with these beings, some of whom claim never to have been embodied, but all of whom possess organisations, knowledge, duties, and faculties vastly different and superior to our own. Some of these purified spirits exhibit little or no knowledge of the physical conditions of human nature, and hence have little sympathy with our physical needs. Others seem as if appointed to labour on our behalf, with us, sincerely and heartily, if we accept their aid, but never in such a manner as to constrain our free will. They warn, but do not prevent. Nor do they attach any paramount importance to any special creeds; they know that, in the future life, errors in judgment will be corrected by a better acquaintance with Spiritual existence. But in no sense are they apologists for sin, for vice, for any acts capable of palliation; nor is it likely they should be, knowing, as they do, that error of whatever degree causes its own punishment in an exact ratio: for eternal punishment they reject. Time and distance, in our sense of the word, are comparatively unknown to them, and of this I had a remarkable instance. A certain spirit, formerly a Moorish inhabitant of Spain, but one who had made hieroglyphics his study, professed his willingness to translate some of the Egyptian and Assyrian inscriptions: it had been a study he had continued in his present state of existence. He made an appointment to take copies of these inscriptions, and took them by a species of Spiritual photography. And he subsequently appointed another time to appear and give the interpretations. I was present at the first meeting, but, by some inadvertence, was not called to the meeting when he was to re-appear. He did so, however, at the time named, walked up apparently close to the seer in the mirror, looked all round the

room, did not see me there, and went away, taking his rolls with him which he had brought for the purpose. Now, the time was nothing to him, but the conditions of the persons expected to be present was everything. It was, therefore, a matter of finding a state in which he could properly communicate: he never appeared again. Then, as to distance or proximity. I have been frequently told that the spirits are actually no nearer, but their superior spiritual power allows them to pierce the intervening space, and overcome the force of grosser matter. This brings me at once to another point. The crystal possesses in itself an inherent power of making to sensitives a window in the spirit-world—of which the mirror is only a larger kind, and of which the water vessel is a variant. But while the crystal possesses it naturally, the mirror and vessel of water, being of human construction, require forms to expressly consecrate them to the purpose. These vary in their nature, and it would be impolitic this evening to explain them in a general paper; it is enough to say that they are efficient when confided to genuine searchers into the subject.

#### A RECORD OF A VISION IN A MIRROR.

The mirror spirits reside within their own spheres, and have their own occupation and a classification intelligible to themselves, and they rank in proportion to their essential purity. The following vision seen in September, 1857, during the time the Indian mutiny was going on, and reported in the seer's exact words, will give some idea of the spiritual world and its inhabitants. When the spirit was called no vision at first appeared, but presently the mirror went thick, and reading came:—"S— was unaware previously of being called. Therefore, unless you see him as he is now engaged, you cannot see him before half-past nine." I replied, "As S— cannot appear, will he oblige us with the astrological work he has promised?" It was responded, "You can either see him as he is now at this time engaged, or at the time appointed." Answer was made that we would see him, as he was at that time engaged, and would invoke him at half-past nine. It was then ten minutes to nine. Presently the seer said: The mirror's veiled; now it's quite clear. There are little spots of light flying about like sparks—a perfect shower, in all directions; the air seems full of them; they seem to fill a large space, and in the distance they are so fine, it seems like a mass of fire. In the middle of the distance there's a bright red cross; it looks so curious standing out amongst the bright yellow; it's a solid cross about six or eight inches long and an inch thick, a bright crimson. Now, there are shadows of forms going backwards and forwards, and under them a large black hole; they are spirits with wings, but very shadowy; they keep round the hole, but do not cross it. On the other side of the black hole, opposite to them, there is a clear white cross, lying downwards; it looks like glass, and there are such swarms of figures coming up out of the black hole—quite a stream; they seem to scramble up and lay hold of this red cross to get up by, and as each lays hold of it, it appears to shake backwards and forwards. Each one lays hold, and directly it shakes he lets go, and passes on; they do not touch the cross till they are half up; they are all black, as though a black veil or mist was over them, and the spirits are standing on the other side of the white cross. In the first row there are four or five just opposite to me; they have no wings, and are dressed in colours, some quite black, all dark; one is in a blue dress, one in a brown, fastened round in a girdle. The next row behind are fairer, and got more white about them, and something white about their heads, and in the next row behind them there's a number of little curly headed children amongst them; and behind them there stand two very fair and white, their arms bare, more statue-like, and more spirits behind them with wings, and stones in their hair, white dresses and coloured robes over them, and a cloud round them. Above them there are three figures, like shadows, robes, faces, and wings, but only a faint shadow; then at the very top of the mirror there's a round ball of light, and from that comes a ray of light, that falls over the black hole at the foot.

The ray of light is just the size of the black hole; the ray seems redder than light. On this side [a]—the right—there is a kind of wheel going round, only of light, but something the shape of a wheel, and the people who come up go to the right side of the wheel; the ray does not reach the people or the black hole. S— (the spirit) stands on the other side of the golden wheel, looking through at the people on this side, and the first mortal that has come up through the black hole he is looking at and speaking to him. The wheel has seven spokes, and at the end of each is a little cross. S— seems addressing this person. Now S— turns to the first row, and appears speaking to them; he moves his hand to them, and points to the person. The others still keep thronging up through the hole, and all the spirits in colours seem to answer at once, as though they were singing. Now S— turns to the mortal again. Now he has turned the wheel one spoke further round, and the person goes in on this side black, and comes out a thick white mist on the other side; when he comes out as a white mist he changes again into the shape of a body. Now there is a kind of greyness comes over them; there is another going through the same spoke. The grey seems to hang like a mist over them; they look down, and stand as if they were waiting; there's another gone through, that's three, and they've all changed and got the grey on. There is another form. Still S— talks to the first row before he turns each spoke round. There is another fire, and the spirit in the brown robe with a bright face has gone out of sight with the fire all round him. Now, the crowd coming up through the black hole is opening, and there is something in white coming up the middle of the hole. It looks like a square board with a heap of something on it, and a white cloth all over it very large. It goes up to the wheel, and the people keep scrambling up again; it stops this side of the wheel and falls down like dust, but the shape of it continues. Every particle has fallen away like dust to the bottom, but a mist remains which is going through the wheel, and the first row of spirits opens, and it goes through them,

and at the next row it seems to slacken its pace. Now, there rises like heads above the board, like a white cloud rising in heads, and it is now forming into heads with hair and curls. Now the shoulders seem rising; there are five coming up out of it; they are all rising in human shape, and white drapery. The heads are the most distinct, and below it only like a cloud. The board appears as a cloud now, and all the rows of spirits have opened to let them through when they get up to the last. They are just such figures as the shadowy ones; the five get up round one of them, and then they all go away. S— keeps letting the others through all the while; there are five more of them gone away with one of the spirits in colours; the clear white cross seems as though water was round it, and the red cross looks like a flame-coloured light all round it. Now there is another white cloud coming up the hole, larger than the other; it is doing just the same as the other, except when it gets through the wheel it stops close to the clear white cross, lying down, and begins to change as soon as it gets over the cross, and all the rows of spirits open for them; it has got up to the shadowy spirit at the top, and one of them is going up with this five. Now it is going. It is all gone, 9.25 p.m.

#### RULES OF SPIRIT INTERCOURSE.

It will thus be seen that the mirror spirits reside within their own sphere, having a classification intelligible to themselves, and rank in proportion to their essential purity. When speaking with them of religious subjects, they uniformly display a large-hearted catholicity, to which mundane creeds are alien—but they do not condemn any one for his creed, nor seek by specious arguments to alter or vary it. I will now, by way of explanation, read one of these spirit messages, which has some bearing upon what I have just said, and in doing so I beg that it be remembered that the seeress was a quite uneducated girl. I was speaking to the spirit in reference to the rules to be observed in connection with spirit intercourse, when he replied as follows:—

“Lay down as an unalterable law, rules of good. Upon these form your conscience, and then use that mediumship only for such actions, such communications, and such information as can be approved of by that, and agrees with the other. Such a law of conscience will tell you that you may not turn the gift of a good power to the gaining of wealth, for that cause is desecrated, the effects of which can be bought and sold; that as Almighty God gives His blessing unto all men, a free gift, without distinction or choice, so you, in the receipt of such a gift, must give it unto others as He has given it unto you. Thus the first duty is performed. Again, in giving the benefit of your gift to others, you would so temper it as to carry out the plans your reason teaches you to think was the intention of the donor—use it only for the purposes that you believe they who give it would use it were they in your place—use it with loving-kindness and charity to men—not with harshness and severity. Do not give it to others without mature thought and careful consideration, and you may do harm by a too quick application of what would afterwards prove a remedy for suffering. And, again, in all your intercourse with them, be they spirits of the highest order, maintain, calmly and resolutely, reason on its firm throne of the mind—be not overpowered or influenced by their assertions, other than through your intellect, and judge them by the criterion of consistency, for consistency is truth.”—(*Spirit World*, Vol. III, pp. 90—1, No. 603. Friday, Sept. 11, 1857.)

Up to the spirit of these recommendations, during the whole of my experience of Spiritualism, I have acted, and shall continue to act. It may be thought, however, by many of my hearers that I have not handled this subject in a sufficiently philosophical spirit—that I have displayed too much faith and too little criticism. Yet I have not transgressed the wise remark of La Place in what I have brought forward. All this spirit world may be nothing more than a mere figment of the imagination; but, as La Place says, “we are so far from knowing all the agents of nature, and their different modes of action, that it would be a proof of small wisdom to deny phenomena simply because they are inexplicable in the present state of our knowledge.” And La Place is undoubtedly right. When we are yet so sadly ignorant even as to the very commonest problems of psychology—the most ordinary causes of forms of insanity—it would be premature to *a priori* deny the truth of what is thus shown us by the aid of credible persons within our own sphere in a healthy condition of brain, and possessing all ordinary faculties—persons of different ranks, disposition, education, and general bent of mind. Were it possible for a number of persons unknown to each other to be engaged in a common plot for no possible advantage to themselves, or, rather, on the contrary, the highest amount of disadvantage, then I would fearlessly stigmatise them as cunning persons, not to be credited even on oath; but when I discover persons of the most diverse nature in a general unconscious agreement, I am forced to accept the general truth of what they say. And when to this is added the universal fact exhibited by each and all of them of a dread and dislike of the supernatural—as it is very infelicitously termed—the main basis becomes clearer.

#### TELEGRAPHY BY VISIONS IN CRYSTALS.

This is perhaps best illustrated by the phenomena connected with the water vessel. I became acquainted, by letter only, with a family, in which there was certainly one seeress, perhaps more. At their request, I consecrated two water vessels, one in my own possession and one in theirs, and we commenced our investigations. One of these water vessels was filled with pure water at Oxford, Liverpool, or wherever they might be, the other was filled by myself in London. We sat at the same hour, and the visions called for by me in London were seen hundreds of miles away by this family, and reported by post. Here there could be no complicity, no plot, and no ulterior object, save that of attaining truth. Had the experiments fallen out otherwise, no one would have been to blame, nor could any one have been disappointed.

One other fact, and I have done, for you must be weary of the

same subject placed in so many different ways. I have for several years been engaged in some matters of moment, the nature of which I can hardly explain, nor is it to the purpose, but a singular confirmation of the verity of these things was unexpectedly furnished within the last few weeks. Being troubled about these matters, I inquired whether any clue could be given me, and was immediately referred to my diaries, of which I have a great number; indeed, I have received over 25,000 communications from the spirit world. This was wholly unexpected, as I never dreamt my diaries could have contained anything about them. On looking for the special vision, I found one referring to the present year, 1878, but seen by a casual seer, a visitor at our house, as long ago as 1865, and the circumstances exactly fitted the appearance of the persons engaged in the matter. Here there could be no complicity, for the medium in the case was unconscious of the very existence of all the other persons, and the vision was so little esteemed by myself that I had absolutely forgotten all about it; and yet the circumstances fitted like a glove to things actually now going on.

Under these circumstances, I have only to surrender the further consideration of the subject into your hands, and entreat of you, on reference to the facts I have attempted to talk about, to use the spirit's phrase in the spirit's meaning—“Judge of them by the criterion of consistency, for consistency is truth.”

### Poetry.

#### DE 'SPERIENCE OB DE REB'REND QUAKO STRONG.

Swing dat gate wide, 'Postle Peter,  
Ring de big bell, beat de gong,  
Saints an' martyrs den will see dair  
Brudder Reb'rend Quako Strong.  
Sound dat bugle, Angel Gabriel,  
Tell de elders loud an' long,  
“Clair out dem high seats ob Heaben,  
Here comes Reb'rend Quako Strong.”  
Turn de guard out, Ginrel Michael,  
Arms present de line along,  
Let de band play “Conkerin' Hero,”  
For de Reb'rend Quako Strong.  
Den let Moses bring de crown, an'  
Palms an' weddin' gown along;  
Wid percession to de landin',  
Here's de Reb'rend Quako Strong.  
Tune yer harp strings tight King David,  
Sing yer good “Old Hundred” song.  
Let de seraphs dance wid cymbals  
‘Roun’ de Reb'rend Quako Strong.  
Joseph, march down wid yer bredderen,  
Tribes an' banners musterin' strong—  
Speech ob welcome from ole Abr'am;  
Answer, Reb'rend Quako Strong.  
Angels, hear me yell Hosanner!  
Hear my dulcem sperritool song;  
Halleluyer, I'm a comin',  
I'm de Reb'rend Quako Strong.  
Make dat white robe rudder spacious,  
An' de waist-belt 'stronery long,  
'Cause 'twill take much room in glory  
For de Reb'rend Quako Strong.  
What! No one to de landin'?  
'Peers like suffin nudder's wrong;  
Guess I'll gib dat sleepy Peter  
Fits—from Reb'rend Quako Strong.  
How am dis? De gates all fastened,  
Out ob all de shinin' frong,  
Not a mulatto cherub even  
Greets de Reb'rend Quako Strong!  
What a narrer little gateway!  
My! Dat gate am hard to move!  
“Who am dat?” says 'Postle Peter,  
From de parapet above.  
Uncle Peter, don't you know me—  
Me a shinin' light so long?  
Why, de berry niggers call me  
Good old Reb'rend Quako Strong.  
Dunno me, de shoutin' preacher,  
Reg'lar hull hog Wesleyan, too—  
Whar in de woods you bin a loafin'?  
Some ole rooster's bodderin' you,  
I reckon. Why, I've converted  
Hunduds o' darkies in a song—  
Dunno me, nor yet my masser,  
I'm de Reb'rend Quako Strong.  
Hark to dat ar curus roarin',  
Far away, but rollin' nigher;  
Sec de drefful dragon flyin',  
Head like night, an' mouf ob fire;  
'Tis de berry king ob debbels,  
An' he 'm rushin' right along,  
Oh, dear Peter, please to open  
To class-leader Quako Strong.  
Ole Nick's comin', I can feel it  
Gettin' warmer all about;  
Oh, my good, kind, Kurnul Peter,  
Let me in, I'm all too stout  
To go 'long wid Major Satan  
Into dat warm climate, 'mong  
Fire an' brimstone. Hear me knockin',  
Ole church-member, Quako Strong,

Dat loud noise am comin' nearer—  
Dreftful smell like powder-smoke;  
Nudder screech. Good Hobben, help me!  
Lor' forgib dis poor ole smoke.  
Allers wuz so berry holy,  
Singin' an' prayin' extry long.  
Now de debbel's goin' to cotch me,  
Poor old nigger, Quako Strong.

Hi! Dat gate swing back a little;  
Mighty squeezin' to get froo,  
Ole Apollyon howlin' louder,  
Eberyting aroun' am blue.  
Bang! de gate goes, an, old Belzebub,  
Bunch ob wool upon his prong,  
Goes 'long home widout de soul ob  
Mis'abul sinner name ob Strong.

St. Louis Globe Democrat.

## 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.]

### REMARKABLE PSYCHOLOGICAL PHENOMENA IN FRANCE.

SIR,—There is an interesting case of spirit-seeing at the time of death—a fact so frequent, and now so commonly acknowledged—in the *Revue Spirite* of this month, March, 1878, which is made especially striking by the spirit presenting himself to his brother, when surrounded by witnesses; moreover, a telegram arrived bringing an account of the death, quite unexpectedly, to the same witnesses. The event was first published in the *Liberté Coloniale* of September last, and was taken from a letter sent, apparently from Paris, to M. Martinet, at Martinique.

The company of the *Théâtre-Lyrique* were rehearsing the opera of the *Clé d'Or* for the last time previous to a first presentation the same evening. Léon Achard, the tenor, was to play the chief character.

"Suddenly Achard turned pale, and placed his hand before his eyes, crying out, 'My brother! . . . My brother!'"

"The other actors pressed round him. 'What is the matter?' said Vizentini, the manager.

"Achard looked fixedly at him, and said, 'We cannot play to-night.'

"'You are mad,' said the manager, 'explain yourself.'

"'My brother is dead,' said the tenor.

"His brother was manager of the *Conservatoire* at Dijon; every one knew Charles Achard. He was supposed to be in the best health. Nevertheless, the singer continued to hold his hand before his eyes.

"'I see him!' he said; 'it is he indeed! He is dead!'"

"While attempts were being made to bring order to the rehearsal, a telegram arrived for Léon Achard. It announced the sudden death of Charles Achard, manager of the *Conservatoire* at Dijon.

"That is the reason why placards were posted up to say there would be no performance that evening, on account of indisposition."

Here is a curious case of obsession, apparently by partisan spirits, taken from the same number of the *Revue* :—

"M. J—, at Douai, has been subject to a singular obsession, which was discontinued for some time, but reappeared in December, 1877. This gentleman, the head of a circle of Spiritualists, develops many mediums of every kind. He also forms other circles in the neighbourhood, and moralises with suffering spirits. Consequently, spirits of a certain class have conceived extraordinary ill-will towards him, of which you may judge.

"M. J— obtains, through his mediums, psychic sight, somnambulism, visions in tumblers of water, the early traits of materialisation, direct writing, and musical mediumship. But this circle, so united in intention, became suddenly troubled by a case of apparent obsession. M. J— stopped all this, aided by M. Dewerpe, a mesmeriser of Herculean power, who came to his assistance to drive off this bad influence; the entranced seeing medium then beheld a regular battle between the protecting spirits and the obsessors. These last took themselves off apparently. But M. J— was soon after afflicted with a strange trial. He had been subject to it before. It was this. In order to cut great strips of leather used in his business, M. J— has a block of wood (*un bois*) on which he sets (*répassé*) his cutting instruments. Since last December he has constantly found a white powder thrown over this *bois*, which powder notches his instruments. He, his relations, his friends, wipe the *bois*, but the white powder is always there, setting M. J— at defiance. It is of no use to change the *bois*, the phenomenon reappears.

"M. J— can no longer cut his leather; his work is bad; he suffers great material loss, and his health declines visibly. When a black spot appears on the *bois* covered with powder, it is a good sign, and M. J— gets stronger; if the spots become larger it indicates that his health is returning; if they disappear, he can no longer set his tools, and he knows that the fight is beginning again among the invisibles.

"This battle, he says, will end in his deliverance; for, having already loosened from their bonds several obsessing spirits by his prayers, these last have now received the mission to aid him for the future, and to deliver him from his distress by virtue of the law of justice, which enacts that we must return that which we have taken, and are punished by the way we have sinned.

"However this may be, our courageous pioneer is certain that they are working for his deliverance on high. Spirit circles should join in good wishes for the same purpose, for M. J— is now but the

shadow of what he was, and this characteristic phenomenon has occurred twice in the same year, to one of the most intelligent and energetic of men. This is no fiction—it is a reality."

It would be quite worth while, when they have scraped off this white powder, to send some of it to be analysed. Also, it would be interesting to know what sort of colouring produces these black spots, which, according to their enlargement, produce corresponding comfort in the obsessed. One wonders, too, if the powder is fabricated by spirits, or if it be a known product brought there by the invisibles. There are probably many white powders which, if strewed on a hone, would be detrimental to the sharpening of steel.

The fact of mesmerism having been brought to the relief of Spiritualism; that the full force of a powerful biologist's own spirit and will power should have been made use of for assisting one class of invisible beings against another class of invisible beings; that the exorcism of the occultist and the psychologist should have been brought to bear, in order to help the prayers of Spiritualists, is a most interesting feature of the above tale of obsession.

SCRUTATOR.

### SPIRIT FORCE AND SPIRIT MANUFACTURES.

SIR,—Your journal of the 22nd contains three narratives which, if accepted as genuine, illustrate the power of spirit force in a marvellous manner.

1st. We have some nine materialised forms resembling human beings, produced in the presence of Mrs. Pickering and a circle of fourteen investigators.

2nd. We have a narrative of Indian magic, in which, under a large basket (a dark cabinet), a female dog is converted into a dog with seven puppies in one minute. These are transformed into a goat, this into a living pig, then into a dead pig with its throat cut, and, lastly, this dead pig is transformed into a living pig.

With regard to the nine human-shaped figures produced, we read that the faces were devoid of emotion, and like wax masks.

It will not be asserted that the goat, dogs, and pigs, were identities, and, if so, what evidence is there that the aforesaid nine human-shaped figures were other than simulacra or spiritual automata?

Their bodies and heads moved, but they had no speculation in their eyes, nor did they reveal the secrets of the prison-house.

3rd. The above facts illustrate the formation and transformation of matter, and the narrative in the same journal describing how Eglington was transported bodily from one closed chamber into another is but the transformation of matter in another direction.

The passage of matter through matter has always been to me the most profoundly interesting fact in Spiritualism, because it not only proves to me that "solid matter" is soluble by spirit force, but it indicates the way whereby low and evil forms may, or might, be transformed into good and perfect forms.

How the base lead may be transformed into the "royal gold," and the base, diseased, and ugly man or woman, into the noble and angelic being.

These passages of matter through matter have all hitherto taken place in the dark, or outside human vision; but the materialised forms now being produced in our midst are made, dissolved, and re-made, in the light.

Conceive one of these forms dissolved in our presence and re-formed, the doors being shut, in an adjoining chamber.

Here, I conceive, we have an instance of matter passing through matter, but invisible, because dissolved; just as *hot* steam is invisible water.

Carry this idea one step further, and let these complex operations of dissolution and reformation, which now occupy, say five minutes, occur in an instant of time, and we have the rationale of the entire act.

Spirit being eternal, and existing in the eternal sphere, is independent of time, being outside and above the conventional arrangements connected with the rotation of our globe.

Hence, pneumatologically considered, there is no inconsistency in these astounding operations.

GEORGE WYLD, M.D.

Great Cumberland-place, Hyde Park, London, March 25th, 1878.

### SPIRITUALISM IN HULL.

SIR,—I beg to correct an error, which appeared in my letter in your last issue, though not of much importance; the orator I referred to was not Dr. Seaton, but Dr. Sexton.

The efforts of Spiritualists here to inaugurate a series of Sunday services has met with an unexpected degree of success. The lectures have been well received, and some spiritual literature distributed and thankfully received.

Next Sunday evening, at 6.30 p.m., it is expected that Mr. Bland will deliver a lecture on the "Practical value of Spiritualism."

On the Sunday following, Mr. Wallace, the medium, will occupy the platform, and give, for the first time in Hull in public, a trance address. It is to be hoped that the old veteran, who has borne the heat and burthen of the day, will have good audiences, and that the Spiritualists of Hull will not fail to minister to his temporal wants while he is instrumental in ministering to their spiritual needs. Perhaps it may not be out of place for me to mention that which I know to be true. Mr. Wallace has devoted himself to the cause, and has proved himself capable of doing a noble and useful work as a missionary, and in that capacity should live by his labours, as a labourer is worthy of his hire. But what is the fact? Mrs. Wallace is exceedingly ill; one child lies on the brink of the grave, and the whole family is in a state of destitution. This is not as it should be, and it is high time for those who avail themselves of Mr. Wallace's gift to be told that something *more* is necessary for the support of himself (and those who look to him as their bread-winner) than a cup of tea and a place to lay his head. Spiritualists in Hull,

and elsewhere, I hope, will be good enough to notice what I am driving at.

A great number of *séances* are held in this town, and the persons who hold them belong principally to the Unitarian and Swedenborgian churches.

There is a fine field for work here, and now that the Spiritualists have put their hand to the public plough, they will never draw back; earnestness and unity will accomplish the rest. Perhaps the public of Hull will soon have an opportunity of hearing the trance utterances of J. J. Morse, or the eloquence of Dr. J. M. Peebles.

J. COATES.

Hall, March 25th.

#### MESMERISM.

SIR,—May I ask you to allow me to give a few more hints on mesmerism, which may be useful to your readers?

Mesmerism was first promulgated by Anton Mesmer, in 1776. Since his time, so convinced of its truth are the medical practitioners of France and Germany, that no less than four hundred works have been published on the subject. I possess works in four volumes, published in 1816, relating cures effected by mesmerism.

Mesmerism is the vital agent itself. God has endowed man with the power of curing his fellow-creatures by imparting some of his own existence, without injury to himself.

A good mesmerist requires a patience which is above all trial. He should have an unshaken firmness—a devotedness which charity alone is capable of inspiring. There are two mesmeric processes. The moral process is the most essential; it consists of concentration and will. The soul is strong only by concentrating its faculties. The first condition for mesmerising is a strong will, the second is confidence, the third is benevolence.

The action of mesmerism is, in its principle, spiritual; but it is physical in its effects. The strength of will does not come entirely from the head, but chiefly from the heart. The mesmeric fluid is only healing when the heart is pure and strong in faith.

The mesmeric process which I have employed is simple. Before mesmerising I isolate myself as much as possible. I neither see nor hear anything that is passing around me. I make a mental prayer that God may bless my efforts. My thoughts once fixed, I mesmerise.

In conclusion, may I bring to the knowledge of the readers of *The Spiritualist* that I am always ready to attend the poor without any charge.

ADOLPHE DIDIER.

#### LITERARY DOGMATISM.

SIR,—Who will say that theology enjoys a monopoly of dogmatism? The following is the last item in the *Table-Talk* of Samuel Rogers:—

"When I was at Paris, I went to Alexis, and desired him to describe to me my house in St. James's-place. On my word he astonished me! He described most exactly the peculiarities of the staircase; said that not far from the window in the drawing-room there was a picture of a man in armour (the painting by Giorgione), &c., &c."

"Colonel Gurwood, shortly before his death, assured me that he was reminded by Alexis of some circumstances which had happened to him in Spain, and which he could not conceive how any human being, except himself, should know. Still, I cannot believe in clairvoyance, *because the thing is impossible*."

That, of course, is unanswerable.

CREDO QUIA IMPOSSIBILE.

#### MISREPRESENTATIONS OF SPIRITUALISTS.

*The Christian World* is opening its correspondence columns to the subject of Spiritualism, and any good which might be done thereby is largely neutralised by a letter in that journal last week, from the pen of Mr. William Howitt, who, after censuring numerous Spiritualists all over the world, tells the readers—

Then the so-called British National Association of Spiritualists was, some years ago, established, and it set out with a programme in which every species of spiritual belief was to be accepted—of course those of Johanna Southcote, Joe Smith, and the like—but Christianity was expressly banned and excluded. The members of this self-elected Association were, in fact, to renounce Christianity, but to embrace as fellows the holders of every other species of spiritual credence, however absurd or degrading.

The statement that the Association ever called, or dreamt of calling upon its members to renounce Christianity, is utterly without foundation; it has no root in fact. According to the ordinary usages of society, Mr. Howitt will probably see the moral obligation he is under to withdraw the statement in the *Christian World*, and to send an apology to the National Association of Spiritualists.

The founders of the Association wisely did not wish theological differences—which are always profitless and bitter—to be brought up within the organisation. A few orthodox persons would nevertheless persist in putting a clause into the programme which they deemed to be in favour of Christianity; then they began to differ about it among themselves, and it was struck out—common sense gaining the day. The less orthodox Spiritualists merely looked on good-temperedly, and did nothing, being anxious to promote peace. Since then everything has gone on tolerably harmoniously.

Mr. Howitt then says:—

A vigorous onslaught on this programme by myself caused the associated Spiritualists to haul down their colours in a hurry, and to expunge this particular article of their proclamation. The fact of their utter hostility to Christianity, nevertheless, remains, and is every day more publicly manifested.

The National Association of Spiritualists never did anything in consequence of the onslaughts of Mr. Howitt. He went out of his way to try to kill the young Association, by writing aggressive articles about it, which were not noticed by, and had no influence upon, the National

Association. In fact, they were lost to view in the pages of the late *Spiritual Magazine*, and did not promote the longevity of that journal. They brought down upon Mr. Howitt the condemnation of the Baroness Von Vay, in one of the most well-directed and Christian-like articles ever printed in these pages.

He then goes on to tell the readers of the *Christian World* that *The Spiritualist* newspaper is the organ of the National Association—which it is not. As a voluntary act, it deprecates the utterances of Mr. Howitt. In like manner, as a voluntary act, it, on principle, gives a general kind of support to the National Association, because the Association has raised the standard of friendly union and orderly self-government among Spiritualists; and, truly, the general peace and happiness, and useful work going on within its ranks, present a welcome contrast to much which may be observed outside, Mr. Howitt's writings included.

An extract is appended from one of Mr. Howitt's earlier articles; it may be left to bring its own verdict from people of gentleness and spiritual culture:—

They have no right to give their fellow Spiritualists, by implication—that is, by assuming the national name and style—the disgraceful appellation of heathens and infidels. "Their primary and fundamental object," said one of their speakers, "is to form a bond of union between all Spiritualists of every shade and opinion." I, for one, declare that I will have nothing to do with any such a Noah's Ark. There can be no real bond of union betwixt good and evil, wisdom and folly, between clean and unclean—it is not in nature. Let Spiritualists of every shade go their own ways. However they may try at it, there can be no permanent union betwixt such incongruous elements. I, myself, have but one way, and that is the way of truth, righteousness, and sound sense, as they are taught in Jesus Christ. I am a man, and because I am a man I am not obliged to share the opinions, or the deeds, or the absurdities of men of all shades of opinion. With the murderer, the adulterer, the swindler, the blasphemer, or the drunkard, I have nothing to do.

The National Association of Spiritualists has never done anything to invite the numerous intolerant attacks of Mr. William Howitt, and has never taken any notice of them. When it has been reviled it has reviled not again, and from the first has not been guilty of an unkind word or ungenerous act to anybody. It is a standing and useful refutation of Dr. Carpenter's assertion that Spiritualists are constantly quarrelling among themselves, and it displays an amount of religious culture which cannot be discovered in the acts of many who assert their personal claims to special sanctity.

Acts of aggression, when very violent, do a further injury to the movement by necessitating a defence, whereby the peaceably inclined are drawn into contention. Such is the case in this instance, where the telling of many thousands of readers that the National Association of Spiritualists once called upon its members to renounce Christianity, was too large a misrepresentation to be allowed to pass in silence. Its author has thus forced the wasting of space which might have been used for other purposes.

On Wednesday next, the monthly *soirée* of the National Association of Spiritualists will be held at 38, Great Russell-street, Bloomsbury, London. The Rev. Thos. Colley will read a paper on "Spiritual Phenomena in Relation to the Doctrine of Correspondences." It is expected that Dr. Peebles will be also present. As Dr. Peebles contemplates leaving England for the United States about the 10th of April, this will probably be the last time that the members of the National Association will have the opportunity of meeting him at their rooms, and of bidding him farewell. Dr. Peebles's parting words will be of interest to all. A good attendance may, therefore, be expected.

ARE ANIMALS IMMORTAL?—Many good and learned men have believed and taught that animals have an immortality, as well as men. Among them were Theodore Parker, John Wesley, Jeremy Taylor, Coleridge, Lamartine, Agassiz, and many others less known to fame. That they have thoughts, language, intelligence, affection and gratitude, as well as the emotions of anger, revenge, and remorse, is certain. Where then is the boundary line between mind and soul in animals whose natures are so much like those of man? And what reason have we to assert that they are not, like him, immortal? Is it at all unreasonable to suppose that in that other life, to which this is but the portal through which all animated nature must pass, we shall meet and welcome the animals we have loved here; our old familiar friends, the companions of our childhood and later years—Bobbie, Brindle, Tray, and Tabby—and the sweet-voiced canary, too, which beguiled with his melodious notes many a weary hour away? And why not? Can we imagine a place so dreary, unhome-like, and desolate as a land entirely bereft of animal life? where no faithful dog will welcome his master's step; no song of birds ripple the ambient waves of that upper air; no brave steed wait to bear his master over the rolling hills of the beautiful "Summer-land"; no white flocks deck the green hillside, and no lowing kine browse beneath the spreading branches of the evergreen trees of that peaceful landscape? Ah, no! Let us rather trust that in that better land these faithful friends may be compensated for the wrongs they have suffered here, and that the pen of poet and philanthropist no longer be called upon to chronicle the barbarous deeds of men upon them.—*Mission Mirror, San Francisco*.

#### ANSWERS TO CORRESPONDENTS.

H. M. (Bath) claims that he did not attack Madame Blavatsky in his letters, but the anonymous "brahmanan-guru!" He says:—"I cannot say that I see anything in Madame Blavatsky's book to make one doubt her acquaintance with India and its natives—far otherwise. I can see nothing out of the way, even in the noon-day rest by the side of a tank, especially when it is known that she is a native of Ceylon, although of European descent. I have done the same sort of thing in the old days myself, although India never saw me until I went out as a young cadet more than forty years ago. India is an immense country; and what may seem strange in one part is not so in another."

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