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No. 286.—(VOL. XII.—No. 7.)

LONDON: FRIDAY, FEBRUARY 15, 1878.

Published Weekly; Price Twopence.

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" " House and Offices Committee, at 5.30 p.m.
" " Inquirers' Seance, at 8 p.m. Mr. W. Eglington.
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VOLUME TWELVE. NUMBER SEVEN.

LONDON, FRIDAY, FEBRUARY 15th, 1878.

THE INFLUENCE OF THE SITTERS UPON PHYSICAL MANIFESTATIONS.

WHEN a physical medium is perfectly happy and comfortable at a *séance*, the manifestations take place with great power; when he is unhappy they are weakened or not produced at all, and still more is this the case when he has a rational or irrational dislike to any member of the circle. Mrs. Jencken (Kate Fox) once told us that her antipathy to any person at the *séance* weakened the manifestations more than anything else, and we have repeatedly seen this to be the case with other mediums, with the exception of the very few who are "acclimatised" like Mrs. Fay, to obtain them under any conditions whatever, in broad daylight, at the Crystal Palace or elsewhere. Such strong mediums as Mrs. Fay only appear on the English horizon for about three months in every three years, and it is desirable that they should visit this country more frequently.

Returning to the average well-developed medium, his *séances* go on so well when the circle is harmonious, and so unsatisfactorily when there are jarring elements, that novices not unnaturally sometimes state that the purity and love of the members of the circle are the chief elements in obtaining good manifestations, whilst the natural wickedness of sitters other than themselves poisons the spiritual atmosphere. There never was a greater mistake. Good impressions on the mind of the medium are everything, and this condition being complied with, the characters and motives of particular sitters amount to next to nothing. Mediums will sometimes bring to *séances* their most deadly, though oily-tongued enemies, and obtain in their presence the best of manifestations so long as the hypocritical disguise lasts—we have seen this. Whereas, those to whom they fly in times of difficulty and danger as their only friends, they often take a dislike to at *séances*, the smooth-tongued flattery of strangers having the advantage.

Now for a few illustrations. Two or three weeks ago, two persons who strongly detested each other were at a *séance* given by Mr. Williams, and one of them told us of his or her idea of going away at once, to avoid weakening the manifestations by the inharmony. This was not done. The intense divergence in no way affected Mr. Williams personally, and the *séance* was a splendid one. At a celebrated *séance* of past years, a medium, won over by soft words and the present of a few trinkets, admitted an observer whose thoughts were in this matter opposed to his words, which the members of the circle for the most part anticipated; but the mind of the medium not being truly influenced, the phenomena began with their usual power. There was once a physical medium in London, who among his friends was notorious for the worthless acquaintances he would make in a few hours, and so long as he believed them to be his friends, the phenomena were evolved freely in their presence. The reverse of this holds good. Physical mediums will often take an intense dislike to those truest friends to whom they cling in times of adversity, but the phenomena are proportionately weakened. A Spiritualist—one of the truest friends of mediums in times of danger that ever drew breath—once at a *séance* at the west end of London innocently stated a slightly suspicious fact which was before his eyes while the manifestations were going on, but not in any way did he express or think anything against the medium; the spirits, as they often do, took unnecessary and altogether irrational offence at the mere statement of an observed truth, and the *séance* was spoilt at the outset. On another occasion, with another medium, a celebrated London physician, whose time is worth fifty pounds an hour, gave an evening to observe psychical phenomena. The medium was efficiently tied up in a cabinet extemporised with curtains, and not upon the premises of the medium; the doctor sat some yards from

the cabinet, holding the long ends of the tape around the medium, and the manifestations began at once, with great power. Mr. Dawe and Mr. Gerald Massey were among those present. The phenomena had no sooner begun than, in answer to a direct question put to him, the doctor made some perfectly harmless and natural reply; the spirits took unnecessary and altogether irrational offence, and nothing more could be obtained that evening. Petulance and irrationality of this kind usually more or less accompany strong physical mediumship; perhaps the circumstance of the medium being in a highly sensitive mesmeric state at the time, has something to do with the results. When observers have any critical remarks to make, they should utter them at the close of a *séance*, and not while the manifestations are going on.

The character of the sitters, as unknown to the medium, may possibly have some influence over trance or higher manifestations, although even this is doubtful; nevertheless, it is possible that the law may then change; but it has no perceptible effect over strong physical manifestations, the success of which depends primarily on the power of the medium, and secondarily upon the impression on the mind of the medium that the sitters are his best friends. If a deadly enemy is among them, and the medium does not suspect it, the manifestations go on very well; but if the medium knows it, there is a great difference in them.

The number of the sitters has an influence over the strength of physical manifestations. Mrs. Mary Marshall's "John King" often complained when only one or two were present at his voice *séances*; he preferred to have seven or ten to give a sufficient supply of vital energy.

When inquirers, by agreeable tail-lashing, work themselves into a state of moral superiority, such mental manœuvres (which were once performed by us) show inexperience. They are naturally overcome, and even mentally blinded, for a time, by the marvellous physical phenomena into the midst of which they are suddenly plunged, but it is wonderful that they are so long in recognising that all their good personal influence, exerted whilst all wicked persons are absent, cannot bring one *original* message through strong physical manifestations, which is worth the paper it is written upon when judged upon its religious and intellectual merits. But the marvellous physical phenomena of Spiritualism, as such, are of the greatest value to the world. Still, those whose minds are so overcome by them that they cannot see their true ethical level, should shake off the glamour, and permit their highest aspirations to cluster only around religious, moral, and intellectual truths, which

Messiah-like,

Tread down all Evil with their feet of fire.

NEXT Sunday Mr. W. J. Colville will deliver two inspirational addresses at Weirs-court Hall, Newcastle-on-Tyne, the one at 2.30 p.m., and the other at 6.30 p.m. Mr. Colville will probably return to London in two months' time.

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STIGMATISATION.*

BY C. CARTER BLAKE, DOCT. SCI., LECTURER ON COMPARATIVE ANATOMY AND ZOOLOGY, WESTMINSTER HOSPITAL SCHOOL OF MEDICINE.

THE descriptions which have been given of the phenomena which are presented by Louise Lateau, of Bois d'Haine, from the pens of Lefebvre, Meyer, Curieque, and Virchow, are enough to thoroughly familiarise physiologists with her peculiar symptoms considered from many discordant points of view. I shall endeavour on the present occasion to show that the real history of the case discloses a series of conditions which need not be accounted for on the theory of miracle, and can be only partially accounted for when connected with the other impostures of which Louise Lateau has been guilty. In this course it is probable that my ideas will be as repugnant to those of Dr. Lefebvre, as they would be to those of Professor Virchow, yet I give what seems to me to be the best interpretation of the facts, with the consciousness that it would be difficult for me to appear more absurd than some of my predecessors on either side of the argument. The science which we study has amongst its objects the consideration of abnormal mental and physical action in every condition of disease; and some of the symptoms of Louise are so remarkable that we are tempted to investigate them at length. Professor Virchow, of Berlin, challenged the partisans of the mystic to a series of tests, which, as may be imagined, were not accepted. The Royal Academy of Medicine of Belgium, on the other hand, appointed a commission to investigate the whole matter. The report of this commission is now before us, and certainly gives the fullest and most accurate history of the case which has yet been published. The symptoms of hæmorrhage and stigmatisation which Louise Lateau has admittedly presented being, for the first time, scientifically described, the whole case is apparently clear to Dr. Warlomont. How far my hearers will agree with him they will soon see. It is interesting to know that since the subject was originally investigated the ecstatic has managed to scratch her right shoulder, which since September, 1874, has bled profusely. Her life during the five days of the week, when the bleeding manifestations are not produced, is unbarred to the critical gaze of the public. It is now clear that there has been no careful watch kept over her to test her statement that for the last three years and a half, with the exception of the Blessed Sacrament, no nourishment has been taken by her. On the contrary, much of her time passes unwatched by her sisters, and she is allowed to go about the garden, which she cultivates without any apparent idea that she may take the opportunity of having a slight refreshment. Every evening, when her two sisters, Adeline and Rosine, quietly go to sleep, it is admitted that she remains awake, sleep having been unknown to her since the last three years. When the hour for retiring to rest arrives, the sisters of Louise go into their room, leaving her to watch all the night. From evening to morning she is thus sovereign mistress of the rest of the house, that is to say, the three other rooms, one of which contains the larder, while the room of Louise itself contains a cupboard full of provisions. Of course, Louise, alone in the world, knows what takes place during these long nights, or, perhaps, she, as what Mr. Beecher calls a self-deceptionist, does not know. She declares that she does not eat anything, but to corroborate her statement there is nothing but her own allegations. The arguments which rely on her statements are, therefore, without any value, as they only repose on isolated affirmations. But there is a legal adage which says *testis unus, testis nullus*, and we can now exactly estimate the value of this famous abstinence from food for three years. Of course, it is unpleasant and impolite to disregard her declarations made under oath, and to accuse her of perjury. But in a question of pure science, the matter of sentiment has no part to play. M. Warlomont, who is evidently a polite and chivalrous man, rejects the idea that Louise should have forsworn herself. He prefers to propose a theory which accords alike with the respect due to persons, and the dictates of science. What does Louise do, from the moment when her sisters retire till she meets them in the morning? M. Imbert-Gourbeire informs us that she does not sleep. She passes the night in contemplation and prayer on her knees. He asked her whether, like Mark Twain's horse, she "leant up and thought" about anything, but she replied that she did not even rest her head. She does not admit that she sleeps, but owns that she has fits of absence; alone, without light, in the darkness of the night, her eyes directed towards the sky in a contemplative attitude. M. Warlomont considers that she is in a state of somnambulism, corroborating this idea by the fact that she is completely insensible to the impression of cold. He, therefore, considers it an open question whether she knows herself what takes place while she is in this secondary condition. No one observes her during the night, and no one can dare to say that during the hours of solitude, obeying unconsciously the instinct of self-preservation, she does not consume the little nourishment of which her body seems to be in want, and obey the other calls of nature. No estimate is before us of the quantity of food, consisting of fruits, bread, and water, which is preserved in the larder, nor can the amount which may be assumed to be nightly subtracted be gauged. Charity covereth a multitude of sins; and Rosine and Adeline have the reputation of giving much broken victuals to the poor. M. Warlomont is thus careful to hint the hypothesis that Louise may be practically a dupe, and that her sisters may contrive to exaggerate her peculiarities.

Between perjury and nervous sleep he does not hesitate an instant. Of course, it being admitted that the abstinence of Louise Lateau, according to the condition she describes, is physiologically impossible, there would be only one fair way of testing exactly the amount of food and *dejecta* she consumes or rejects. For this it is merely necessary to institute a careful system of *espionage* directed to the object, ascertaining the absence or the reality of the ingestion of alimentary matter. But such an inquisition would be full of such difficulties as arose in the case

of the Welsh fasting girl, and one should carefully consider what risk might arise. There is no doubt that she is a very self-willed young lady, and although M. Warlomont recommends strongly that such an investigation should take place, it may be left as an open question whether it is worth while to kill a young girl to demonstrate the fact that all living beings receive nutriment. He well says that the other phenomena presented by Louise ought to be scrupulously separated from the pretended abstinence which physiology must reject. But when we contemplate the fact that there are to be found some excellent and honourable men, even in England, who corroborate the statements of Louise, and give their oath of credulity to the allegation that she makes a continual expenditure of blood, without receiving any food, and that her organic equilibrium does not vary, we may ponder on the logic of a learned cleric who affirms that there can be continual subtraction without diminution of the mass. The taunt has been thrown out by Professor Virchow and others, that those who have control over Louise Lateau will never permit her to be placed in any other house than her own, where the trick has been constantly practised for the last three years. We do not think they will. But the fact is clear that she works and expends caloric; that she loses every Friday a certain quantity of blood by the stigmata; the gas which she expires contains carbonic acid; her weight has scarcely varied since she has been observed. It is clear, therefore, that she burns carbon, and that it is not from her own organism that she derives it. Physiology, therefore, tells us that she must eat. M. Warlomont prays that she may be watched, but hints are thrown out that the Bishop of Tournay wishes to throw some obstacles in the way. Science, however, will continue to doubt whether he permits the tests or not.

But while we admit that with regard to the alleged fasting, the evidence is not yet complete, we must congratulate M. Warlomont on the manner in which he has tested the stigmata. In his celebrated discourse before the Breslau Congress, M. Virchow declares that stigmatisation does not enter into the normal order of things, and that it is incompatible with the ordinary observation of physiological phenomena. In order, therefore to ascertain the sincerity of the stigmatists (the original cause, whether mechanical or spontaneous, being excluded from the investigation), the commission endeavoured to ascertain the fact. Does Louise Lateau really bleed? The problem to solve was to place one of the stigmatised hands, before it bled, in an apparatus, which, without altering the physiological conditions of the part, should render the contact of any wounding instrument, or the intervention of any manoeuvre to produce bleeding, impossible, and to keep this on from the Thursday, when there was no idea of hæmorrhage, until Friday afternoon. The apparatus, which, constructed to effect these tests, was composed of a globe of glass fourteen centimetres in diameter, provided at one of its poles with a neck similar to that of an ordinary bottle, and at the opposite pole with another neck nine centimetres across. The first was closed by means of a cock, traversed by a glass tube, not being larger inside than the level of the cork. The inner end of this, as well as of the tube, was covered with perforated metal, not preventing the access of air, but also the introduction of any wounding agent. This precaution was superfluous, as the tube being curved at an acute angle, it was almost impossible to introduce a rod inside the receiver. The cock and tubes were fixed by many wax seals. The second neck was provided with a sleeve of mackintosh fixed at its external edge by means of indiarubber dissolved in naphtha, which perfectly stuck on, and would not have permitted the mackintosh to have been torn without many rents. For further security this part of the sleeve was covered with a narrow india-rubber bracelet fastened on one hand to the globe, and on the other to the edge of the sleeve of five seals. Provided with this apparatus, they visited Louise Lateau at 2 p.m. on Thursday, 21st Jan., accompanied by some respectable medical and clerical witnesses. After having ascertained with the greatest care that the stigmata were not the seat of any hæmorrhage, they chose the right hand for the subject of their tests. They were aware that this hand commonly bleeds less than the left, but as they were about to condemn for twenty hours the whole limb to immobility, it appeared convenient to choose the right hand, which was almost inactive by the pains of the right shoulder, and to leave the left arm free. The right hand was then introduced into the bowl, through its large opening, where it was found to be entirely free, surrounded with the air, which was constantly renewed by means of the opposite aperture. This being done, the mackintosh sleeve was slipped on the arm, which it covered as far as the spot where the chemise sleeve came down. It was gummed to the arm by the adhesive substance, and then bound round with a tape two and a half centimetres broad, turning twice round the arm sufficiently tight to prevent the passage of any instrument, and loose enough to be comfortable; finally, the upper edge of the india-rubber sleeve was sewn to the sleeve of the chemise, and all these fastenings were duly sealed. The inside of the globe appeared in this way to be beyond the reach of any trick; there, however, remained the external end of the tube, by which by exhaustion a vacuum might have been created in the globe, and the blood drawn towards the stigmatic regions. To exclude this possibility, and to further augment, if it were possible, the elements of absolute security, the commission covered the whole apparatus and arm with a plate of gutta percha, like sticking-plaster, of which the selvage at the level of the lower border of the chemise were attached by two turns of a tape, which were again duly sealed. We may remark that the first, as well as the second envelopes, were of impermeable stuff, which a needle could not traverse without leaving a trace. The whole was bound in a scarf, after which the patient was left to her own devices, an appointment being made for the morning of Friday, at 10.30 a.m., for the removal of the apparatus. At the promised hour they met in the chamber of Louise. The facts which follow are startling, and if it were not that we have ample and respectable medical evidence to prove them, we would doubt. The professor of clinical medicine at the University of Brussels declares that the right hand of Louise was contained in the apparatus. This appa-

* A paper read last Monday evening before the British National Association of Spiritualists.

ratus was perfectly intact, as was proved by the careful examination of the seals, of which not one bore the slightest trace of being broken. The surroundings of mackintosh and gutta percha did not show any prick or solution of continuity. The lowest part of the bowl was occupied by a little sea of liquid and moving blood, of which the quantity did not exceed five grammes. The dorsal surface of the hand, which we saw first, the palm being turned towards the breast, showed, from its centre to the outer (ulnar) edge, which was lowest, clots of coagulated blood, hard, strongly adherent, covering the surface of the dorsal stigmatic wound, and stopping the flow. This accounts for the relatively small quantity of liquid blood found in the apparatus. The latter having been removed, the clots were examined, of which more than one stuck closely to the bottom of the wound, and this removal, of what answered to a cicatrix, was followed by the reappearance of active and continuous slight hæmorrhage. The wound which furnished it was about $1\frac{1}{2}$ centimetres long and 5 millimetres broad; the epidermis had disappeared, the bottom of the wound, occupied by the true skin, was red and fungus like; some small black clots were visible. The whole reposed on an induration of the skin, which was perfectly movable.

At the spot corresponding with the palm of the hand, there was found a larger and more rounded wound. On the external edge the cutis was naked and fungus like; on the inside it was yet covered by the epidermis, but this was stripped off, whitish, and in part covered by a black clot. Like the dorsal wound, the palmar one rested on a slight thickening of the cutis.

An eminent physiologist has suggested to me that the excessive flow of blood on Fridays to the palmar and dorsal surfaces of the hand, may be due to artificial compression of the subclavian vein, either with or without a compress. There appears to be much probability in this supposition, which would thus render the globe experiment of Warlomont reasonable and explicable. For it does not appear that the examination of the patient conducted by him extended higher than the "*manche de la chemise*," which would easily conceal a small compressing apparatus, slyly introduced, not by the mother, who is now absent from her daughter, but by either of the sisters, or another accomplice.

It, of course, might be easily suggested that even in the apparatus, otherwise so complete, of M. Warlomont, the wound might have been produced by the nails of the fingers forcibly turned towards the palm. This supposition, which, of course, can have no bearing on the wounds seen on the back of the hand, is met by the fact that Louise's nails have been intentionally cut short.

Dr. Warlomont concludes from this experiment that the hæmorrhage appears to have arisen spontaneously, and without the intervention of external violence.

He declares himself a partisan of the theory of Cohnheim with regard to diapedesis, and combats the idea of M. Lefebvre, that the blood escapes without any rupture of the vessels, and that, nevertheless, the blood furnished by the stigmata contains red globules. We need not here refer to the mechanism of the production of blood corpuscles. It is useless to select which hypothesis we prefer, whether that which admits the destruction of the cell-walls to admit the leucocytes to pass, or that which considers that processes similar to endosmosis and exosmosis act in the penetration of the cell-walls. The future will decide that question. It is, however, clear that the leucocytes come out of the vessels; if their escape is governed by an hydrostatic or a dynamic law, the globule is entirely passive; if, as Cohnheim suggests, that it emerges in virtue of a particular special activity, giving a motion inherent to it, it matters little. It is clear that in certain cases, either by cause of the persistent dehiscence of the cellular protoplasm, or on account of the slight resistance of the walls, the red globules emerge from the capillaries without proper *rhexis* of the latter, in as great abundance as the white globules, and even in the proportion in which they exist to each other in normal blood.

The conditions which produce this passage can only arise from those which influence the container and the contained of, the pathological dilatation of the capillaries and the serous composition of the sanguine fluid. The microscopic analysis, on the one hand, and those of the stigmatic wound of Louise Lateau on the other, have shown in her the existence of both these alterations.

[Many physiological details were then given.]

Such, therefore, are the conditions which determine the origin of the stigmatic condition, and it behoves us now to inquire what is the mechanism which presides at the formation of the stigmata. Psychology alone is susceptible of affording a rational explanation, according to Dr. Warlomont, and he devotes much space, in which we shall not attempt to follow him, in illustration of the theory, even if her fasting is a fraud, that her ecstasies, trances, and stigmata are so far genuine, that they are involuntary and unconsciously performed on her part. He urges the fact that during the last few years there has been determined the localisation of one vaso-motor centre, in a space comprised within the limits of a millimetre, behind the tubercula quadrigemina, and four or five millimetres in front of the point of the *calamus scriptorius*. It is in this little centre of activity that the seat of syndroma, "ecstasy and stigmatisation" has been placed. Both analysis and synthesis have led to this conclusion. Analysis has demonstrated that all the symptoms shown by Louise during stigmatisation, the first stage of neuropathy answers exactly to the consecutive phenomena of the division of the sympathetic cervical nerve, and those of ecstasy the second term of syndroma to its excitement. In stigmatisation, as in the section of the sympathetic nerve, we recognise the more or less pronounced contraction of the pupil, the closing of the eyelids, the increase of temperature and sensibility, reflection, and dilation of the blood vessels. In ecstasy, as also when the nerve is galvanised, the dilatation of the pupil is observed, as well as the opening of the eyelids, the lowering of sensibility and temperature, contraction of the blood vessels and loss of reflection.

This abolition of sensibility and thought during ecstasy has been traced to the vaso-motor centre, which we have mentioned. We all know that if the medulla is cut behind the tubercula quadrigemina, four or five millimetres in front of the point of the calamus, the posterior limit of the vaso-motor centre, the excitation of the sensory nerves is not capable to produce any vaso-motor reflex action. This being so, it may be inferred that, if the abolition of sensibility and reflectivity exists, and this existence is proved, both in ecstasy and in the separation of the bulbous centre from the rest of the organism, an equal agreement will result from the excitement of the same centre. The vaso-motor apparatus is, in fact, composed of the ganglionic chain of the great sympathetic nerve, and of ganglia disseminated along the course of the vessels on one side, and of the grey matter of the medulla on the other. It is the bulbar centre which commands the vaso-motor action; from it all radiates, and to it all converges. Its direct or reflex excitement may occasion paralysis, which produces the same effects as division of the fundamental chord. Physiological experiment thus accords with the conditions produced by pathological syndroma.

Dr. Warlomont at length discusses the extent to which scratching plays a part in the production of the stigmata. Whether voluntary or instinctive, the artificial excitement of the sores has aided powerfully in their formation. The reason of this is found in the action of the vaso-dilator nerves, which rubbing has enlarged by a reflex method. Continual scratching of the stigmatic localities has produced an access of strength to the vaso-motor paralysis. This association of diseases has always produced surprise. There is, nevertheless, a psychological law of contiguity, or association, which accounts exactly for the succession of the two terms, ecstasy and stigmatisation. When paralysis of the vaso-motor centre commences, ecstasy is always likely, for the reason that, when the mind is attracted to the succession of the two stages, the first has already become a permanent idea, and attention is fixed on the second.

As for the regularity and periodicity of the attacks, it is explained by the law of similarity, by which like produces like. The absorbing power of the fixity of the idea, and the persistence of pain in the hands, exclude in Louise Lateau all tendency to diversion of thought, and it would be surprising if the greatest attacks should take place at a different date to that of the Friday, which is associated in her mind with such events. Ecstasy and stigmatisation are, therefore, neuroses, to which the name of "stigmatic neuropathy" has been given. As Brown Séquard says, "To say that an explanation is good, because it is the only one we know," is an argument which is rarely of value in scientific matters; but when the explanation is probable and intelligible, the absence of any other intelligible explanation should be noted. Professor Virchow's suggestion that Louise was entirely an impostor is not proven, and the experiment on the hands is sufficient to ensure its rejection. The fraud by which it is clear that she does not fast, when she pretends to fast, is sufficient to show that we have to deal with a girl who, consciously or unconsciously, is so far like some physical mediums, that she does not habitually speak the truth. Dr. Warlomont seems to hold the balance very carefully between the two hostile camps, and I am thankful that, for the first time since the controversy commenced, a trustworthy account of this girl has been given us. I feel certain we have not yet heard the last of her, and that some further attention will be directed to the subject.

I carefully abstain from comparing this case of Louise Lateau with the numerous other cases of stigmatisation which have been recorded in past history. The chief one of these, which will most readily occur to our minds, is that of St. Francis of Assisi. The symptoms, however, shown in this case were wholly different to those of Louise. We fortunately possess a precise account of these symptoms from the pen of one who was, perhaps more than any other, intimate with St. Francis, and his biography, given by St. Bonaventure, tells us what these symptoms were.

The words of St. Bonaventure are—

"Statim namque in manibus et pedibus ejus apparere cœperunt signa clavorum; ipsorum capitibus in inferiori parte manuum, et superiori pedum apparentibus, et eorum acuminibus existentibus ex adverso. Dextrum quoque latus quasi lancea transfixum rubra cicatrice obductum erat; quod sæpe sanguinem sacrum effundens tunicam et femoralia respergebat."—*Legenda Sancti Francisci*, cap. 13.

Such conditions, in which apparently an induration of integument existed within a limited area, bear no resemblance to the stigmata of Louise, and it is nowhere stated that blood, in the case of St. Francis, flowed from the wounds in the hands and feet.

The bearings of the whole subject of stigmatisation on spiritual science will, of course, be keenly criticised. On the theory that the case of Louise Lateau is not an impostor (and whether or not she be one, she undoubtedly bleeds at periodical times, apparently independently from her own volition), she shows a very peculiar and abnormal physical condition.

The theory that "will power" may produce a special secretion of blood, at particular times, will naturally commend itself to those masters in psychological science, the occultists, to whom on this, as on other subjects, we look for information and instruction. It would not be fitting for a mere physiologist like myself to offer an opinion, or to hazard a theory. If, however, a number of cases like that of Louise Lateau should be carefully investigated, and, if it was possible to divest the subject from the prepossessions and bitterness which have surrounded it, I venture to think that psychological science would be advanced.

In conclusion, I have only to say that I have (whatever my private feelings may be) endeavoured to avoid any expression of opinion on the theological bearings of the subject, and that I hope that, with us, at least, the matter may be discussed merely on the grounds of the scientific aspect of the question.

THEOSOPHY SIMPLIFIED.*

BY EMILY KISLINGBURY.

WHEN, in response to an invitation from this society, I undertook to open a debate on the views of the Theosophists, there were no signs of the agitation which has since taken place, and which has been somewhat wide-spread, as I judge from my private correspondence, and as evinced by the epistolary discussion in *The Spiritualist* newspaper during the past four or five weeks. Had we known what was impending, it is probable that you, as well as I, might have preferred to choose some other topic for discussion this evening. So much has been said about this one, that there seems little left to say. And yet it is likely that some friends not immediately concerned in the controversy, may have had their interest aroused, and may be asking, "What is all this about? We thought Spiritualists were all agreed as to the main points of Spiritualism? What is the good of disturbing us in our belief? Are we tending to a schism? What is to be the end of it all? What is Theosophy?"

The answer to the latter question will, perhaps, if I succeed in giving it with anything like clearness and precision, enable you to answer all the other questions for yourselves, and I hope and believe to your full satisfaction.

It was agreed that we should take Col. Olcott's letter to *The Spiritualist*, of December 7th, as the basis of our discussion, but let us first go back to the formation of the Theosophical Society, and I think we shall trace in its origin and in the necessity from which it sprang, a more complete comprehension of the meaning of Theosophy, than we could gain from etymology, or from the fullest explanation in any dictionary with which I am acquainted.

About three years and a half ago, when the astounding manifestations with the Eddy brothers, in Vermont, were at their height, when the Holmeses, in Philadelphia, were giving evidence that the most powerful mediumship does not exclude the admixture of fraud in its presentations, and while the whole subject of Spiritualism seemed to increase in perplexity the more its manifestations were multiplied, thoughtful persons began to look around for some other explanation than the one which had hitherto satisfied them, viz., that the spirits of our departed friends come to commune with and to solace us, and that other spirits are enabled to approach us for beneficent purposes, to heal, strengthen, or direct us, and to teach us the lesson of the soul's immortality. In the face of the disastrous consequences of mediumship, in many cases, to the mediums themselves, of the dangers often pursuant on those who entered on the investigation from the purest motives and in a religious spirit, and of the low order of influences which sometimes gained admission to, if not absolute control of, circles formed for the purpose of communion with those of higher degree, some further explanation was needed than that given in pamphlets on the "laws of mediumship," or on "benefits of spirit intercourse," and such like effusions.

At this juncture there appeared on the scene of American Spiritualism, a lady who had had rare opportunities for more than thirty years, of studying among the more spiritualised peoples of the East the phenomena which were comparatively new to the materialistic nations of the West. Madame Blavatsky had learned, not as a mere traveller, but as a dweller among the Hindoos, as a Buddhist among Buddhists, as an initiate into their mysteries, the philosophy of Spiritualism, as received in the temples of Egypt, the pagodas of India, and the Lamaseries of Thibet, where it has been stored up and handed down for hundreds, aye thousands, of generations. Her advent in America was hailed by some who had already perceived the continuity of spiritual manifestations through all ages, which, though differing in their outward form, according to the time and place of their appearance, are all referable to the same eternal laws, and are all more or less similar in their action, relatively to man and his physical and spiritual nature. As the exponent of the philosophy of the ancients, Madame Blavatsky incited Col. Olcott and other inquirers to group themselves together for the purpose of seeking to penetrate behind the phenomena, of the reality of which they had now abundant external proof, and to grasp, if possible, the grand underlying laws which they (the ancients) had long ago discovered in regard to them. Of course, this

kind of study is not suitable for all minds, at any and every stage of development; nevertheless, the society which thus began to be formed exacted nothing further from its fellows of either sex than "assiduity of purpose, catholicity of mind, an unselfish devotion, an unflinching courage and perseverance, and a purity of life and thought commensurate with the nature of their self-imposed task." These qualifications are nothing more than every Spiritualist should bring to his work, yet from the fact that all persons are free to inquire, and to pursue the subject of Spiritualism, there is no means of securing a strict rule of life and conduct, except by segregation on this particular basis.

Madame Blavatsky's book, *Isis Unveiled*, reveals sufficiently the sources from which the views of the Theosophists are derived. Pythagoras, Plato, Plotinus, Iamblichus, Apollonius of Tyana, the Ebionites, the dwellers on Mount Carmel, the Essenes, the Gnostics, all possessed the "secret doctrine," which is needed to throw light on the dark problems of spiritual existence and spiritual manifestation, and not only on these, but also on the wonders of physical science; and it is for lack of this knowledge that the doctrines of materialism are now having their "little day," and which must inevitably "cease to be" when the action of spiritual forces behind phenomena is fully established. Those who possessed this knowledge in its fulness erected it into a science which was called magic. Quoting from the manuscript commentary of Proclus, Madame Blavatsky says: "The ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, fabricated a sacred science from this mutual sympathy and similarity. Thus they recognised things supreme in such as are subordinate, and the subordinate in the supreme; in the celestial regions terrene properties subsisting in a causal and celestial manner; and in earth celestial properties, but according to a terrene condition" (*Isis Unveiled*, Vol I., p. 243). By means of the key, which the students of magic knew how to use, they discovered individualised spirit behind all phenomena, and thus arose the belief (which to them was knowledge) in the elemental beings, whose resuscitation by the occultists has caused such terrible consternation among Spiritualists, who are only acquainted with the phenomena of presentations like unto themselves. "*Du gleichst dem Geist, den du begreifst*," "you perceive only that of which you can conceive," is a translation literally reversed, but it is apposite in this connection.

When the Occultists, as the members of the Theosophical Society began to be called, found that the theories of the ancients were confirmed and verified by the modern masters in mesmerism and magic, Eliphas Levi, Dupotet, and others, they began to apply their explanations to certain of the Spiritualistic phenomena, and found that they could solve many difficulties which had hitherto remained insurmountable. They discovered, by experiment, that the power of the human will was capable of cultivation to an unlimited extent, and that it was possible to perform by its means many things hitherto supposed attributable to departed spirits alone. They did *not* say that the spirits of departed human beings did not perform them, but that they did not *necessarily* perform them. And in this distinction lies one of the points now at issue between what has been called "Dr. Wyld's theory" and orthodox Spiritualist doctrine, and which has arisen solely from a misunderstanding. What the Theosophists say is this: "Since we find that we can, by practising our own will produce many things performed at spirit-circles, why should we call in the spirits of the departed for this kind of work? Is it not degrading, both to them and to us, thus to employ time and powers? Let us seek for something better, let us rise to the control of these forces, and seek inspiration in a higher source, since we have seen mischief result to those who prostrate themselves beneath the sway of beings of less power and intelligence than they themselves possess." This is no more than every Spiritualist says to himself after continued experience of elementary physical manifestations, but he often fails to recognise that the same power is inherent in himself, and might become an agent of great usefulness if he could learn how to direct it. For the use of will-power implies perfect self-control in him who

* A paper read before the Dalton Association of Inquirers into Spiritualism.

wields it, and the man who has achieved this is above the majority of his fellows, and has learned one of the greatest lessons of life.

Then it has been further mis-stated that the Theosophists do not believe in the return of their departed friends, nor in the action of high-class spirits. Let us look into *Isis Unveiled*. At page 67, Vol. I., we find:—

We are far from believing that all the spirits that communicate at circles are of the classes called "elemental" and "elementary." Many, especially among those who control the medium subjectively to speak, write, and otherwise act in various ways, are human, disembodied spirits. Whether the majority of such spirits are good or bad, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. If this object is merely to gratify curiosity and to pass the time, it is useless to expect anything serious. . . . One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the astral light vibrating between the person sympathetic to them and the universal soul. (See also Vol. II. p. 593, "The greatest philosophers," *et seq.* Also, Col. Olcott's letter, "about other mediumship than physical," *et seq.*)

Col. Olcott speaks of discouraging mediumship, "except under the most favourable conditions," and Madame Blavatsky has been accused of disparaging mediums. Let us again turn to *Isis Unveiled*. After discussing a parallel drawn by a writer in *The Spiritualist*, between modern mediums and the workers of so-called miracles in ancient times, we find (Vol. I., p. 486):—

Were these God-like men "mediums," as the orthodox Spiritualist will have it? By no means, if by the term we understand those "sick-sensitives" who are born with a peculiar organisation, and who, in proportion as their powers are developed become more and more subject to the irresistible influence of miscellaneous spirits, purely human, elementary, or elemental. Unquestionably so, if we consider every individual a medium in whose mesmeric atmosphere the denizens of higher invisible spheres can move, and act, and live. In such sense every person is a medium. . . . Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters; or it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium. About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close union with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of pure beneficence, they caused evil spirits to flee before them. This is mediatorship, not mediumship. Such persons are temples in which dwells the spirit of the living God.

In speaking words of warning against the influences that frequently control physical mediums, Madame Blavatsky has said no more than Andrew Jackson Davis, the great American Seer, in his book on *The Diakha*, and Mr. Épes Sargent in his *Proof Palpable*. (See *Isis Unveiled*, Vol. I., pp. 218-220.)

Returning to Madame Blavatsky's advocacy of the study of magic and ancient philosophy as the cure for many of the evils now surrounding mediums and mediumship, we find the principles of magic summed up in the last chapter of *Isis Unveiled*, which I would recommend to the careful study of all readers of that book. Herein are comprised the subjects which engage the attention of the Theosophist. He is but a student; like St. Paul of old, he counts not himself to have apprehended; but he stretches forward towards the mark of the prize of his high calling, and he hopes in the end to win.

If any among you can see in this aim that which should excite the anger of the orthodox Spiritualist, or make him desire a separation instead of a closer union between them, then I think such a one must see with the eye of prejudice, or through the spectacles of prepossession.

True it is, that some of the doctrines set forth in Col. Olcott's letter, are such as we may not be prepared to receive, but they are, in the first place mostly expository of matters which it does not concern us to decide upon, and which most of us can, therefore, leave aside altogether; and, secondly, they are given as Madame Blavatsky says repeatedly, not as the conclusions of the Theosophical Society, or of any one or all of its members, but simply as the teachings of ancient philosophers and theurgists, based upon their experience. We may take it for what it is worth, and prove or disprove it for ourselves.

THE SOUL.

BY PEARY CHAND MITTRA.

PROFESSOR TYNDALL says, "For every act of consciousness, whether in the domain of sense, of thought, or of emotion, a certain molecular condition is set up in the brain." The condition shows the bondage of the soul, as it is made phenomenal by the brain. The region between the soul and brain may be called the "asses' bridge," as it has been a stumbling-block to many philosophers, who in attempting to show light on the mind, trace all our knowledge to cerebration, and have gone the length of denying *a priori* or innate ideas. Others have gone beyond the brain or mind-region, and found in the head by intense meditation the real life, distinct from the brain, immaterial, unimpressional, and tranquil. It is not every one who distinguishes easily what is immaterial from what is material; our whole life here is material; the breath we breathe, the thoughts we think, and the feelings we feel, are all from the brain. Though the mind or the brain may be elevated, yet being limited and intended for the world of sense, it is more or less sensuous, and does not enable us to take a spiritual view of the soul of souls and of His spiritual kingdom. The *Mundaka Upanishad* says, "The soul cannot be gained by knowledge (of the veda), not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired. His soul revealeth its own truth."

In the *Srimutt Bhagabat* (Book V.), the distinction between the mind and the soul is as follows—The mind is awake, dreams, or sleeps. The soul is a witness, having only one state of its own. The *Mundaka Upanishad* describes four states of the soul: 1. Waking state, seeing gross objects; 2. Dream knowledge, seeing subtler objects; 3. No desire, no dream, but profound sleep ending in knowledge of God; 4. Spiritual state, tranquil, blissful, and without duality. According to Sanedra, "the highest place, the highest state of the soul, is when it exists as the soul in its own inherent nature." In the spiritual state we realise the subtle body or *lingua serira*. St. Paul agrees with the Aryas in our having a subtle or spiritual body, and the Bible also says "the Kingdom of God is within you." Fichte says it is the *ego* which creates *non ego*, and Schelling makes the subject and object identical. This is a pedantic idea. Its meaning evidently is that when we are in a spiritual state, the mind, the organ of the senses, is absorbed in the soul, and what is external, or comes to us through the brain, ceases to be so received, and thus the identity between the subject and object is established. The powers of the soul are manifested in dreams, somnambulism, and clairvoyance. Somnambulism and clairvoyance may be divided into different classes, viz.: Thought-reading, second-sight, prediction or prevision, intro-vision, &c., &c., &c. (see Dr. Gregory's *Animal Magnetism*, and Lee on *Animal Magnetism*). Abercrombie (*Intellectual Powers*) gives several instances of what is done in dreams; we also know that in dreams Cabanis saw clearly the bearings of political events, Condillae developed subjects, and in a waking state Carnotte minutely foretold the French Revolution. Forbes' *Oriental Memories*, Colonel Duerow Taylor's life, and Wilby's *Predictions Realised*, will show that in some persons the faculty of prevision has been developed. Miss Coube attributes all revelations of secrets and predictions in dreams to "unconscious cerebration" (*Macmillan's Magazine*, Vol. XXIII.) The ignoring of the soul power, and substituting "unconscious cerebration" is a mistake. Cerebration is purely matter, and derives all that it manifests in the department of thought from the soul.

The *Vrihat Arayana* says, "The soul is the intelligent internal light." The *Chhandazza*—"The living soul, rising from the corporeal attains the supreme light, and comes forth with his identical form, it is neither the light of the sun, nor the visual organ, but Brahma that is here meant." The soul devoted to the contemplation of God, fits itself for the "undying region, where perpetual light and glory abide," and which is "the pure eternal light," where none proceed, "who are devoted to objects of sense."

Calcutta, January 17th, 1878.

DR. SLADE was unwell on his first arrival in St. Petersburg, but is slowly recovering.

A NEW MANIFESTATION WITH DR. SLADE AT LEIPZIG UNIVERSITY.

BY THE HON. A. AKSAKOF, RUSSIAN IMPERIAL COUNCILLOR.

THE scientific investigation of the phenomena produced in the presence of Dr. Slade, which was undertaken by several professors of the Leipzig University in the months of November and December last, has been attended with the best results; indeed, I may say with results as splendid as they were unexpected.

These results are further confirmed by the publication of the book of the Professor of Astronomy at the University of Leipzig, Mr. Zöllner, *Wissenschaftliche Abhandlungen* (Scientific Treatises), Leipzig, 1878, Vol. I., of which I have just received a copy.

In the first part of this volume, printed last August, Mr. Zöllner shows that, in the course of speculations on the fourth dimension of space, he came to the conclusion of the possibility of certain medial phenomena, viz., that beings existent in the fourth dimension of space (*Vierdimensionale Wesen*) could produce knots on a continuous thread by a simple process of manipulation of matter—a process impossible and incomprehensible to us. (Three dimensional beings.)

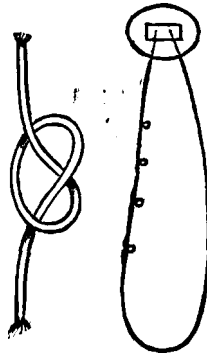
At a *séance* with Slade on the 17th December, experience confirmed the reality of the fact, the possibility of which had been admitted *a priori*. On a string, the two ends of which were sealed and held by Mr. Zöllner, while the remaining portion rested on his knees, four knots appeared in the space of a few minutes.

This phenomenon belongs, as you will see, to the category of what we know as the passage of matter through matter.

We have here the first attempt at a scientific hypothesis in explanation of medial phenomena; and more than that, a hypothesis which renders necessary the acceptance of the cardinal dogma of Spiritualism. The record of numerous other experiments will, I hope, appear in Mr. Zöllner's second volume, which is in the press.

Thus Slade, who was attacked in the name of science, receives his justification in the most striking manner at the hands of science. These exceptional considerations have induced me to continue my German journal (*Psychic Studies*), at all events for a time.

St. Petersburg, February 8th, 1878.



Is it too late to obtain and to add to the Library of the British National Association of Spiritualists, the first periodicals devoted to Spiritualism in America, as set forth in a letter from Mr. La Roy Sunderland, in another column?

PREVISION.—A gentleman known to Mr. Martheze and ourselves, writes to Mr. Fletcher:—"Having read in *The Spiritualist* of January 25th, Mr. Russel Wallace's letter, in which he speaks of the very satisfactory nature of spiritual communications received through your mediumship, I desire to convey to you, from my own experience, the fullest confirmation of his experience, as applied to my own case. For the past twenty-five years I have been in communication with mediums and clairvoyants, and have consulted many of them; but, till I had the good fortune to call upon you in the August of last year, I had never obtained information or advice of a nature to fully satisfy me that I was indeed in communication with friends in the spirit-world, who knew all my circumstances in the past and present, and who were able to indicate what must and would be my line of action in the future. You may remember that when I first visited you I was in a very desponding condition, owing to the state of my affairs, and despairing of success in any direction. You then gave me hope and comfort, assuring me of better fortune which would come to me in the shape of an appointment in the month of January of this year. You even indicated the nature of the appointment. In that interview you described so accurately the characters of those with whom I had been and was then associated (and of whom I have every reason to believe you had no personal knowledge), that it was very remarkable. Your predictions have been fulfilled in the most remarkable manner, and to the fullest extent, at the very time which you indicated. Not only so, but the characters of the persons with whom I have been brought in contact since coming to this country (Ireland), and which you so accurately described in my last interview with you on the 16th of January, I find to be, in every particular, exactly as you told me. As I had not then seen them, and had formed very different ideas respecting them, I mention this to prove that it was a case of 'clairvoyance,' and not of 'thought-reading.'"

A SEANCE WITH MR. WILLIAMS.

LAST Saturday evening, at the usual weekly *séance* "for Spiritualists only," given by Mr. C. E. Williams, professional medium, at his rooms, 61, Lamb's Conduit-street, London, ten or twelve sitters were present, including the Rev. W. W. Newbould, M.A., and Herr Christian Reimers. Two or three inquirers, who had never attended a *séance* before, were present by introduction.

The doors were locked. Those present sat in the dark with interlinked hands (the hands of the medium included) round a table, and after the lapse of about ten minutes the usual manifestations began; that is to say, playing musical instruments, including a musical box weighing many pounds, floated about the room, now and then pausing in their flight to rest gently for a moment on the top of the head of each sitter in turn. If a disbeliever tried to perform this commonest of manifestations with a musical box in the dark, he would probably soon find himself holding a prominent place at an inquest over one of the sitters. Spirit lights were occasionally shown, and placed upon one or other of the flying instruments, that its motions might be observed.

Four times a light flashed up, revealing the living materialised form of the spirit calling himself Peter, robed in white, floating over the table. He was visible to the waist, but was too quick in his motions, and the light was too evanescent, for his features to be critically observed; they were, however, living features. He appeared three of the four times over the opposite side of the table to that at which Mr. Williams was held, and his head was from three to four feet above the surface of the table. His bust was partially inclined in the direction of the medium, and the illumination did not extend to where his drapery ended.

One of the sitters was asked to stand on the top of the table, and his hands were grasped near the ceiling by living materialised hands, while the hands of Mr. Williams were held below.

"Peter" reminded the sitters that such manifestations often took place off the premises of the medium. A *séance* of a similar kind took place with Mr. Williams a few weeks ago, at the house of Miss Ottley, 41, Denbigh-street, Belgravia, and was reported in *The Spiritualist*.

At the second part of the *séance* of last Saturday, Mr. Williams entered a cabinet which, with the room, had been searched by a disbeliever, and Mr. Williams asked to be tied therein. The sitters said that they did not wish to do so, but would take what they could get. Outside the cabinet the sitters sat in the dark round the room with their hands linked, and in their centre was a table. There were two rooms separated by folding doors, and the cabinet was at the extreme end of one of these rooms; the circle in front of the cabinet extended to the folding doors between the two rooms, and the folding doors were wide open.

A phosphorescent kind of light flashed up within the cabinet, from which emerged "John King," robed in white. At different parts of the room, and vertically over the heads of some of the sitters he floated steadily up to the ceiling, and his head could be seen touching it; he then two or three times, at request, struck the ceiling with the hard luminous substance he held in his hands; his face could be seen distinctly now and then, and the features were living. Sometimes he came as far from the cabinet as the folding doors at the other end of the room. The light only made the upper portion of his form visible, but from the way in which he moved over the heads of the sitters, he appeared to be materialised only to the waist.

Two other spirits, who were not seen at this part of the *séance*, were busy at all parts of the room, talking, touching the sitters, moving musical instruments, and one of them by request searched the cabinet for a piece of wood which a gentleman had put there, and gave it to him at the other end of the room. Once one of these spirits (Peter) stood by the cabinet, and the other (who calls himself Irresistible, perhaps from the beauty of his voice) stood at the other end of the room, and by request they then not only spoke loudly at the same time, but, while speaking, the one struck the cabinet door and the other the folding doors at the opposite end of the room, till they rang with the vibrations. This was good evidence to the circle, that these voices, which

follow Mr. Williams everywhere, were not produced by ventriloquism.

An objection to Mr. Williams's *séances* often made by Spiritualists is that they are all held in total darkness. The greater introduction of late of lights of their own by the manifesting powers is a great improvement, and if they work still further in this direction it will be advantageous to their medium.

When the face of John King is clearly seen, it bears a resemblance in the lines of the eyes and nose to that of the medium. Peter's bears a general resemblance, but we have never seen it clearly enough to criticise particular features. Mr. Williams talks to these two forms, they talk to him and to each other, and they move about at varying distances from each other. As it is scarcely conceivable that a medium can consciously or unconsciously split his spirit into *three*, and clothe each with matter, we think it most likely that spirits divorced from material conditions take upon themselves those conditions from his organism, and manifest under the limitations which that organism imposes.

THE HUMAN HIVE.

BY WILLIAM H. HARRISON.

FROM the mountain's brow

In the dark cold night,

I view the town

With its spots of light ;

And the furnace flames

In the vale below,

Roar up to heaven

With their fiercest glow :

As men toil on

At the nod of wealth,

Selling their souls,

Their peace, their health,

The Dead Sea fruit,

Striving to clasp—

Fair to the sight,

Ashes to grasp.

Fitfully, mournfully,

On they go,

Sowing the whirlwind,

And reaping woe.

Recking nothing

But earthly lust,

Heaping up treasure

Of golden dust ;

Quitting with sorrow

Their mother earth,

Grasping delusions

Beloved from birth.

Yet flowers bedeck

Each earthly sod,

And the stars of heaven

Proclaim a God.

When Mammon lifts

His claws of gold,

They serve the god

With heart a-cold ;

And sailing down

Eternity's flood,

Lay on his altar

Their lives and blood.

Sad is the tale

Of the human hive,

Where pain and anguish

Eternally strive,

For the things of time,

The dust of earth.

Forgetting away

Their spirit birth,

Ere a few short years

Are gone and sped,

Master and man

Lie cold and dead.

From "The Lazy Lays."

THE TRIPLE SOUL.

BY GERALD MASSEY.

MANY years ago I had the notion that Spiritualism was going to explain mythology, and launched on my long, long voyage of discovery. I collected and correlated the myths of the world, and mastered the ancient system of symbolism, including the reading of the hieroglyphs. My results are not yet ready for publishing, although I have them well in hand. I would say, however, that although Spiritualism, as we understand it, may have been known to the ancients, it does not enter into the origins of the myths, which are *solely* physiological and astronomical.

I have not seen Madame Blavatsky's book, but the discussion raised by Colonel Olcott's letter has induced me to send you the enclosed extract from my forthcoming work, as it bears on the question of a triple soul:—

"The word myth is assumed to mean things fabulous in the past, and false in the present. On the contrary, it is the Egyptian word Mat, which means the hardest substance of Truth. Mat the just and true, proof, appointed, witness, proved, fixed. Mat is the egg of Ptah, the name of his kingdom, as father of beginnings, and former of the egg, or circle. Mat is foundation, to establish, fix, sole of the foot, granite, the stalk of a plant; all that is hard and firm, and able to bear, is Mat. Mat is the mother, and the cabin or ark of the waters that bore the child. Mata is backbone. Mat is everywhere the true substantial basis, and the science of Mat is mythology.

The claim is absolutely true. The myths are founded on facts observed of old, and verifiable for ever. And here is the distinction to be drawn between the true myth and the false; the true is verifiable by existing facts; the false is not—it is but an inference, an assertion.

"Much of the Oriental Theosophy and philosophy, as well as the Christian theology, belongs to the false myth, and is non-verifiable; it is the shadow which cannot be grasped. The true myth was the substance that alone can account for the shadow, and vain is the endeavour to do without the substance. For example, we take one form of the Triad. According to fact and the primordial physiologists, man is formed of two principles, the life-giving essence and the blood-substance. These supplied the soul and flesh, and from these man was held to be a dual being. The ma (or mai) is the male element, that which had and gave stability. The ma. t. (the t. is feminine terminal) is the mother substance, the original of matter, which makes mater and matter identical. Whence mat, the *made* or created. But the true spirit of man (*homo*) as the man (*vir*) does not enter the male child till the age of puberty, dependent on a well-known physical fact. Here was a revelation indeed, always verifiable. There are therefore three factors of the human being—the procreative spirit, the menstrual substance, and the very soul and self or virility of manhood. This is the origin and sole foundation of the triple soul of the rabbinical *Ibbur*, or mystery of the conjoining of souls. The Rabbins say there are in man three forms of soul, known as the Nephesh, Ruach, and Neshma. Nephesh and Neshma are used in the *genesis* of man (Gen. ii. 7). The Neshma is rendered the breath of life, that which was breathed, or inspired. This is the true breath. Nash (Eg.), to winnow, illustrates the breathing. Nashma (Heb.), is a blast. Ma (Eg.), is true. The Neshma was the life-giving substance, the soul or breath of being. For example, Ba (Eg.), is the soul as breath, and Ba. t., to inspire the soul, is the name of the Father as the Breather. The Nephesh, called the life, is the life of the breath, as the Neshma is the breath of the life. The blood was the life as Mother Source, the life of all flesh. The Neshma represented the Creative Cause, the Nephesh the creatorix, however muddled this may be in translation. These are two of the alleged souls. The third is the Ruach, the Divine Spirit designated the Spirit of God, the Spirit of the Lord. It was the Ruach of God that moved to and fro in the garden in the breath of the day, as the true reading is; and this realises the Creative Father as the breather. The Ruach was at first the Spirit, the courage or potency of a man. (Josh. ii. 11): Our hearts did melt, neither did the *Ruach* remain in any man. The Ruach is here the third or potential

soul, and the Hebrew retains, as it so often does, the more physical meaning.

"Ru-akh, in Egyptian, is literally the spirit of the mouth; the Ru, mouth, being a symbol of utterance. The mouth is synonymous with wisdom in both Egyptian and Hebrew. So interpreted, the Ru-akh is the spirit of wisdom.

"Hence the Rukhi are the wise men, the Magii, pure spirits, the knowers, the intelligent beings. In this instance, then, the Ruach is the spirit of wisdom supposed to come with manhood, but dependent upon purity; the rekhi are the pure wise spirits.

"The Mage is called a Rekh-khet; Khet is to include, clasp, shut, and seal; Rekh, the spirit of wisdom.

"Then Rukhi became the name for pure spirit in Egyptian eschatology. One delineation of this is the Phoenix, the type of transformation.

"In the Ritual the doctrine is reapplied. I am the soul in its two halves. The deceased goes into tattu (the region of establishing), he finds the soul of the sun there. One and the other are united. He is transformed into his soul from its two halves, who are Horus the sustainer of his father, and Horus who dwells in the shrine (ch. 17). The latter was the child of the mother, the soul in its two halves is the soul of Shu and the soul of Tefnu, the male and female soul. Again, 'I am the Horus of Kam-Ka, issue of the red one, supporter of his father, snatched from the waters of his mother' (ch. 138). This is said by the deceased who uses the Solar and physical imagery. The two halves of the soul are the two truths of Egypt; these are symbolised by two feathers Mau and Shu, light and shade. Now only in one place do those two feathers become three.

"That is at the point where the sun was annually reborn as the son. This is the trinity proper of father, mother, and child. The soul in its two halves following in the wake of the sun passes through the place of new birth, and here it receives the *reserved* soul which is in the gift of Atum (ch. 15). It is 'spiritualised under the name of Akh' (ch. 128). And as the place is on the horizon where the sun emerges, called the horizon of the resurrection, and as the horizon is the Ru, the triple soul transformed into (or by) the Ru-akh is the Rukh, a pure wise spirit, including the trinity of truths, and becomes the perfect soul revived for ever. The transactions occur in spirit world, the existence of the soul is assumed, but as some children are born dead it was possibly feared that some might not pass through the Meskhen, the womb of the Great Mother, their spiritual imagery being strictly natural. With regard to the human soul and body the language of the Ritual is very express. There was a natural body and a spiritual body. The soul and corpse are often referred to. On the sarcophagii, one of which is in London, are pictures of the soul issuing from the body: it is painted blue, the celestial colour, whilst the corpse is painted red, the Adamic colour of the Flesh-man.*

"And now for the misrendering of the primitive doctrine! The triple soul enters the man, say the Rabbins, at distinct periods; the Nephesh first, at the birth, and at the age of thirteen years and one day, if his deeds be right, he becomes possessed of the Ruach; and if his deeds continue to be right the Neshma enters into him in his twentieth year. But, if his deeds be evil the Nephesh and Ruach remain without the Neshma.

"Sometimes the man is only worthy of the Nephesh, and he continues without the Ruach and Neshma; then the Ruach and Neshma remain concealed in a place known only to God and the holy Angels.† This is the false myth, the shadow of the true. This is the result of theologising and theosophising. As we see in the true myth of the Genesis, the Neshma *was*, in the beginning, the first forming principle; the Rabbins have given quite another value, significance, and time to its entrance into man. They are using their misinterpreted Mythology for the foundations of Theology and Eschatology, whereby they create a false kind of Spiritualism, which is entirely unverifiable, and without meaning, apart from the actual truths, on which the myth rests and remains true for ever. They have sought to attain the spiritual by inverting the natural.

The pyramid of the old builders was so constructed as to be climbable. This has been reversed, and only presents a broad basis in the air, without the means of mounting to stand upon it."

I may add to the foregoing extract the fact that, according to this philosophising, there is no need to stop at the triple soul; for, just as they followed the Triad of mythology here, so they added two more parts—the *Chaja* and *Jechida*—and founded a five-fold soul; and following still further in the wake of the myths, they adopted the system of the eight great gods of Egypt, and formulated an octagonal soul, or an ogload and ark-full of souls.

But my point is that the potential immortality of man is not based on any spiritual revelation whatever, but is solely an inference from physiological and astronomical facts; one of the many abstractions with which we have been so long pestered in theology, and now it would seem arc to be in Spiritualism. But as mythology is not based upon Spiritualism we cannot afford to have mythology read into Spiritualism. The wisdom of the East so-called, has to be interpreted by an appeal to first principles; these which were once expounded in the mysteries have to be set forth without mystery before that wisdom can be of service to Spiritualists, or we can distinguish between the primary meaning and the secondary or twenty-secondary application.

This origin and constitution of the dual soul and addition of the third soul at the period of puberty naturally left all children without the genuine soul—the *soul that had power to perpetuate itself*—the child could not procreate, *ergo*, did not possess the eternal soul. Hence the belief that children had no souls, or that they wandered about as elementaries, for this supposed new doctrine of elementary souls is as old as Paeryology, and belongs to it.

Bertha, the German goddess, has a vast retinue of these elementaries in her train of still-born and unbaptised children, who act in her special service as elementaries (see Grimm's *Mythology*). I could fill a book with these things—they are a part of my subject. Upon this primeval constitution of the soul the rite of baptism and conferring a name is founded. The doctrine is universal of conferring the third soul by proxy. Hence the god-father and god-mother, or the father-god and mother-god of earlier beliefs who represent the *adult* creative source. Hence, also, the power falsely claimed by the Church to save the souls of children by baptismal grace, in response to the false belief that children would otherwise be lost. These elementaries wandered about as elves wanting a name, for to confer a name is synonymous with constituting a person—this is illustrated by the Scotch story. An "unchristened wean" was seen wandering about at Whittingham, in Scotland, who could not obtain foothold in the other world, being *minus* in the matter of a third soul. Many saw, but none dare speak to it, for fear of having to give up their third soul to it. One night, however, a drunken man addressed the elementary, "How's a' wi' ye the morn's morn, Short Hoggers?" (Short stockings without feet. He had walked so long.)

And the elementary, having a name conferred, cried joyfully, "Oh, weel's me noo, I've gotten a name. They ca' me Short Hoggers o' Whittingham!" and vanished—having got his third soul.

What will be the effect of this sort of thing being foisted upon Spiritualism and the Spiritualists—the most fervent of people in pursuing any red herring trailed across the scent?

Villa Bordighiera, New Southgate, N.

SPIRITUALISM IN DALSTON.—Under the vice-presidency of Mrs. Corner, the seventh annual general meeting of the Dalston Association of Inquirers into Spiritualism was held at their premises, 53, Sigdon-road, Dalston-lane, Hackney-downs, London, E., a few days ago. The honorary secretary read the minutes of the last half-yearly general meeting, dated 25th January, 1877, and of the special general meeting, dated 31st May, 1877, which were confirmed. The report of the Council and the statement of accounts for the year 1877 were then read, and we have already printed a summary of it. In reply to a question from Mr. R. P. Tredwen, it was explained that the stock account was not shown in the statement of accounts, as, at the suggestion of the auditors, it was intended to have a revaluation of the stock. After a few observations from other members, it was moved by Mrs. Corner, seconded by Mr. R. A. March, and unanimously resolved: That the report of the Council and the statement of accounts as read be approved and adopted.

* I quote the Egyptians, having spent six years in collecting the proofs that in these things there is one origin for all, and that is Egyptian.

† Sopher Gilgulim, f. 40, c. 1. Stehelin, v. 2, pp. 247—8

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

RECEPTION TO DR. J. M. PEEBLES—SPIRITUAL PHENOMENA IN INDIA—THE EFFICACY OF CURSING—EXORCISING SPIRITS—THE EXERCISE OF OCCULT POWERS—THE RELIGIOUS INFLUENCE OF SPIRITUALISM.

ON Wednesday, last week, at the usual monthly *soirée* of the British National Association of Spiritualists, 38, Great Russell-street, London, a reception was given to Dr. J. M. Peebles, who is now making his second tour round the world, in order to observe the progress of Spiritualism in various countries. There was a large attendance of well-known Spiritualists, and the proceedings were of a lively nature.

Mr. Alexander Calder, president, took the chair in the course of the evening, and said: Ladies and Gentlemen,—I have great pleasure in attending here this evening to join in a cordial welcome to our friend Dr. Peebles. He not only merits our affectionate esteem, but is entitled to our warmest admiration; for who among us has gone twice round the world, disseminating at each step the seeds of knowledge, relating to our highest interests? Who would not be proud of his experience among the various races and peoples of the earth? Who would not rejoice over the sights and scenes which he encountered on his world-wide travels? To study the quaint manners and customs of the Chinese; to revel in the clove fields of Malacca; to chop logic with the Brahmins at their holy city, Benares; to test the power of the magicians of Madras; to sit under the palm, and scent the cinnamon groves of Ceylon; to meditate on the sacred fire of the Parsees, and their tombs of silence at Bombay; to peep into the Red Sea at the spot where Pharaoh was drowned; to climb up and speculate on the wonderful pyramids of Egypt; to linger among the sacred shrines of Palestine, so dear to Christian association: such are a few of the thousand objects which have occupied our friend's attention. Now, as it is impossible for us to follow his footsteps over such extensive wanderings, we may at least hope to share in the delight of listening to the lectures which he purposes from time to time to give on these themes, and when we remember that the crowning aim of his mission to those lands was the dissemination of the truths of Spiritualism, we feel that his labour has been devoted to the extension of the richest blessings to humanity. In a word Dr. Peebles is a worker whom all may safely envy. In your name, I greet him heartily; and may the Omnipotent bless him with health, and make prosperous all his efforts in our glorious cause. (Applause.)

Dr. J. M. Peebles, in returning thanks to those assembled to welcome him, said that he had long felt an inspiration within him to carry the truths of Spiritualism to all parts of the world; that had been his main purpose in his travels, and he carried with him, and scattered everywhere, books and papers. In every country he had visited he had found Spiritualists. Spiritualism he had found everywhere, but more especially in India. The Chinese loved money more than the Hindoos, were not so spiritual, and were, in short, the Yankees of the East. He then described their well-known method of obtaining a kind of planchette writing. He next stated that an Irish family, of the name of Kelley, lived at St. Thomas, eight miles from Madras, and that the son was a medium. The father was once supervising a body of men on a railway, when he lost patience with a lazy Hindoo, and struck him severely. The Hindoo called on his God to curse him, saying, "Curse him in his outgoings and incomings! in his thoughts, and in his body!" The next morning the arm of Mr. Kelley which had struck the man was swollen, and for about three weeks thenceforth it gave him intense pain. All at once the pains left him, and the same night his son had what was called "a fit," but which was in reality a trance, and he spoke in the Hindustani tongue. Physical phenomena then began. Stones were hurled against the house, dishes and furniture would occasionally slide around the room. Mrs. Kelley wrote about these disturbances to her husband, who then sent for his son; the noises followed him, and stones fell on the carriage while his brother-in-law was with him. They entered the library, where all the books fell to the floor, except the Bible. This the brother-in-law deemed to be a significant point, until he turned to leave the room, when the Bible flew at him, and struck him in the back. A Catholic priest was sent for, who sprinkled the building with holy water, but the disturbances did not stop. Next, an old man from the mountains, a Fakir, a ghostly old sage, said to have power over spirits, was sent for. He took a pot of incense in his hands, marched around the building, chanted prayers, then put his hand on the young man's head, and told him to fast and to bathe. Next night the old man told the youth to follow him round the building until after dark, when he made him sit down, threw a white cloth over him, and then "pathetised" his head. He also burnt camphor and frankincense, made the youth change his garments, sprinkled him with water, and then retired. Next night was the time of trial. The old man made the young one march with him round the house, then took him into a private room, where he washed and anointed him with oil; he burnt paper around his body, and burnt all his clothes, then ordered the "demons" to leave; lastly, he told the young man that he was safe, and surrounded by a higher order of spiritual beings, which indeed proved to be the case. He (Mr. Peebles) had met the old man, and was told that the aged exorcist had never tasted animal food; he never came down from the mountains when he was sent for by men, but only when he was ordered by his spirits. He was much in demand among the populace. He (Dr. Peebles) also met in Madras a man, a native of the Brahmanical caste, who professed to understand the occult sciences. He took him into a room in which he (Dr. Peebles) felt a sort of benumbment, and the occultist told him that he could "will" a ball of glass and other things to move about. He pointed with his finger at the ball, and it rolled this way and that way, in the directions indicated by his finger. Such was the fact, whether the motion were produced by will-power, or spirits, or other means. The Tamil people were easily mesmerised; he (Dr. Peebles) mesmerised one man until he became but a shadow of himself, he was so completely under his control; he could make him forget his own name, and believe that he was the Duke of Buckingham, and could

subject him to the usual mesmeric experiments; once, by will-power he made this man, Mr. Patina, deliver a trance address; whatever he (Dr. Peebles) willed, the sensitive spoke. (Applause.) Had his (Dr. Peebles) spirit been out of his body, he presumed that he might have influenced the man to speak in the same way. (Applause.) He did not admire the Brahmins so much as the Buddhists. He was making arrangements for two Buddhist priests, who could speak English well, and were more than a match for the missionaries, to visit the United States to teach the Christians there to lead better lives; he might afterwards possibly bring them to England. His own position in relation to Spiritualism was that he knew that he had spoken with the angels of God, and that there was a life beyond the grave. When he saw the mourners' tears falling, and hearts breaking, and people discouraged, he knew of nothing so capable of relieving them in their affliction. He, therefore, consecrated his body and mind, and all the powers he possessed, to the promulgation of the great truths of Spiritualism, without which he should have been but a Deist, floating hither and thither upon the sea of life without a compass. He knew that every deed he committed upon earth was interwoven in his spiritual garments of the future, and he felt that the ministry of angels was a light to enlighten the world.

Dr. Peebles then sat down amid loud applause, and a vote of thanks to him for his address, moved by Mr. Parkinson Ashton, was unanimously accorded.

The proceedings were enlivened by a song of spiritual import from Madame Schneegans, called *The Chorister*, in which she displayed her usual professional ability. Miss Waite recited *The Raven* (Poe) with dramatic effect. Mr. Dietz amused the audience by his effective recitations, and a gentleman from Australia gave a display of his vocal powers. Altogether it was a pleasant social gathering, and the rooms were well filled.

Poetry.

LAMENT OF THE PRINCE OF CHOSHIN ON THE DEATH OF HIS WIFE.

[From the Japanese.]

Waking at midnight when the world is still,
Alone I seem to drift upon a tide
Of dreary waters, while the dying moon
Sinks slowly, gathering all her tender rays,
And leaving the dark-visaged night forlorn;
Moans the wild wind, the air is filled with frost;
My eyes are dull, but solitude and cold,
Like cruel-throated watch-dogs, scare away
The timid traveller, Sleep.

I cannot rest;

A dear face shines upon me like a star
Through death and darkness. Poor, sweet, lonely love!
Oh, I would be the stone upon her grave,
Or the least flower that blossoms on her dust,
But for the blessed hope that I shall meet
My darling somewhere in the silent land.
The rock of death divides the rushing wave,
But the twain streams shall surely meet again.

Through the dim world the village temple bell
Touches my ears, and every solemn sound
Repeats her name whose pensive thoughts were prayer.
My arms are empty, but my heart is full.
And shall be full of her for evermore.

[Japan Weekly Mail.]

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.]

ASTROLOGY TESTED.

SIR,—Stimulated by the discussion that has taken place in your columns, I recently commenced to dive into the mysteries of astrology, and perused the *Handbook* of the late Zadkiel, who, I believe, was reckoned one of the leading astrologers of his time and country. That writer gives the horoscope of the Prince of Wales as an example of the truths of astrology, and he informed the public in 1841, when the Prince was born, that he would "in person be tall, fair, slender, and handsome," and "extremely like his royal father in appearance," of a "shrewd and clever turn of mind, with good natural talents," and hereafter be called "the wise King Albert."

Referring to the question of marriage, Zadkiel (quoting Ptolemy, whom therefore he believes in) tells us that, if, at birth, the moon be in other quadrants of the heavens than that between the ascendant and the mid-heaven, "then the natives generally marry late in life or to women older than themselves; also that if the moon be configured with Saturn it generally delays marriage."

Now, sir, both these circumstances occur in the case of the Prince of Wales. The moon is not between the ascendant and the mid-heaven, and the moon is configured with Saturn. Again, Ptolemy is quoted by Zadkiel to the effect that if Saturn be in quartile to the moon (as is the case here) the life of the mother will be short!

Since, therefore, these are the rules of the divine Ptolemy, and since Zadkiel himself endorses them, it does seem rather puzzling to an inquirer into astrology—which undoubtedly contains much that is true—and leads one to believe that the science is but imperfectly understood, even by its most able exponents. The case in question, viz., that of the Prince of Wales, seems one in which there could not be much question about the hour of birth.

One more illustration before I conclude. Zadkiel also adds that "the sign on the cusp of the seventh house, the planet therein, the lord of the seventh house, and the planet with which the moon forms the first aspect, generally describes the first wife." Now I should like to ask your astrological correspondents whether the above signs or planets really do describe the Princess of Wales? The first aspect the moon forms is with Saturn, and the sign on the seventh house is Gemini, and, according to Zadkiel, Saturn in Gemini describes "one of moderately tall stature."

FRITZ.

Manchester, February 7th, 1878.

SPIRITUALISM AND INSANITY.

SIR,—In a letter signed Armand Gresley, in the *Revue Spirite*, of February, 1878, I find the following, which I translate:—"I lately read statistics of the insane in France, classed according to the causes of their malady; there was not one single Spiritualist (*spirite*) among them."

M.A. (Cantab.).

THE EARLY HISTORY OF SPIRITUALISM IN AMERICA.

I HAD also the pleasure of meeting in New York with Mr. Partridge, the publisher of the first Spiritual periodical in America, the *Spiritual Telegraph*.—EMILY KISLINGBURY, *The Spiritualist*, December 14th, 1877.

SIR,—The *Spirit World* newspaper, published and edited by myself in Boston, in 1850, was the first periodical ever issued in America devoted to Spiritualism. The *Telegraph* was not started till some years after. The *Spirit Messenger*, Springfield, Mass., and two or three other spiritual papers in New England, had also priority of *The Telegraph*.

The editor of *The Spirit World* was the pioneer lecturer on Spiritualism in America. He gave the first lectures ever heard on this subject in Boston, November, 1849. In a course of lectures on "Pathetism," continued for sixty-two nights in succession, in the old Masonic Temple, Tremont-street, two lectures were added on Spiritualism. Next fall, in 1850, I hired a hall, and fitted it up at my own cost, and for three months gave gratuitous lectures three times a week. This was in Tremont-street, at the head of Hanover. For more than two years I occupied that field alone in Boston.

I gave the first public lectures ever heard on this subject in New York, Philadelphia, Providence, R.I., Portland, Me., and in other cities throughout the country. And, if this were the place, I could give the history of labours for this cause continued gratuitously from year to year, and tell of heavy expenses, amounting to thousands of dollars, freely bestowed, as the pioneer's appropriate work. Nor have I ever regretted what this investigation has cost me. I can form no conception of any higher good than the discovery and the just appreciation of the truth.

As the history of the pioneer medium, Mrs. Margaretta Sunderland Cooper, has never been published, perhaps you will allow me the space for a few words in her behalf. She is the only child out of six that has been left to me. She was certainly the pioneer medium for the New England States, and, in giving regular sittings, she was the pioneer for America. Spiritual phenomena had occurred in the family of Dr. Phelps, in Stratford, Connecticut, and other places, without any human mediums. And there were five mediums in western New York; the three Fox sisters in Rochester; and Mrs. Sarah A. Tamlin, and Mrs. D. D. T. Benidict, in Auburn; none of whom, however, gave regular sittings for responses from the spirit world. Mrs. Cooper's mediumship was first recognised September 8th, 1850, in Charlestown, Mass., and immediately after I purchased a house in Eliot-street, Boston, where she gave regular sittings, which are supposed to have been the first of the kind ever held. She is never entranced.

Mrs. Tamlin was a Methodist—an excellent woman; in her presence I heard music and tunes that I knew were evolved from the air, without any human agency. When I visited Mrs. Benidict, a message, unasked, was given to me by raps on the floor, which purported to come from "James Madison, formerly President of the United States." She gave me, as a token of remembrance, an 8vo. printed pamphlet of sixty pages, containing the "communications" which had been made through her by the raps, affirming all the vagaries of "Millerism" as to the immediate destruction of our planet, the literal resurrection of the saints, and hell-fire for all sinners.

In the commencement of this movement, it must be borne in mind, such an occurrence as the "trance," under spirit control, was unknown. As the first case in this country was certainly remarkable, I give you the details.

In October, 1850, I was giving lectures on Spiritualism in Providence, R.I., when I received a telegram from Jesse Hutchinson, of the well-known Hutchinson Family of vocalists, which summoned me to Milford, N.H., to see his brother, Judson J.—, who had been rendered insane by an attempt of the spirits to influence him. On arriving at Milford, I found the patient in a state of insanity, took him to the Insane Retreat at Hartford, Ct. It was a shock to his nervous system, from which he never fully recovered till six years afterwards, when he committed suicide, at his residence on High Rock, Lynn, Mass.

For some time it was only with Mrs. Cooper, in Eliot-street, Boston, that any opportunity could be had for witnessing spiritual physical phenomena. It was there that Epes Sargent—always a genial and welcome guest—commenced that spiritual career of his which is so well known on your side of the Atlantic. Mrs. Cooper welcomed, with equal warmth, the visits of Theodore Parker, Horace Greeley, Geo. Thompson, of England, W. L. Garrison, Henry C. Wright, and numerous other persons then known to the public. I enclose one of Mrs. Cooper's cards for the archives of the British National Association of Spiritualists.

Since the year 1835, I have published, and edited, four different periodicals, and I think I know something as to what it costs to

maintain a truly independent paper when devoted to an unpopular subject:—

Palladium of Liberty!
The Press! Independent and free,
Now and ever!
The fogs of error pass away,
And through it shines the light of day.
Shines for ever!

LA ROY SUNDERLAND.

Quincy, Mass., U.S.A., Jan. 15, 1878.

CHRISTIANITY AND SPIRITUALISM.

SIR,—At various times not a few of your readers have asked me, personally, and per post, how I can reconcile my "Spiritualism" with my continually expressed respectful references to the Romish and Protestant religions?

I beg here to remark that I am a Spiritualist in the same sense as Serjeant Cox, believing, as I do, that we have had, beyond dispute, complete phenomenal evidence that there is a soul in man. This is a grand point gained. Further than this, I cannot venture a positive opinion, because my *séance* experience, thus far, has been limited.

However, with present facts before me, I could never drift into materialism. An enlarged experience may possibly complete my spiritualistic education. But I never like to travel in advance of demonstrated facts in personally seeking after truth—wherever and whenever found.

Living in a provincial city, I naturally envy the *séance* experience of those who can eloquently testify to daily developed psychic marvels, and regret that a few days' visit to London, now and then, seems too short a time for adequate private investigation.

Without being theologically orthodox, my love of an enlightened Christianity has not suffered, but gained moral force, from *séance* revelations, and I think that the *Devotional Spiritualism* of Dr. Maurice Davies is worthy the prompt support of all thoughtful persons.

J. T. MARKLEY.

3, Crawthorn-street, Peterborough, Feb. 12.

ASTROLOGY.—MRS. GUPPY'S "FLIGHT."

SIR,—Allow me to thank "Aldebaran"—always generously ready to advance the student—for his judgment on my question of sickness. He is right. The child died; but not for ten days after the date of the second figure. The time of death was 8.30 a.m. on the 22nd December. I do not quite understand how "Aldebaran" describes Jupiter—lord of the greater part of the House of Death—as combust with the sun, seeing that, though both in the same house, they are nearly 22 deg. apart. This applies to the figure for the 8th December. Raphael also pronounced the second figure to be very menacing, but augured better of the first.

Adverting to the letter of Mr. Coleman, I will refer again to the evidence of the alleged transportation of Mrs. Guppy, as given in the number of your paper cited by Mr. Coleman, and, with your permission, will trouble you with some remarks upon it next week. I do not know what there is contradictory in my admissions and denials on this subject. I take as the standard of evidence for facts of this nature that which ought to satisfy anyone without previous experience of them, and with the strongest presumption, compatible with the reception of evidence at all, against them. It is not because this adverse presumption is weaker in my mind—owing, perhaps, to similar experiences—than it has formerly been, or than it is in most other minds, that I am entitled to describe evidence which raises a case of probability for me as proof positive and sufficient for all the world. It is also very necessary, in statements of fact, to avoid mixing up what is inferential. With all respect for Mr. Coleman, I think he has failed to observe this caution in stating as a fact that "the material living body of Mrs. Guppy was transported from one point to another in an instant of time." The most that the evidence can possibly establish is her presence at one point at one moment, and at the other at the next. Unless the body was observed *in transitu*, it is mere inference that the material body was carried over the chimney pots and through the roofs of houses, and the ceilings of rooms. Four miles (is not that the distance?) in an instant of time would, by the operation of well-known mechanical laws, effect the disintegration which I imagined was ascribed to the operation of some unknown law at the commencement of the "journey." Spiritualists always properly protest against their phenomena being regarded as miracles, or violations of the laws of nature, yet, if Mr. Coleman is right, such a miracle took place on this occasion—for, without one, not one shred of poor Mrs. Guppy would ever have reached Lamb's Conduit-street. Even aerolites, which are more tightly compacted than the human body, are supposed to be disintegrated in their passage through space.

May I request you to correct a careless error in my German? In my paper on "Space and Time," the sentence "*Denken Sie das Wand*" should of course read, "*Denken Sie die Wand*."

C. C. MASSEY.

Feb. 10th.

SPIRIT IDENTITY.

SIR,—May I try to console your correspondent "Naught," by suggesting that those theorists who wish to deprive him of the basis of his belief in Spiritualism, cannot possibly have had the opportunity of witnessing the convincing manifestations of beings departed from earth and now living as spirits that they might have if they chose to seek them. More experience is necessary for the medium's own spirit—does-it-ists. If, for instance, one of this sect had attended a *séance* I was at last night, he would have found himself in the presence of five distinct individuals all speaking in different toned voices, and three of whom had been well known to people now alive. Lombard and

Robinson, who can be questioned by any one who wishes to do so, are prepared to assert their conviction that they unmistakably recognise, the one his father, the other his brother, in two spirits, who are equally prepared to prove their existence by speaking in a bold sonorous voice, and to stand a cross-examination on the subject. A female voice that I remembered well, having often heard it with the Davenports, came whispering and lisping in my ear to tell me that William Davenport was present, and was going to try to speak. He did succeed in getting up a whisper loud enough to be heard by all present with its familiar Yankee twang. I had known him very well, and it seemed to me as if I were speaking to him as I used to do. He does not say he is particularly comfortable or happy; he said he much preferred living in the flesh to his present state. Under the circumstances of his case, I was not surprised to hear that. He pulled my hand up from off the table, and placed it on his chest, which I felt was very material and covered with some soft stuff. Surely the hypothesis that these people are what they say they are is easier than any other. Those who will take the trouble to go either to 15, Southampton-row on Wednesday, or to 61, Lamb's Conduit-street, on Sunday at seven o'clock, will be able to judge for themselves, as to the truth of my statement. I hope "Naught" will not allow himself to be discouraged by the impossible theories now put forth, but remember that it was said of old, "They will not believe, even if one rose from the dead."

NIL DESPERANDUM.

PHYSICAL SEANCES.

SIR,—In your valuable remarks, in the last *Spiritualist*, upon my account of the *séance* held on 22nd January last, there is one point which, in justice to the Reverend Mr. Colley, I am bound to take exception to. You state that "a new circle, not versed by experience in antecedent manifestations, does not know on what points to keep a look-out without some new suggestions."

For myself, I am very much obliged for any suggestions offered as an assistance to the discovery of truth; but, although our circle, as a circle, may be new, yet Mr. Colley is, I apprehend, one of the most experienced investigators of these materialisation phenomena, and indeed of Spiritualism in general. He has enjoyed the invaluable advantage of being present at more than a hundred *séances* with Dr. Monck; and I can with truth say that our circle would not have been so successful had we not enjoyed the benefits of trained experience, and numerous observations.

I may also add that the several reports published by him of our *séances* were all previously read by me, and, I believe, by the other members of the circle, before being published, so that we might all substantiate the facts therein recorded.

I may also remark that Mr. W. P. Adshead, of Belper, another experienced observer, sitting with us some time ago, made a report of what he had seen at our circle (where the Mahedi appeared, and a female form grew from him), confirming Mr. Colley's report of that *séance*, adding that what he then witnessed far surpassed everything he had previously seen, or ever read, in Spiritualism.

You unfortunately omitted this, and I now allude to it only to remove the impression which your remarks might cause, that our circle, being a new one, does not contain any experienced observers.

A. J. CRANSTOWN.

[Mr. Adshead's expression of opinion was one sent by Mr. Colley to various newspapers, so there was no necessity to occupy our space with it, or to surpass the special contributions of other Spiritualists to permit the said statement to be printed twice over. It is to the public interest that the printing space available in *Spiritualism* should be utilised to the utmost.—Ed.]

SIR,—On Saturday last some new features occurred in the manifestations through the mediumship of Mr. Eglinton at Mrs. Makdougall Gregory's *séance*, which may interest your readers.

When the spirit Abdullah appeared in his materialised form, he twice allowed us to see him gradually shrink in stature and size, and fade into vapour, which seemed to be drawn into, and absorbed by, the curtain against which he stood. The process was in effect similar to that which is familiar in the fading of "a dissolving view," but he seemed as vapour to pass through the curtain out of sight. "Joey" having kindly assumed a bodily form, materialised before us a quantity of spirit drapery, in which he enveloped himself; he then, begging us to watch him closely, sat on the ground, and drawing his robes around him, till he appeared a mere round heap of white, suddenly rose out of the centre in the shape of Abdullah, the whole white substance which we said, being drawn upwards into the shape of the ascending figure, and the identity of Joey was thus merged into the bodily presence of Abdullah, who then retired behind a curtain, whence, immediately, reappeared in his own person, "Joey," who claimed to have thus shown us "a transformation."

The personal appearance of Joey and Abdullah is so strikingly dissimilar, the former being small in stature, the other tall and slender, that the change from the one to the other was most marvellous, sudden, and convincing. Seeing Joey dematerialising himself, and Abdullah materialising himself out of the substance used by Joey, wherewith to clothe his spirit, so as to make himself perceptible to our natural senses, at one and the same moment (both processes being identical), was astounding, only to be compared to a ball of white wool unwinding itself, or being unwound by some invisible agency, and wound off into another ball, the result of the winding being a white ball of greatly increased dimensions, although the quantity of wool used had not been visibly added to.

This most interesting manifestation took place in our midst; there was light enough, and we were near enough, to recognise clearly the distinguishing peculiarities of the two separate identities of Joey and Abdullah to our complete satisfaction.

Mr. Eglinton, during the dark *séance*, which was full of marvels, was carried round the room above our heads; his feet were placed upon my head, weighing heavily thereupon with sufficient gravity to show me that he was suspended in mid-air, and let down upon my head by a power that knew how to convince me of his solidity, without pressing the fact unpleasantly far. My next neighbour, being a strong and young man, was supposed capable of bearing more weighty evidence; therefore, as he testified, Mr. Eglinton was placed standing upon this gentleman's shoulders, and was found in that position to be inconveniently heavy.

The *séance* in all particulars was highly interesting, and made us, "poor deluded mortals," as the world considers us, most happy, and grateful to the Divine Ruler who permits such manifestations to appear to us, as the forerunners of great and stupendous changes in the order of this world's recognised laws.

GEORGE M. SUTHERLAND.

117, Sloane-street, Feb. 11th, 1878.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF COUNCIL.

LAST Tuesday night, at a meeting of the Council of the British National Association of Spiritualists, at 38, Great Russell-street, London, Mr. Alexander Calder presided. The other members present were Mrs. Wiseman; Mrs. Makdougall Gregory; Mr. E. T. Bennett; Miss Houghton; Miss Withall; Mr. R. Pearce; Mr. E. D. Rogers; Mr. C. C. Massey; Rev. W. S. Moses, M.A.; Dr. George Wyld; Mr. Glendinning; the Rev. W. W. Newbould, M.A.; Mrs. Lowe; Mrs. Maltby; Mr. M. Theobald; Mrs. Fitz-Gerald; Mr. Cornelius Pearson; and Mr. Pomeroy Tredwen.

Eight new ordinary members were elected. About thirty who had paid no subscriptions for a long time were written off the books, and thirty-two increased their subscriptions in proportions varying from twice to five times the amount of the previous year.

Mr. H. J. Newton, President of the Spiritualists' Society of New York, and Miss Lizzie Doten, were elected honorary members of the Association.

Various presents to the library were acknowledged with thanks, also an offer from Mr. Tebb to advertise the Association in the forthcoming *Psychological Review* without charge.

The Finance Committee reported a balance in hand of £189 13s. 3d., and recommended payments to the amount of £93 9s. 8d. It estimated the outstanding liabilities of the Association at £5.

The Secretary read the report of the Library Committee, which set forth how, out of the special fund in hand it had proceeded to bind English and foreign journals in its possession, and to purchase new books. It recommended that the secretary should enter into correspondence with Spiritualists in foreign countries, with a view to obtaining literature, and it recommended that Mr. F. W. Percival should be added to its members.

On the motion of Mr. Stainton Moses, seconded by Mrs. Maltby, the report was unanimously adopted.

It was resolved that the next *soirée* should be held on the second, instead of the first Wednesday in the month of March.

Mr. Glendinning moved that the members of the "Progress Committee," who had resigned, should be reappointed, and this was seconded by Miss Houghton.

Mr. Stainton-Moses moved that they be not re-elected, on the ground that the "General Purposes Committee" to be proposed by Mr. Pearce, could appropriately do the work.

Mr. Massey seconded this on the further ground that publicly and privately the late members had been urged at the last Council meeting not to resign, and had not complied with the request. If they should refuse a second time, the Council would be in an undignified position, and it ought not to be subservient to its committees.

Mrs. Lowe supported the amendment.

The amendment was carried by a majority of eight to four. Those who voted for the amendment were Mrs. Lowe, the Rev. W. W. Newbould, Mrs. Makdougall Gregory, Mrs. Wiseman, Mr. C. C. Massey, Mr. Stainton-Moses, Dr. Wyld, and Mr. R. Pomeroy Tredwen. Those who voted for the original motion, were Mr. Glendinning, Miss Houghton, Mr. Pearson, and Miss Withall.

The amendment was then put as a substantive motion, and carried.

On the motion of Mr. Pearce, seconded by Mr. C. C. Massey, the Correspondence Committee was abolished by a majority of nine to seven.

On the motion of Mr. R. Pearce, seconded by Mr. Stainton Moses, a General Purposes Committee was appointed, consisting of the President (*ex officio*), Mr. Stainton-Moses, Mr. E. T. Bennett, Mr. C. C. Massey, Mr. Algernon Joy, Mr. Desmond Fitz-Gerald, Mrs. Maltby, Mrs. Lowe, Mrs. Makdougall Gregory, Dr. Wyld, Mr. W. Newton, and Mr. R. Pearce.

A motion in relation to the agenda was postponed till next meeting.

The proceedings then closed.

RECEPTION AT MRS. MAKDOUGALL GREGORY'S.—Last Wednesday night Mrs. Makdougall Gregory gave a reception at 21, Green-street, Grosvenor-square, London, to spiritualistic and other friends, among whom were present Count Russell; Miss Spencer; the Hon. Mrs. Forbes; Sir Patrick Colquhoun; Mrs. Wiseman; Mr. Serjeant Cox; Mr. Mayne; Mrs. and Miss Strong; the Rev. W. Stainton-Moses, M.A.; Dr. G. M. Peebles; Mr. Bailey (author of *Fetus*); Mrs. Woodhull; Miss Claffin; the Rev. W. W. Newbould, M.A.; Miss Emmet; Miss Laura Emmet; Mr. Englefield; Mr. Otley; the Rev. H. R. Hawsell, M.A.; Lady Vere Cameron, of Lochiel; Mr. J. H. Gledstanes; Mr. Fuller; Mr. Buchanan; Miss Katherine Poyntz; the Rev. C. Maurice Davies, D.D.; Mrs. and Miss Fitz-Gerald; Mr. and Mrs. Desmond Fitz-Gerald; Mr. J. C. Earle (author of *The Spiritual Body*); Mrs. Matheson; Mr. George Sutherland; Mr. and Mrs. Ward; Miss Waite; Mr. Peale, R.A.; Mr. Williams; Mr. Fletcher; Mr. Eglinton; Mr. Barrett; Mr. Ashton; Mr. W. H. Harrison, and many others. Miss Ella Dietz gave two recitations in the course of the evening.

SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

IN continuation of the above subject, the next two cases which I shall bring before the notice of your readers, though by no means of a sensational character, are valuable as illustrating the theory of the "double." The first account was given me by a respectable and intelligent carpenter, whom I shall denominate S. A sister of the narrator had at the time of the event, a lady lodging with her who was in the last stage of consumption. Mr. S., a most kindly natured man, was a favourite of hers, and on inquiry one morning in his usual manner how the lady had passed the night, was met with the answer, "Oh, Mr. S., I'm so tired! I've been *up in your shop* moving about the planks and working so hard that I feel quite exhausted this morning!" (If I remember rightly, but on this point I will not be quite certain, she seemed well acquainted with the building which she had never entered bodily.) Mr. S. simply thought it an odd dream, and nothing more, but on going to his place of business was greatly surprised by the neighbours who lived in the adjoining cottages coming out and inquiring whatever had been going on in his shop, as they had been disturbed by noises and the *moving about of timber* proceeding from his place of business, and which, of course, during the night, had been entered by no human being in the flesh. Now here we have a triple link in the chain of evidence—the dream, the physical exhaustion (which latter I suppose might be explained by the intimate connection between soul and body), and lastly, the testimony of the neighbours.

The second is a brief unvarnished statement of facts told me by a simple unsophisticated old peasant woman of Wiltshire, who in her younger days, whilst lying in bed awake and nursing her infant, beheld the figure of her mother come and bend over her; she was so terrified that, to use her own expression, "The bed shook under her." On relating the circumstance to her parent shortly after, the latter replied, "Then my time is near," which in this case proved correct, as she died about six weeks after her appearance to the daughter.

The phenomenon of spectral animals occupies a small though not unimportant place in Spiritualistic literature. I have met with but one case worthy of record. This phenomenon was witnessed by three brothers, with two of whom I am well acquainted. They lived in their boyhood in an old-fashioned country house, and one night, whilst sleeping together *all three* awoke, and to their horror saw a huge black dog standing with its paws on the window sill. No such creature was in the house, or on the premises, and neither of the witnesses has ever been able to account for the strange appearance.

Phenomena of a different, though not less remarkable character, have presented themselves at various times to several members of this well-known and highly respected family. One of the brothers who witnessed the above (a fellow of the Royal Astronomical Society, and a decided sceptic with regard to Spiritualism), gave me the following account of his own experience. On one occasion, having taken and furnished a house, he had recently gone to reside in it with his mother and a sister who at the time was seriously ill; all had retired to their rooms, when he distinctly heard the door of the sitting-room on the floor beneath unlock, a man's step sounded through the apartment; a second door leading to the stairs was also unlocked, and the steps commenced ascending. Arming himself, he at once issued from his bedroom, meeting his mother on the landing. She also had been disturbed by the noise, and suspecting burglars, insisted on accompanying him down stairs, where to their amazement they found everything as they had left it a short time previously, and *both doors locked*, nor could a rigorous and thorough search of the house lead to the faintest clue by which to unravel the mystery, which to this day remains as inexplicable as ever.

Another sister in the same family, whom I will call M., related to me the following. In her younger days she had occupied the position of governess in a large establishment of young ladies. The house was old and rambling;

the bedroom assigned to M. was a small one, close to a larger apartment, in which some of the pupils slept. After having occupied this room for a short time the lady of the house inquired in rather a pointed manner if she were ever disturbed; her reply was that in so large an establishment it would be strange were she not subject to occasional annoyance, but that she wished to make no complaint. The lady persisting in her inquiries, she at length acknowledged that certainly the servants in coming up the stairs behind her room did make a sort of romping noise, as though catching hold of each other in fun, and it was rather disagreeable; she also said that in the early morning she heard soft music, but it was of too pleasing and beautiful a character to be disturbing, and she had concluded that some of the young ladies were in the habit of rising early and practising before the usual hours of study commenced. The lady's reply was, "No servants sleep in this part of the house, nor is it possible to account for the music in the way you suggest, as no young ladies practise in the early hours of the morning." The story went that a gentleman had imprisoned, and finally murdered his wife in that very portion of the building, and the mansion was let at a cheap rate, on account of its reputation. We may come to what conclusions we please, but the facts remain the same, and the lady's testimony is unimpeachable. I venture no opinion; facts are all I give, and science requires that on facts alone theories shall be built.

Albion Villa, Fremantle-square, Bristol.

DR. C. CARTER BLAKE will read a paper, entitled "The passage of Matter through Matter," before the Dalston Association of Inquirers into Spiritualism, at its rooms, 53, Sigdon-road, Hackney Downs, London, E., on Monday evening next; the chair to be taken at 8.30 p.m. Admission free.

MR. AND MISS DIETZ'S RECITALS.—On Thursday evening last Mr. and Miss Dietz gave the first of a series of recitals, to be continued through February and March, at Langham Hall, Great Portland-street, London. The programme gave plenty of variety and scope for the two performers, and an excellent contrast was afforded between the dignified words of "Marguerite of France" and the child-talk of the Emperor's daughter in "The Swineherd." Both these pieces were well recited by Miss Dietz, who seemed in the latter to fully enter into the quaint, quiet humour of Hans Christian Andersen's story. In Mrs. Browning's two poems, "Bertha in the Lane" and "Mother and Poet," Miss Dietz had two characters well suited to her style. The *motif* of both is similar, inasmuch as they both hinge on self-abnegation—the dying girl giving up her lover to her sister, and the Italian mother whose two sons died fighting for their country, "One by the sea in the East, one in the West by the sea." Miss Dietz not only uttered gracefully and forcibly their impassioned language, but she merged, as it were, herself into them, and became in turn the girl dying of love's wound, and the mother, in the midst of Italy's glory, bewailing the terrible desolation of her home. Mr. Dietz's skilful renderings of the odd mixture of fun and pathos that runs through Bret Harte's works is too well known to need much comment. Suffice it to say that several of these poems, as well as a ballad of Will Carlton's, given with his usual discretion and taste, were, as usual, well received. But in "Phil Blood's Leap"—a wild story of mining life, by Robert Buchanan—he took up a somewhat different line, and when Phil Blood takes his famous "leap" over the yawning chasm, and hangs "'twixt earth and heaven," sustained only by a little shrub growing on the edge of the gulf, he held his audience breathless with suspense, which gave way to a feeling of intense relief as the story tells how the Indian's strong hands drag the seemingly doomed man up to firm ground, and the cry "Saved!" rang through the room. In this recitation Mr. Dietz displayed true dramatic—even tragic—power, which ought ultimately to give him a good place among the actors and artistes of the day. It being the first evening, the audience was rather small, but it was an attentive one, and, as the series progresses, so, no doubt, the audience will increase.

ANSWERS TO CORRESPONDENTS.

J. E. S. (Rochester, New York State).—From *Matter to Spirit* is out of print, and copies are scarce in England. In reply to your other question, it makes little difference either way.

Indistinct writing on the part of various correspondents is causing more errors than usual to creep into *The Spiritualist*, and will lead to the non-acceptance of a larger proportion of those letters which are not carefully written. Some correspondents would write Hindoo and Japanese names of individuals without one letter in six being decipherable, yet think themselves aggrieved if the printers did not set them correctly.

R.—It is a humiliating sight to see the less intellectual section of the *nouveaux riches* scrambling after the smallest vestige of an empty title.

SOME interesting records by Mr. O'Sullivan will be published next week.

AN anonymous correspondent has sent us a strong statement alleged to be copied from Miss Becker's newspaper. We should like to see the original.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper Branch Office*, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and *The Spiritualist Newspaper* and publishing business are not in any way connected with each other.]

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM, by Eugene Crowell, M.D., of New York. This is a standard work on Spiritualism by a competent observer, who, after studying its facts for many years, has drawn from them only such conclusions as they warrant, and who has comprehensively dealt with the whole subject. In two volumes, price 10s. 6d. per volume.

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 6s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 6s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 6s.

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London: W. H. HARRISON, 38, Great Russell-street, W.C.

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Bents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.