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(Continued from Vol. I., page 657.)

EXPERIENCE OF THE WRITER.

From childhood I had been partially sensible of an experience which I now recognise to have been vision through the spiritual eye, albeit in a very transient and rudimentary form. The fuller and conscious possession of this faculty commenced very gradually in the year 1856, simultaneously with spiritual hearing, and with spiritual perception of odours and flowers.*

During the first six months of the development of this new sense of vision, I perceived the spiritually-discerned objects as if they were traced in grey or white lines upon a dark ground. This experience has already been described in a letter, printed originally in Mrs. Newton Crosland's "Light in the Valley," and is quoted by Mrs. De Morgan in "From Matter to Spirit."† In the development of automatic writing, having passed through much that was of a painful nature, I had struggled against the strange power, but found that, checked in its outlet through the passive hand in the spiritual writing, the writing now became *inward*, and that thus sentences in white lines upon a dark background seemed to be written within my eyelids, and I could not avoid reading these sentences thus traced in clear lines of light.

* The lady who saw the shower of roses, referred to in the article of Mr. Galton, says "she used to smell their perfume."

† "Light in the Valley," Part II. chap. iii., "From Matter to Spirit," p. 279.

I found that my own physical frame was become a mystic-book upon which—or rather within which—an unknown subtle power could write its instructions. These words and sentences would fill me with a great awe. To prevent them being thus inscribed, I have many a time started hastily up from reading or writing or painting and walked forth into the fresh air, using every power of my mind to withdraw myself from the internal into the external life—but all in vain! A power far mightier than my own will had commenced its mysterious work within me. Together with this inward-writing appeared figures, or groups of figures, all in outline of white or grey upon a dark ground.* The explanation of the said figures being inscribed on their shields, their swords, their musical instruments, upon the border or ornaments of their robes, or upon scrolls floating upon the heaven which appeared above them, or resting upon the ground beneath their feet. Sometimes, even, these words would appear as if floating upon a scroll proceeding from the mouths of the figures. These groups thus presented were at once a torment and a delight: they were such

* For instance of colourless forms beheld, *vide* "Life of Jerome Cardan, Physician of Milan (1501-1576)," by Henry Morley, vol. i. p. 36. London: Chapman & Hall, Piccadilly, 1884.

"During the last hour or two of morning rest, lying awake, the boy (Jerome Cardan) commonly saw figures that were *colourless, and seemed to be built up of rings of mail*, rising out of the right corner of the bed. The figures, following each other in a long procession, were of many kinds: houses, castles, animals, knights on horseback, plants, trees, musical instruments, trumpeters in the attitude of blowing, groves, woods, flowers, and wild shapes that represented nothing he had ever seen before. These figures, rising out of the right-hand corner and describing an arch, descended into the lefthand corner, and were lost. Jerome had a pleasure in this spectacle, and made a secret of it." The reader will recall the observation made by Sir John Herschel as quoted in the first part of this article. "It (the visionary-form) appeared to advance slowly from out of the corner, till it opened all over the visional area, and passed across to the right side, where it disappeared." The direction in which these visionary objects moved was opposite, but their mode of movement appears to have been in both instances identical. The observation made that Cardan saw these figures as if "built up of rings of mail," is highly suggestive to any one who has closely observed those curious and beautiful productions of science "Pendulum Drawings," the result of harmonious vibrations. The whole of these ever-varying graceful forms being "built up" of lines in minute rings forming a sort of *chain-mail*. The automatic drawings to which the writer refers later on, saying that the internally beheld figures formed of the grey lines appear to have ultimated in drawings made through her passive hand, guided by an occult force, are all "built up," and shaded by, and with lines of the same minute ring-like character. In fact, there exists a striking resemblance between automatic spirit-drawings and pendulum-drawings, and the force in both cases works in harmonious vibration; and a link would appear to exist between both drawings and vision, suggestive of undulating vibrations having produced them equally.

a wonderful new experience, yet were of so portentous a nature and filled me with so great a sense of awe, that the terror of these figures outweighed the interest which they inspired. There was a character about the forms akin to the creations of Michael Angelo. Three groups especially made a profound impression upon my memory. These were, as designated by the written sentences, "*The Descent of the New Jerusalem*"—a majestic woman clothed in grand garments, falling in ample folds and studded with gems, and wearing many crowns upon her head, and upon her bosom a magnificent breastplate; "*The End of the World*," and the "*Last Judgment*." The latter represented by male figures. "*The End of the World*" was depicted as a giant in the last struggle of death. "*The Last Judgment*" as another giant, bowed as beneath the weight of some overwhelming sin, and sinking into a chasm. These figures in grey had one striking peculiarity which it is difficult to describe—they were not represented by these living lines of moving light as being pictures drawn upon a flat surface, but as the lines moved every aspect of the figures appeared, and presented to the mind *the figure in the round*, as you would behold it in sculpture.

These outlined forms continued to appear, however, but for a short period, and have never returned in my visionary experience. They ultimated themselves, however, in a vast number of spirit-given designs, which have been made automatically by my hand, spirit-moved, through a number of years, and to the consideration of which, perhaps, I may at some future time be able to revert. The form of the majestic woman, called by the written words "*The New Jerusalem*," was under many aspects thus automatically drawn, her name varying according to her various presentments—now being designated *Sophia*, now *The Bride*, *Aurora*, etc.

TABLEAUX IN MONOCHROME AND COLOUR.

After this commenced a quite new series of tableaux. The earlier of these were still colourless—usually landscapes, such as from childhood I had in dreams frequently beheld with great delight. At first only one portion of such a landscape would be seen—a rocky piece of ground, for instance, with tree-roots covered with moss, and twisted picturesquely amongst stones, and tall, graceful ferns. These pictures resembled nature rather than art. Nevertheless, for some time they only appeared in grey, devoid of all colour, but light and shade strongly given. They

also possessed life and movement. In such a sylvan scene as just described, all would appear instinct with life: the leaves would flutter as if blown by wind, little birds would hop on the ground or fly through the branches, the shadows would fall or vanish, etc. It was the same for a certain period with many curious objects, almost indescribable in their novel character or whimsical combinations of form and texture: sometimes appeared portions of architecture or decorative ornament, intricate damask and arabesque patterns, floral arrangements, bits of mosaic, of ivory-carvings, or carvings in stone or precious gems, castings in silver or in iron, etc., but all colourless. Heads and countenances of a great variety of type also began to show themselves, and then as suddenly disappear. All were monochrome. An intense individuality characterised these faces, yet without anything like caricature. This formed their special interest. I noted at this time, as peculiarly full of individual character, a procession of singular-looking men and boys, who appeared one by one and filed past my inner vision; each countenance was strongly individual, perfectly human; nevertheless, filled with an indescribable strangely novel character. These men and boys were all attired in very poverty-stricken garments, suggesting the uniform worn in a work-house. They appeared, indeed, to be a procession of paupers. With much curiosity I watched them commence the ascent of a staircase. They ascended by slow degrees.

MODE OF PERCEPTION.

At first I was accustomed to see these objects with closed eyes, but when perfectly wide awake* and conscious of external things. Gradually, however, I began to discover that I beheld these *tableaux vivants* with my eyes wide open, *if I were in the dark*. Once only, and at a later period, have I beheld spiritual objects in broad day light with wide open eyes. I then saw the room in which I was, and its furniture formed the background to the spiritual objects. Even then I have no doubt that the spiritual objects thus discerned were so discerned by the eye of the spirit

* I have elsewhere, with reference to visions and spirit-seeing in general, quoted the observation of Dr. Kerner with regard to the spirit-seeing of the celebrated Seeress of Prevorst. Dr. Kerner is led to believe that, however complete may be the seer's belief as to perfect wakefulness, nevertheless that seer is already entered into the first state of trance when vision is beheld of any spiritual object. Indeed, the writer is inclined to believe that, except in the case of materialised spirit-forms, no spirits or visions are ever beheld except when the seer has entered into a condition of trance.

looking through the eye of the flesh—thus the two sights being at one time in combined operation. This, it would seem, is the case with many seers. Usually, however, even to the present time (1884), I am accustomed to perceive these curious things, either in the daytime with closed eyes shaded from the light, or in darkness with eyes open or closed as may chance to be. Invariably, however, in my own case, the vision is spontaneous, and can in no way that I am aware of be induced by will. The condition of quietude and reverie is needful for their manifestation.

Having been accustomed to see during the first six months of this experience, as already stated, all objects in grey, unexpectedly one afternoon, whilst reading quietly, I beheld a landscape-tableau in colour! It represented a scene in winter: hills and valleys covered with frozen snow, a glowing crimson sunrise flaming above the hills. Suddenly a liliputian army of variously-attired soldiers appeared, marching across the snowy landscape beneath the crimson dawn. A second fairy army encountered them, and a terrific conflict ensued. No connection apparently in the very least existed between this visionary tableau and the subject-matter of my reading, nor did it seem connected either with any thought or idea then or lately occupying my mind.

This was the first occasion upon which I had seen colour in these visionary and ever-moving, changing pictures, which greatly resemble "dissolving views." Since this period I have invariably beheld them glowing with colour and illuminated by their own intense light. Their power of development out of each other has always been remarkable. Not infrequently the picture will be in three presentments, but this is not invariable. It is impossible to convey to those not personally conversant with this phenomenon an idea of the brilliant light, colour, movement, and intense vitality of forms thus presented before the eye. Occasionally it is as if a window opened suddenly in the darkness and you gazed through it into a region of light and active vitality, where every possible object, animate and inanimate, might be beheld. It is noteworthy that, whilst observing these varied scenes and objects, you ever regard them as natural realities. Only later, when the picture has disappeared, flashes the consciousness upon you that what you have just beheld was spiritual and spiritually discerned.

IDEOGRAPHS.

In course of time I was led to comprehend that each vision was a *picture-parable*, containing an inexhaustible variety of instruction.

To discover the meaning of these parables conveyed in symbols was always intellectually interesting, but not always easy. Sometimes the explanation was given, or a hint thereto, whilst the picture was flashed before the inner-eye, by words addressed to the inner-hearing, in distinct and clearly articulated words; yet occasionally the explanation would not be received until months had elapsed, when in fact the vision was all but forgotten. There have been numerous instances in which no interpretation whatsoever of the picture-parable has been given.

When I became acquainted with the writings of Swedenborg, of which I was ignorant during the first experience of these visions, I was enabled to discover through Swedenborg's "Doctrine of Correspondence" the general significance of most of the symbols thus shown. I have used the works of the great Swedish seer upon many occasions as a dictionary to the picture-language, and never found his explanation meaningless.* I soon, however, began to discover that, although the symbology of Swedenborg gave the *general* meaning, the *particular* meaning must be worked out through analogy by my own mind.

Here are a few of these picture-parables of the early portion of these experiences. They are copied from memoranda made at the time :—

1858.—During our stay in Wales, the spirit-vision not very strong; possibly owing to the natural vision being occupied with the lovely landscapes around us. I had, however, as living *tableaux* the following objects presented to my inner sight :

A rough grey-stone tower in the process of erection, scaffolding raised around it, and workmen busily at work upon the scaffolding.

An elegant white vase, containing a bouquet of exquisitely lovely and bright flowers, exotics, amongst which were some delicate orchids. (Baskets filled with flowers or fruit; vases of great variety of forms, filled with flowers or with branches of fruit, frequently appear before the eyesight.) Beheld a figure, resembling myself, standing upon the centre of a bridge, which, formed of one arch, spanned a mountain stream. The peculiarity of the bridge consisted in the parapet on either hand being one unbroken stone.

* There is a rather scarce book which the writer has found invaluable with reference to the interpretation of visionary symbols, namely, "A Dictionary of Correspondence: Representatives and Significatives, etc.," extracted from the Writings of Emanuel Swedenborg. Boston: Otis Clapp, School Street, 1841."

A female figure seen walking across a verdant meadow ; she was clothed in dusty and ragged garments ; the skirts of her dress most clearly visible ; the upper portion of the figure somewhat indistinct. On this occasion became first conscious of a voice audible as within the brain—"a still small voice," which gave an explanation of the picture. Was told by this voice that the woman typified the condition of a human soul, when its idea of religion consisted only in the external ceremonies of worship.

January, 1859.—For many weeks, upon awaking in the early morning, have seen a series of visionary pictures. The following are a few of these visions :—

A field of barley, in full ear and ripe ; the venerable countenance of a noble-looking, aged man (or spirit), with long, floating hair and beard, gazing forth from heaven upon the harvest-field ; the grain waving in the wind and sunshine. The words insinuated (not spoken) in the mind, "The Ancient of Days," and "the field white unto the harvest."

A door which opened in a room, and a female figure, bearing a vessel filled with water, entered and poured the water from her vessel into a pitcher which stood upon a rug in the room ; the water ran over the edge of the pitcher and sank into the rug. This picture vanishing, the internal voice said, "I will send my handmaid with Divine Truth, and she shall fill the vessels prepared for my service. Not alone shall truth be given in full measure, but it shall run over, and saturate the unthankful soul."

A number of small packets, carefully wrapped in paper, were apparently placed in my hand, and carefully examined by my spirit-eyes. The words were spoken by the internal voice, "Gifts purchased by trial."

A number of large new bronze coins taken by a hand and counted by the hand. No explanation given. Were these symbols—perhaps, of new purchase-money—fresh trials awaiting the soul ?

A number of small volumes, all uniform in size and binding of scarlet leather, passed, one by one, before my eyes ; and the voice said, "The books of the years of the life of man entrusted to the hands of God."

The most exquisite spiritual perception through the ear of a trumpet-call ; the melody ravishing in its sweetness—a melody that, though sounding from afar, appeared still to proceed as from within the very centre of the soul. Only those who have experienced spiritual perception can comprehend these sensations. The sound was

only heard, nevertheless it conveyed the idea of early summer mornings, opal colouring of heaven, clear sunshine, waving leaves, fragrant blossoms, deep, rich meadow-grass. The voice said "The Trumpet-call of Judgment."

Various foods of a pure and fragrant nature, brought by invisible hands, and placed in my mouth, and tasted by the spiritual sense of taste. Thus were various kinds of bread and cakes, and butter and fruits eaten. There was honey brought also, but although I desired specially to partake of it, no honey was placed within my lips. "Butter and honey shall he eat that he may know how to refuse evil and to choose good," were the words insinuated into the mind. Swedenborg gives butter as a symbol in "correspondence" with things spiritual; honey with the things celestial. Thus the things spiritual were being given to knowledge (or to *the taste* of the spirit-body), but not yet the things celestial, that state not yet having been attained to.

About this time an intimate friend began to experience the same phenomenon—the vision of ideographs, or pictured parables. She was at first greatly surprised, not comprehending the experience. She was not aware that I was accustomed to behold similar representative objects. Bread and wine were especially frequently thus presented before her inner-eyesight, and partaken of.

Christmas, 1859.—Several shrubs in various stages of decay beheld as in a garden. Here and there amidst the dead, or dying branches and twigs, lingered a green leaf or bough. These shrubs were such as any careful gardener would remove. The dying shrubs faded out, and in their place appeared a large orange-tree, growing near a fountain; vigorous was this orange-tree, and it occupied the spot where previously had stood the dying shrubs. The inward voice solemnly said, "Behold! a representation of the condition of the churches of the present time. They are dead and dying, and must pass away; this orange-tree signifies the Church of the Spirit—but as yet it has borne neither flowers nor fruit."

The picture changing, the object represented was a filthy kennel, impure water flowing down a wide and muddy street, rolling heavily along, leaving straws and refuse vegetable-matter stranded on dirty stones. Watching this rolling mass of impure water with a growing sense of disgust, I beheld fresh, pure water take its place. The dirty stones of the street-pavement became transformed into the pure rocks in the bed of a mountain-torrent, water clear and

sparkling dashing over the rocks as it rapidly rushed onwards. "Behold a parable-picture," spake the internal voice, "of adulterated truth flowing through 'the Great City, Babylon;' but water of Living Truth shall yet flow forth from the Living Rock—the Christ!"

Woke suddenly in the early morning: the sound of the bell of the gate of my father's house seemed to have aroused me. Then in vision I saw the gate of the garden open as if of its own accord, and a procession entered of singular looking birds, tall as human beings. Their character was strangely human—but birds they were to all intents and purposes. Some were tall, some were short, some were middle-sized; the colours of their plumage varied; eagles, ostriches, ducks, swans, jack-daws, sparrows, black-birds, barn-door-fowls, etc. With great gravity they proceeded in long line towards the house. I soon perceived, however, that each bird had something wrong or deformed about its body. This one had an unseemly hump on the back, of a colour inappropriate to the plumage; that one a huge "topping," of which the bird seemed to be vastly proud, totally unaware that this caused disfigurement to its otherwise graceful head; whilst another displayed a hump sticking forth from the neck. "These are guests," spoke the internal voice, in explanation of the vision, "sent by Love; receive them all in the name of Love. Remember that you yourselves have beloved deformities, of which you are equally proud. Alone in aiding your guests to remove these ugly appendages, with loving patience, will Love aid in the removal of your own deformities."

Another morning upon waking I seemed to stand in the centre of a small, circular, crimson-lined apartment. It had neither door nor window, but its domed ceiling appeared to open up into heaven itself. Resplendent light poured into the room, causing its crimson walls to glow like the petals of a red rose, and filling the secret chamber with a wonderful brightness. Everywhere were light and warmth and fragrance. The light was neither that of the sun nor yet of a lamp. It was alone to be described as *illumination*. Silence brooded like a presence in the room, conveying a sense of profound secrecy. No explanation given of the vision until a year later, when the vision being recalled to mind the inner-voice said, "That little room showed the secret chamber of the human heart wherein God listens to the thoughts of His human children."

The two concluding ideographs belong to a later period.

July, 1879.—On waking in the early morning beheld as if rising out of an ocean of opaline mist and towering into an

expanse of opaline heaven a vast, black yew-tree—a tree that appeared of enormous age, yet still retaining its full vigour. A thought flashed through me, “This is the Tree of Death!” Then again was insinuated into the mind the thought—as I watched the vast branches as if stirred by a passing wind, waving darkly and solemnly against the translucent sky, and the opaline mist rolling around the trunk and concealing the roots—“The Roots of Death are concealed from human gaze; its beginning we cannot see, but its ending, even as the ending of these topmost branches, is in Heaven and the Glory of Sunlight!” Then came the words, insinuated—but not spoken—“This is the Tree from whence Almighty God makes to Himself His bow and His arrows—yet is the name of Him who maketh them Almighty Love.” After this, in place of the tree, appeared a female hand, upon the ring-finger of which was a plain, gold wedding-ring. And as I looked, suddenly there appeared two other rings on either side the wedding-ring—in one a large splendid diamond, in the other an equally large and beautiful ruby. “These are the Marriage-rings,” spake the internal voice, “of Wisdom and of Love, whereby Almighty Love doth wed unto Himself, through Death, the Human Spirit.” At this time, during the night, an early friend of the seeress had, unknown to her, departed this life. The picture-parable had been one, therefore, of portent and of consolation.

March, 1882.—A spray of a wild-rose tree starred with its pale roseate blossoms and opening crimson-tipped buds, the leaves and blossoms sparkling with dew. In the forked branch over-shadowed by the roses, a dainty bird's-nest of soft green moss spangled with silver and golden lichens; in the soft, grey feathery lining of the nest lay four small blue-green eggs like exquisite jewels in a casket. No words spoken; but the idea insinuated into the mind, that here, in the rose-tree of Love, were hatching four mysteries for the future—thoughts of aspiration, musical emotions—who could say? but assuredly beautiful and harmonious mysteries!

It will have been observed that in the above examples of vision, interpretation of the *tableaux vivants* has accompanied them not infrequently. Of this double phenomenon many analogous examples will be found recorded in the lives of mystical persons in the past, both of the Catholic and Protestant churches, as well as in the experience of our modern “Psychics.” To such examples we may possibly refer later.

"REPRESENTATIVE SPEECH."

The following suggestions, regarding the nature of this class of vision of representative objects, taken from three different writers, may form a suitable conclusion to the present paper.

The writer thinks, may not possibly this class of symbolic tableaux belong to that species of spiritual teaching repeatedly referred to by the Swedish seer in his works on "Representative Speech"? In the first volume of the *Arcana Cœlestia*, when relating his experience regarding "the speech of spirits and angels" he observes—"The speech of angelic spirits is incomprehensible; suffice it, therefore, to speak of it briefly, and only of their representative speech. In this the subject itself is exhibited representatively, in a wonderful manner, which is abstracted from the objects of sense, and is varied in numberless ways by the most pleasing and beautiful representatives. . . . By virtue of influx from the Lord, all things generally and individually are, as it were, alive. Every particular subject is thus exhibited, and this by continual series."

With reference to a very remarkable experience of angelic communication given through a representative picture, the Rev. T. L. Harris also observes in *The Wisdom of Angels*: "I then realised that thoughts are things; that spirits speak in correspondences; and consequently, that while I had endeavoured to express certain ideas in language, far more sublimely, the same ideas had been represented in visible and splendid paradisaical images, and the whole poem thus appeared dramatised in sublime pictures."

In a curious book entitled *The Sanctuary of Spiritualism, a Study of the Human Soul*, by L. A. Cahagnet, a M. Gaspard gives the following account of his experience under the influence of hashish, which throws some light upon the subject of spiritual vision, and upon the theory of thought being objective in the spiritual world, and transforming itself into pictures with marvellous rapidity and in endless succession. M. Gaspard says:—

"Ideas have a body: that, to me, has become palpable; I saw them too perfectly not to be certain of it. Each idea is represented by the reunion and concurrence of a certain number of objects which form an allegory. But the choice of these objects is so happy, and their arrangement so harmonised, that the spirit, which observes and judges them as they pass by, cannot mistake their meaning. A picture composed more or less of emblematic objects forms one idea. From this idea flows another, represented

by a fresh picture. The first picture which is the first idea, gives birth, therefore to a long series of ideas, that is, of tableaux. It is the collection of these ideas that forms reasoning, the argument, until the arrival of the last idea, which is the conclusion, the judgment. One cannot express the rapidity with which this multitude of ideas passes before the eyes of the spirit, for frequently the conclusion touches closely upon the premises, yet is separated therefrom by hundreds of pictures. In the natural state we do not remark the train of ideas we pass through, and which we put in motion, to arrive at the consequences of a syllogism; we sometimes reach it at a single bound, and yet it occasions considerable labour in our brain—a labour figuratively represented by a great number of pictures, none of which escape our spiritual eyes. They were dazzling as the sun, and although passing with the rapidity of an arrow, our spirit (which might justly be called the understanding) has time to see them all, both as a whole and in their details; to analyse them; then to classify and make a summary of them, which it transmits to speech without any suspicion of the operations in which it has been employed."

A CONVERTED MINISTER.

THERE is a fresher, freer life in new countries than in old ones, and the farther Englishmen get from the old conservative home the more outspoken and independent they become. For example, here is a letter from an Australian minister to a Secularist journal in New South Wales on "Spiritualism and Secularism." He says:—

"However Secularists may gainsay it, there is most certainly a *future* existence for us. I speak of that which *I know*. There *is* a spirit-body, I have seen it scores, nay hundreds of times. If there is a spirit-body as I know, it must be a substance, and therefore always existing. No substance is no body. The spiritual body is not only a fact, but a substantial fact. Now substance implies weight and force; if then the spirit-body be a substance, and if a substance possesses weight, however refined, such weight cannot be moved without force, and the finest substance with the least weight requires the highest force to move it. Then if so this spirit-body, ærial, ethereal, so organised, gaseous, lighter than the atmosphere, so essentially substantial, so linked with a fine force, must exist somewhere, and occupy space, and that it does occupy space I have abundant evidence of my own. If any Secularist can escape this last conclusion, if any Materialist can make a hole in this logical reasoning I will promise to "skedaddle" with him through the opening so made. I repeat, if the spirit-body be

anything, it is something; if something it is substantial; if substantial it occupies space. If it occupies space it must follow the laws of space, including time; it must have a relative, as well as an absolute, consciousness. If all this be so, there must be somewhere in space a spirit-land, a vast spirit-world. So there is! As a seer I have myself been privileged to see portions of that glorious spirit-world, and how? With the eyes of the spirit. I have seen, too, the inhabitants of that world under circumstances precluding all room for imagination, illusion, or deception of any kind.

"But what of the spirit-body itself? it must be formed to contain something—and so it is, and that something is the immortal spirit within. The spirit-body is not the man himself any more than the terrestrial form is the man himself. Man is a spirit; changes may await the spirit-body hereafter, but the spirit within never. Facts are stubborn things to deal with; my own facts coming to me unsought, independently of the testimony of others, have convinced me of the true nature of the life hereafter. It is truly glad tidings for all men, this which is now being proclaimed to all by an angel ministry. It is true Christianity restored to mankind which men have long lost sight of through squabbling for 1800 years about religion; the glad tidings of great joy which shall yet be to all people that the future existence of man is one of eternal progress and eternal love. I am, etc.,

"AN INDEPENDENT UNITARIAN MINISTER AND SPIRITUALIST.

"P.S.—The Materialist may ask how can a body, invisible to our eyes in the normal state, be a substance? To us it is known to be so! Spirit is matter refined, etherealised, spiritualised, rendered invisible to us in the normal state of consciousness, and matter is spirit grossified, materialised, rendered visible by taking on itself visible form. If the planet Jupiter were to disappear from the universe it would not really disappear. The planet would be still in existence, only changed, spiritualised, etherealised, and so rendered invisible. From spirit the grosser form of matter derived its origin, and eventually to spirit all so-called material forms will return. It is a fact that to the seer, even in his normal state of consciousness, having his eyes open, the spirit-forms will appear, pass at his request over material forms, and hide them from his view, knowing that it is itself substance. I have tried this experiment many times, always successfully. Under what is known to us as "impression," I add that we do not see gas or any vapour until it is lighted up by flame applied. Yet gas exists. It is present, unseen, invisible. Why then should not the spirit-body exist, unseen, invisible, until manifested to us by an intelligence grander than itself, which also contains intelligence (human), but in an advanced state of life, having its own form adapted to that life—the spiritual form or body.

"Brisbane, February 21st, 1834."

A SEANCE WITH MR. EGLINTON.

MRS. MACKDOUGALL GREGORY is one of the most devoted of London Spiritualists, and her hospitable residence near Grosvenor Square, in the centre of the most aristocratic quarter of London, has been the scene of many wonderful manifestations, but seldom of a more remarkable one than that described by Signor Damiani in a recent number of *Light*:—

On Friday last the usual séance took place at Mrs. Mackdougall Gregory's house, when some novel features were observed, proving the continuous development of Mr. Eglinton's mediumship.

The company, composed of eight sitters, four ladies and four gentlemen, all tried Spiritualists, and perfectly harmonious, sat in a semicircle before the curtains separating two rooms. After sitting about ten minutes we were greeted by the clear voice of "Joey," speaking to us from behind the curtain. After exchanging civilities with our worthy hostess and her friends, he addressed me with his wonted vivacity, and astonished me by giving minute particulars of a conversation I had had a few evenings previously with Colonel Olcott, at the house of Mrs. Arundale, telling me he was there and heard it all. And surely from the tenor of his observations I could not but believe his assertion, for he repeated word for word what passed between Colonel Olcott and myself, and which, at the time, I was not thinking of. Shortly after a beautiful female figure made her appearance, bowing, retired, being followed by the gigantic yet graceful form of "Abdullah," who, after saluting the company, kissed the hand of the lady of the house, shook hands with others, and remained with us longer than at any previous séances, finally bowing gracefully and withdrawing. He was immediately followed by a handsome and stately figure, which was recognised as the mother of two ladies present. She retired and soon re-appeared with renewed vigour, and approaching, firmly placed her hands on the heads of her daughters as in blessing. The next form was that of our old acquaintance, "The Arab," dressed like "Abdullah," with turban and flowing robes of dazzling white. He was in great force, for, after giving some of the company a most energetic grip, he passed through a gap in the circle as ordered by "Joey," and walked behind us to the very extremity of the drawing room, raising and removing a chair. At my request he twice put his face very close to the gas jet, that we might better see his fine features and perfectly black beard. On returning within the semicircle we observed the Arab gradually elongating his body until his head touched the ceiling; rising still, the head disappeared through the

plaster, his feet left the ground, and by degrees the whole body went through the ceiling, the last to be seen of him being his feet and part of his flowing robe. He had no sooner thus vanished than we saw his head rise through the floor, and by degrees his body in full length; he then made the round of the circle and withdrew. This spirit remained at least twenty minutes amongst us. A pathetic incident I have now to record. A handsome, English-featured, long-bearded form, issuing from behind the curtains, made straight for a lady sitting on my right hand. On recognising her long lost brother the lady was so deeply affected as to almost lose consciousness, which made the form retire in haste. Two figures, one a man, and the other diminutive, appeared next, hand in hand, and were at once recognised as the husband and the child of another lady sitter, the child wafting kisses with great energy to mamma. The much expected grandson of the lady of the house was the last to make his appearance. He, going straight to his grandmamma, saluted her with a kiss, bowed to the company with his wonted grace, and left the circle. We had now been two hours sitting, and "Joey," with a short speech, closed the meeting.

The striking features of this séance were the unusual length of time every spirit remained with us, the quick succession in coming forward, and the energy displayed in all their movements, showing a progressive development in Mr. Eglinton's mediumistic powers.

It is clear to us that the remarkable gifts of Mr. Eglinton have been intensified by his year's vacation. No doubt the harmonious and sympathetic circle had also much to do with it. Those who wish to know the real facts of Spiritualism can scarcely do better than to spend a few hours with Mr. Eglinton.

The *Family Herald* invites its readers, mostly young ladies from twelve to fifteen, when they graduate to Mudie's, to "simply laugh away the assertions" of always credulous and often insane Spiritualists, and "have nothing to do with them." "The absurdity of this credulity," it says, "is too gross, and too mischievous to be tolerated." "All Spiritualists are more or less in peril of insanity." The queer thing is, that a credulity so absurd should be so dangerous; but the explanation may be quite satisfactory to the readers of the *Family Herald*. It is because "they are wantonly placing themselves in jeopardy of a revolt of the imagination, and that would result in the establishment of an abnormal mental state!" Poor little dears—what a catastrophe! But how can anyone, idiotic enough to read the *Family Herald*, ever become insane?

AMERICAN MEDIUMS AND MANIFESTATIONS.

HARRY BASTIAN.

(Continued from Vol. i. p. 663.)

ON the 6th of March, 1875, there appeared in the *Religio-Philosophical Journal*, of Chicago, Ill., U.S.A., a long and interesting letter from "JOHN JAMES, late Captain 90th Infantry, London, England," giving "The Experiences of an Investigator with Messrs. Bastian and Taylor." As no American journal has more virulently exposed and denounced what it has considered frauds in Spiritualism—or fraudulent pretences to spiritual manifestations, its testimony in the case of Mr. Bastian may be considered all the more remarkable.

Captain JAMES, an experienced military officer, used his science, presence of mind, and ingenuity, in most thoroughly testing the manifestations, as we have already shown. In this letter he describes some additional tests. A gentleman sitting at his side in a séance, placed upon the floor at his feet a half sheet of note paper, a pencil, and a package of photographs, calling Captain James's attention to the fact that the paper was not written upon.

"Soon after the circle had been formed," continues Captain J., "my neighbour was touched, and Mr. Taylor informed him that that the spirit touching him was his wife. 'If you are really my wife,' he said, 'bring the photograph of — out of the packet at my feet and place it in my hand, and write on the paper the pet name you were known by among your friends in this world.' A photograph was placed in his hand, and when the room was re-lighted it proved to be the one he had asked for; and on picking up the paper, he found on it a word indistinctly written. He handed it to me, and asked if I could decipher the scribble, as he called it. The word was very curiously written, but looking closely, I said—'It looks like "Poppy."' His face brightened, and he exclaimed—'That was the very name we used to call her!'"

In the same paper is given a brief account of a materialising séance, at a private residence at Ellicottville, New York, after the return of Messrs. Bastian and Taylor from Europe. The writer says:—

"One evening three spirits came out into the room and stayed nearly fifteen minutes; one an old lady wearing spectacles, and recognised by Mr. Litchfield and his brother as their mother.

She took a chair, dragged it across the room, and came and sat down by them and talked with them in a whisper. Then came a man who took the music-box, weighing nearly ten pounds, from the table, brought it to me and put his foot on it. I felt his hand and foot. A young lady came (her husband sat beside me), picked up a fan and fanned herself as she receded towards the cabinet. These were recognised by those in the room. One evening before the séance commenced, a jury of four doctors examined the cabinet and Mr. Bastian, to see if any masks were secreted in the cabinet or about his person. Faces were shown just the same."

The *R. P. Journal* about this time published an engraving, which had appeared in the *Medium and Daybreak*, London, showing the appearance of a materialised spirit to a circle in London while the medium, Bastian, sat in full view of all present.

In the same paper, of Oct. 23, 1875, is described a séance at Chicago, with the names of the sitters, when the materialised spirit of a lady, recognised by many present, came into the room, placed two chairs about four feet from the company, and invited a gentleman to sit in one of them. He, writing the story, took the offered seat, and says:—

"She drew the other chair to my side, and seated herself close to me, and tenderly and lovingly embraced and kissed me. I seemed to be enveloped in the beautiful gauze-like drapery which fell in folds about me; an exquisite aroma was also quite perceptible. All present were amazed at this demonstration of spirit-power. I asked her to give me, as a memento, a piece of the drapery. She gladly consented and asked for scissors. As none could be had, she took an offered penknife, and sitting in plain view, and not more than four feet from the company, deliberately cut from her robe a piece as large as an ordinary handkerchief. Rising from the chair she held out the texture and knife with one hand, and with the other shook out the folds of her dress, when the hole she had made in it disappeared, and no trace of it could be seen. She then came to me and placed the knife and the memento in my hand—which had much shrunk in size, and is now about three inches square. She then retired to the door of the cabinet, waved her adieus to us, grew shorter, seeming to dissolve and disappear. Another form, recognised as that of a well-known military man, 'dissolved in sight of us all.'"

An editorial paragraph in the same number of the *R. P. Journal* says:—"Bastian and Taylor's séances are well patronised every night. Spirits materialise and talk in several different languages of which the medium knows nothing."

In its issue of Nov. 13, 1875, the same journal says:—

“A new and very pleasing manifestation has occurred in the séances of Messrs. Bastian and Taylor during the past week. ‘May,’ one of the controlling spirits, having been furnished by a lady with some knitting materials—thin silver wire, fine zephyr of different shades, and needles, has knitted or made in the dark some beautiful flowers of different kinds, perfect in shape and colour, each emblematic of some sentiment, and given them to some of the sitters as mementoes of the circle. The work was done inside of ten minutes. Mr. J. W. Parish has shown us one—a lovely purple pansy, with stem and leaf, perfect in artistic skill and beauty, which we venture to say could not be equalled by any person in the form in broad daylight.”

Not only were these facts published in the Spiritualist organ, but quite as remarkable ones were given in the *Chicago Times*, a leading political journal. An article in its issue of November 25, 1875, says:—

“The room and cabinet are open and free for examination, and are plain and honest, with no chance for trickery or the help of a confederate. We all hold hands—no one can move without our knowledge—yet hands of all sizes caress us, and carry knives and rings from one to another. A little child climbs into our laps and little hands pat our faces, and whispering voices, close to our ears, speak the names of our loved ones, and mention things known only to ourselves. Five or six voices are heard at once conversing with their friends.

“The musical box is wound up by the invisibles, and plays while floating high in the air over our heads, and to the farthest corner of the room. The guitar flies thrumming through the air. Committees examine cabinet and medium. Faces and forms appear at a window of the cabinet. The other night, two young men appeared together, and called their mother to them. She went and talked with her sons, recognised them fully, and they both kissed her. Many spirit forms are recognised beyond all doubt, differing in every way from the medium.”

The *R. P. Journal*, November 27, 1875, says:—

“Col. B. F. Fly, a resident of Mexico, has been investigating Spiritualism since his arrival in Chicago, and has received the most astounding manifestations at Bastian and Taylor’s circles. Spirits presented themselves to him fully materialised, and conversed with him in Spanish, while neither of the mediums nor any person present but himself knew a word of that language. When a spirit comes, is recognised, and speaks fluently in a language known to no one in the room but the one to whom he speaks, a better test could scarcely be required of the genuineness of the

manifestation. Mr. Bastian allows any one to thoroughly search his cabinet and examine his person."

The same journal of January 1, 1876, says:—

"Almost every evening, spirits—old, middle-aged, youths, and children, materialise themselves in full, and are recognised by friends and relatives. We speak of that we know to be true. We have seen the mother with her infant child in her arms, both materialised, and both were dematerialised in the presence of the audience, the infant being the last to remain in view, and yet held in its place as when the mother's arms were in sight! We have seen the spirit of a young lady of medium height, fully materialised, recognise her father, and speak to him in a voice audible by all present. Then she dematerialised, in presence of the audience, commencing at her feet, and sank down, as if through the floor, until entirely vanished. We have seen the spirit of a little girl, three years old, fully materialised, dressed in pure white. She went to her mother, took her muff, and held it in both hands, tossed it towards her, and disappeared. On Sunday evening, Jan. 19, the spirits of two little girls, materialised in full, both dressed in pure white, and presented themselves, hand in hand, to their mother. We most unhesitatingly endorse both of these mediums as genuine. We have many times witnessed spirit materialisations of a high order under absolute test conditions. We know that the cabinet is built in such a manner as to render it absolutely impossible for any person to be introduced into it except at the door, which is in plain view of the audience. It is open to inspection at all times."

Surely this is good testimony, and it can be confirmed by a great number of honest and intelligent witnesses scattered over both hemispheres. I who write these lines, and for the truth's sake have patiently copied these testimonies, personally knowing Harry Bastian for years, have witnessed, and can confirm in almost every particular the accounts of the manifestations given in his presence. In my own house, with all the conditions under my control, I have seen similar and quite as remarkable manifestations as any described in these papers.

In 1876, the *R. P. Journal* gives an account of some very remarkable levitations of Mr. Bastian, similar to those described by the Earl of Dunraven, the Earl of Balcarres, Mr. S. C. Hall, and many others in the case of Mr. Home. Sitting in the midst of a circle of persons, holding each other's hands, Bastian was raised to the ceiling, and descended to the floor outside the circle. In Holland, it will be remembered, he and the chair in which he

was sitting, securely bound, were raised from the floor and placed upon a table.

In February, 1877, Mrs. MARY B. CAREY, of Chicago, gave in the *Banner of Light* an account of her being led by a materialised spirit into the cabinet to examine her entranced medium. The spirit then led Bastian out of the cabinet, so that they could be seen together. This was considered a perfect test. A few days later we have an account of "the strongest manifestation on record"—the photographing of a spirit by the magnesium light, as testified by fifteen witnesses. Of course this experiment has been often repeated. Mr. William Crookes, F.R.S., with four scientific friends, photographed both spirit and medium seventy-five times by the electric light. *The Banner of Light* published the names of fifteen witnesses to this splendid test of spirit power.

In 1880 Mr. Bastian gave a series of séances at Lockport, New York, of which a brief account was given by Mr. William Cull, in *The Spiritual Record*, an American periodical, and also in the *Lockport Daily Journal*. Mr. Cull, at whose residence the séances were given, says, "Spirit forms were instantly recognised by their friends. Fathers, mothers, brothers, and sisters, husband and children, were seen and identified. At one time a lady and gentleman stood side by side in full form—the lady in white, the gentleman in dark clothes. At another, two children came, the door opening so wide that the medium was seen in his chair with the children by his side. They were recognised by their father, Mr. Bailey. These séances have been attended by our best citizens, lawyers and doctors, men of learning and influence, who are satisfied that this is a subject worthy of careful investigation."

In a letter to the *Banner of Light*, July 31, 1880, Mr. Cull gives an account of the materialisation of his own daughter, perfectly recognised by her mother and himself, and of the gradual dematerialisation of spirit-forms, such as we have seen with the same medium in London.

In 1880, Mr. Bastian was again in London, and gave séances in Museum Street, recorded in the *Spiritualist*; and in March, 1881, a letter was published in *Light* by the Rev. William Miall, in which he gives this testimony:—

"We were a circle of twelve. I am acquainted with the rooms in which we met, and perfectly so with their customary occupants. After a dark séance, during which all manner of indication was supplied of the existence of abnormal power in the circle, the

room being lighted, and Mr. Bastian being about to enter the cabinet, he unexpectedly proposed that two persons should first accompany him into another room for the purpose of searching his person. I being deemed, I presume, the most sceptical, was selected, and I named a gentleman to accompany me. *Every* article of Mr. Bastian's attire was minutely examined by us, and I am confident that nothing available for trickery was in his possession. I am equally confident that there was no such article in the cabinet, or obtained by Mr. Bastian when therein. Yet, after a space of ten minutes, the curtain opened, and six forms appeared in succession. They were unlike to each other—some apparently males, some females—some were fair, and some dark. A profusion of white drapery wrapped most of them. Two, however, were habited as men in dark clothes. One of these was pale, and had a smooth face; the other was dark, and had much beard. The light was sufficient to enable me to see the time by my watch, and, sitting nearest the cabinet, I was able to get more than a front view of the forms. The time occupied by the appearance of each was only a few seconds. The figures were of full length, and of various heights, and on my requesting one of them to come if possible outside the cabinet, it made one step forward, and then retreated."

In conclusion, Mr. Miall says—

"As to the explanation of these occurrences, I am not able to suggest anything. I can only class them with others equally inexplicable, and, with what patience I can command, await the revelation of some great truth, otherwise verifiable, which should satisfactorily account for them. If that truth should be what pronounced Spiritualists allege that it is, I shall therein greatly rejoice."

Surely a reasonable and truly philosophical clergyman, who sees that Spiritualism demolishes Materialism.

In the autumn of 1880, Mr. Bastian visited Hamburg, and had many séances with the usual phenomena. At one of them was a blind lady, who lived about a mile distant. As she could not see the materialisations, the spirit "Johnny" wished to give her a special test adapted to her condition. He said he must leave for a few minutes, during which time there would be no manifestations. "Scarcely a minute had elapsed," writes Mr. W. Hermann, "perhaps even less time, when the blind lady exclaimed, 'There has been placed something quite hot in my hand; it seems to be a stone—yes, I am certain it is a stone, and it feels like our letter-weight which we brought from Heligoland, with a view of the

island painted on it." "So it is," said Johnny; "I have brought it from your house; you feel it is quite hot."

This heat, "Johnny" said, was caused by the processes of dematerialisation, necessary to bring the stone through closed doors and windows. And all this—the passage to and fro for a mile, and the dissolutions and re-formations of the stone—had occupied, according to Mr. Hermann, an intelligent observer, inside of a minute!

I may observe that the late Professor Zöllner of Leipzig found by the thermometer that where knots were tied in an endless cord, and a ring which he had got turned from solid wood, had been placed upon the pillar of a small table, there was a sensible increase of temperature; and the Hon. J. L. O'Sullivan recently in Boston, U.S.A., made a similar observation.

After the visit of Mr. Bastian, Mr. Hermann and a lady were both developed as mediums, and had slate-writings in several languages, and other manifestations.

The more recent events in Mr. Bastian's mediumship will be familiar to most of our readers. He has made two visits to Austria, where he enjoyed the intimacy of persons of high rank and scientific distinction. Baron Hellenbach, a well-known *savant* of Vienna, published a volume of his observations of spiritual phenomena. Accounts, with many sensational exaggerations and misstatements, of the stupid escapade of two Austrian Princes, in destroying the conditions of what had been so far a successful séance, have been published all over the world. According to Baron Hellenbach, ten materialised forms had issued from the curtained recess used as a cabinet when the not too wise, and not too well mannered Crown Prince or Archduke—both boys—slammed a door and seized the medium, but failed to find one scrap of the apparatus which would have been necessary to manufacture the spirit-forms that had appeared to them.

Disgusted with such treatment, Mr. Bastian came to London, and has not since given a public séance; but with his private friends he almost every day has the most satisfactory manifestations. Among the many mediums I have known, and whose manifestations I have carefully tested, I have not found a better man, nor one who has given stronger evidences of the reality of spirit-life and power, than HARRY BASTIAN.

T. L. NICHOLS, M.D.

THE LOGIC OF FACTS.

MR. COLVILLE, the well-known English trance-speaker, who may probably soon make another visit to America, and who might do well in Australia and New Zealand, gave one of his most charming and satisfactory drawing-room séances the other day at the residence of Dr. Nichols, at South Kensington, to a very small circle of friends and patients.

One needs to know the man—to talk with him—to live in familiar intercourse with him, to see how utterly he is another person, when he is entranced. He rose from his chair in a corner of the room behind a little table loaded with flowers, gracefully welcomed his guests—he, or the spirit speaking through him, offering to answer a series of questions, and finish with an extempore poem on any subject that might be given.

The first question—or subject—proposed by Dr. Nichols was Theosophy and the revival of Buddhism. The controlling spirit—whether that of Mr. Colville or another—instantly began a discourse on Brahma, Buddha, the religious ideas of the Orient, and the views and objects of modern Theosophy, such as no one could have given without an extensive and profound knowledge of the whole subject, such as is not possessed by one educated man in a thousand.

Each person in the room proposed a question, and every question was answered with the same readiness, the same grasp of knowledge and thought, giving, as far as one could observe, entire satisfaction and delight.

The subject given for the poem was the subject of the hour—"The Land of the Pharaohs: Egypt and her Destiny." This may have been a bad choice as a test—but the treatment of the subject—the rapid improvisation of perhaps two hundred lines, descriptive of the wonderful past, the deplorable present, and the glorious future of Egypt was, in any reasonable view of the case, phenomenal.

An unpremeditated speech—a splendid oration on a subject taken at random—or a rapid and highly poetical improvisation may be, of themselves, no absolute test of spirit influence or control; but in many cases they give strong evidence of *something abnormal*. Often the controlling spirit is identified by both the matter and the manner. Often facts are given which could not

be known to the speaker. Mediumistic speaking and writing are, in many cases, quite beyond the range of the knowledge and thought of those who speak and write.

Judge EDMONDS, of the Supreme Court of New York, testified that his daughter Laura, when in a state of trance, or controlled by spirits, wrote communications for him in seven languages of which she was entirely ignorant. This is as good a test of spirit-power as the *direct* writing of which we have given many examples. Dr. Nichols testifies to direct spirit-writing under absolute test conditions, in the presence of Mr. Eglinton, in six languages.

There are tests of spirit power which all may examine, and which, with a little trouble, any one may get. They are open to no suspicion, and are susceptible of no explanation but one. In their very nature they exclude every other. No theory is good against a fact. All the reasonings of all the philosophers in the world cannot upset the smallest manifestation of genuine phenomena. *Prove* that the fact did not happen if you can—but it is useless and silly to say that it is impossible.

Of course people can say what they like. For a century or so to deny the supernatural—so called: to declare with Matthew Arnold that “miracles do not happen,” has been a mark of superior wisdom. Ghosts, witches, and miracles belonged to the dark ages. It is quite safe to libel a medium. No jury would convict or give damages. If Mr. Yates had accused a medium of fraud, the Lord Chief Justice would never have sentenced him to four months’ imprisonment.

For example—no medium ever gave better tests of spirit influence or information than was given by Mr. J. W. Fletcher in private séances at his house, and in his public meetings at Steinway Hall. We could easily give the testimony of a hundred good witnesses. The facts are notorious and undeniable—and this is how a recent anti-spiritualist newspaper writer gets round them. He admits that week by week persons in the audience, strangers from a distance quite unknown to Mr. Fletcher, heard him describe the most intimate secrets of their lives, and the looks and sayings—sometimes the last words of their departed relations. The fact that he did so cannot be denied; but this writer declares that Mr. Fletcher had spies in the audience who were paid to get into conversation with strangers, worm out their secrets, and carry the information to Mr. Fletcher.

Of course there is not a word of truth in this—it is a pure

invention, and could be proved to be so. Scores of persons would swear that things told them by Mr. Fletcher had never been revealed to any one;—still it is as safe to say it as it was for a great poet, angry because his wife, a greater poet, was a Spiritualist and the friend of a medium, should revenge himself and punish her by writing disgusting balderdash about “Sludge, the mejum.”

In neither case is there any redress. Every medium can be libelled with impunity. Six or seven times a week Mr. Maskelyne publicly declares that every medium is an impostor—and, by implication, that every Spiritualist is a fool. He and his fellow charlatans get their living by it. The press and the clergy, and men of scientific pretensions, patronise the stupid performances of mercenary expositors, while they utterly neglect the testimony of some of the highest authorities in science, who have personally tested and accurately proven the reality of spirit manifestations.

Take such a man, for example, as the late Dr. ROBERT CHAMBERS, now acknowledged to have been the author of the scientific sensation of the age—“Vestiges of the Natural History of Creation,” the last of the many editions of which has his name on the title-page, there placed in obedience to his wish by his literary executor. Was he a man likely to be humbugged into a belief in Spiritualism? Is the naturalist, WALLACE? Is the physicist, WM. CROOKES? Was the mathematician and astronomer, ZÖLLNER, who gave his testimony to the genuineness of the phenomena he saw and tested with SLADE and EGLINTON?

There is no remedy to all this stupidity and injustice but one. It is to go on patiently publishing the facts and inviting people to examine the matter for themselves. Slade is still at work in America. Eglinton can be seen any day, by appointment, at No. 12 Old Quebec Street, Portman Square. Williams and Husk, two good physical mediums, have séances twice a week in Lamb’s Conduit Street. Any man of common-sense—the more scientific or sceptical the better, can see, hear, feel, and be convinced. The solid facts are within the reach of all who think it better to “prove all things, and hold fast to that which is good.”

THE SPIRITUAL BODY.—It is a body which apparently makes nothing of passing through what we call ordinary matter. Our Lord had that body after His resurrection. He appeared suddenly in the midst of His disciples, although the doors were shut.—*Rev. Joseph Cook.*

SPIRITUAL PHENOMENA.

A BUDGET OF FACTS FROM ACROSS THE ATLANTIC.

IT is a pleasure to observe that the Spiritualist journals which come to us are richer than ever in the facts that must be the basis of all our science of the spirit life. Speculations have their own interest—but, in a matter of such transcendent interest as that of spirit manifestation, the smallest fact, unmistakeably genuine, is better than any quantity of the most brilliant imaginations. "More truth than poetry" is an old formula—and in this matter that is just what is needed. First the solid foundation, laid in facts that only folly and the wilful ignorance that is more disgraceful, can dispute, then any structure, however splendid, that can fairly rest upon it. But, first of all, *the facts*.

A recent number of *The Banner of Light*, that of 19th April, which contains accounts of the celebrations of the thirty-sixth anniversary of Modern Spiritualism in both hemispheres, is specially rich in phenomena. We do not see that we can do better than to gather some of these facts which seem to us most striking.

One of these is an indication of the spread of Spiritualism by means of the periodical press. In laying the corner stone of a new Spiritual Temple in Boston—itsself a fact of some significance—we note that besides the American and English Spiritualist periodicals enclosed in it, were eighteen printed in French, German, Italian, and Spanish. This Spiritual Temple will be a very solid fact indeed—92 feet by 106, with lecture room and library.

More than a column of the small type of *The Banner of Light* is occupied with accounts of the celebration at three different halls in San Francisco, California. A discourse by the spirit of the late Professor Denton, who died a few months ago in New Guinea, given through Mrs. Watson, a trance medium, is said to have been, in matter and manner, entirely satisfactory to those who best knew him.

The testimony of Mr. Wetherbee as to the fact of spirit materialisation is so clearly given, that we cannot withhold it from our readers. He says:—

"Materialisation of spirit forms and parts of forms is as unmistakeable a fact as the paper on which I am now writing is a fact.

I am as sure of the one as I am of the other. For instance, in my own house, in the day time, and in the light, only three persons present at a small table, I have put one of my hands under the table, the other five hands remaining in sight on the table, and with the hand under the table I have had the grip of a human hand, felt the bones in it, and manipulated the ring on its finger, and know the hand was not connected with any living being. That was a sensuous fact of materialisation; if a hand, there is nothing illogical in the possibility of a full form. I have more than once held a spirit-form, that seemed and felt very human, in the embrace of my left arm, have walked with it into the dark cabinet, and with my right hand have manipulated the medium, in a trance, prostrate on the couch or sitting in a chair; proving thus sensuously that the third or mysterious person was an actual object. That is a proof of materialisation.

"Under test conditions I have had proof that the medium was not acting a part, and that there were no confederates; and then seeing one, two, or even three spirits at a time appear, I have proof then of materialisation. It is of no consequence whether I recognise them or not. Recognition, which has been only an occasional experience of mine, is an agreeable acquisition, but is not essential to the fact; neither is it of essential consequence if at times frauds are detected. It is a pity that such things occur; it shows human depravity; it throws a doubt on the genuine, where one has not had irrefragable proof. But a genuine materialisation is none the less so because some people will cheat, and I sometimes think the cheating is not all on the mundane side of life. 'Birds of a feather flock together;' the unseen in a circle are very apt to correspond in quality with the seen. Go to a circle believing it a cheat, and you will help the conditions for a cheat. I will here use the words of Robert Dale Owen on the manifestations, applying them to materialisation: 'No one in his senses and believing in his senses can witness what I have witnessed and remain a sceptic in this matter.'"

And here is a bit about slate writing from one whom the *Banner* endorses as a "reliable correspondent," who says:—

"The best slate writing I have ever seen or heard of in a public audience took place at the anniversary exercises in Springfield, Mass., Nelson Davignon, of Philadelphia, being the medium therefor. The slates used were purchased by parties who tied them together and brought them to the hall, these slates never going out of their possession. The medium passed down the aisle before the audience, the owners of the slates each in turn holding one end, and he taking hold of the opposite end with one hand, clasping with his left the left hand of the owner of the slate; and out of five attempts two had messages—the whole not taking ten

minutes. There is no chance here for the most dishonest sceptic to cry fraud."

The slate writing with Slade, and later with Eglinton, perfectly satisfied the most intelligent and careful investigators in London, as they did the Professors of Leipsic. We can personally testify as to the genuineness of both. With Eglinton we have had, under absolute test conditions, the handwritings of persons most intimately known to us, and also writing in five languages unknown to the medium—phenomena that admit of but one explanation. As to the facts there is no question—as to the inference from the facts, only one is possible. The spirits of our departed friends assert their own continued existence, and their power to act on matter and communicate with us by speech and by writing. In the assertion of the fact they give absolute proof of its reality. Any one who should deny such a fact would give evidence of his own insanity.

Only one objection is possible, and that a very unreasonable one. If you say—"This manifestation, this materialisation, this handwriting of my father or my child, may be the work of a false, deceiving spirit—of the devil, perhaps"—you admit the existence of spirits and their power to communicate. You admit everything in Spiritualism, except the identity of the communicating spirit. But when you have convincing proof that some spirit appears to you, holds your hands, or writes to you under conditions which give absolute proof of superhuman power, the question of identity is one of experience and common-sense. Why should there be more doubt of the identity of a spirit who writes a message on an enclosed slate in his familiar manner and handwriting, than of that of a friend who sends you a message by telegraph? Identity is a personal matter. Spirit writing, spirit rapping, and spirit materialisations prove alike the great fact that spirits exist and can give various proofs of their existence—and evidences of identity to those who are interested in obtaining them. When the woman, distressed at seeing a child run over in the street, was asked if it was *her* child, she said—"No; but it is somebody's child." It may be difficult to satisfy a determined sceptic of the identity of your child in the spirit-world; but to satisfy him that there are spirits who can communicate there is no difficulty whatever.

Some people ingeniously escape from a natural and obvious conclusion by adopting one full of difficulties. For instance, some

contend that the manifestations of rapping, writing, or materialisation, are the work of the spirit or mind of the medium—which, unconsciously to himself, and in some inconceivable way—can make percussive sounds—spell out messages—write between slates held or fastened together—imitate handwritings he never saw, give facts he never heard of, write in various languages he never learned, and materialise and dematerialise before your eyes: produce, in fact, all the phenomena of Spiritualism.

And a man too sceptical to believe in Spiritualism can accept of this as an explanation of its phenomena!—surely a good example of straining at—or out—a gnat and swallowing a camel! Common-sense revolts at such absurdities, invented to evade the fact that the human spirit survives the death of the body—always and everywhere believed—and probably always and everywhere having some basis in observed phenomena.

Let us get back to our facts. Here is a very pretty one in the *Banner*. Mr. J. B. Hall, on his way to a séance in Boston with the medium, Miss Gertrude Berry, bought a large bouquet of flowers, which he placed in a vase on the mantel shelf. A materialised spirit came from the cabinet, took the flowers, thanked Mr. Hall, and retired with them. An hour later, after nearly a score of materialisations, another spirit brought the bouquet to Mr. Hall, and thanked him for the pleasure it had given them. She said they could not take it away, but earnestly whispered—

“ ‘Papa, give it to the manager and ask him to take it down stairs into the parlour, place it in water and keep it until to-morrow, and then I will materialise myself, go down and get it and bring it up to you ;’ and she added gleefully, ‘Won’t that be nice?’ She then addressed Mr. Albro, at my desire, and repeated her request and promise to him.

“On Sunday afternoon a company of twenty were assembled in the same room. Prior to ascending the stairs to the séance room, both Mr. Albro and myself noticed particularly that the bouquet was in a vase on the parlour table, beside another similar one and several smaller ones ; and I carefully examined the chamber used as a cabinet, and know it was not there when the doors were locked.

“There were twenty persons assembled there, ‘apart by themselves, the doors being shut’ and locked. After several of our mysterious visitants had emerged from the cabinet and ‘stood in our midst,’ the identical spirit who made the promise the day before stood before us with a bouquet of flowers in her right hand. As I approached she handed it to me and vanished. Almost im-

mediately, however, the curtain parted again and she flung her arms around my neck, eagerly whispering: 'Oh! papa, I did it, didn't I?' It was the same bouquet, and at the close of the séance the vase in which it had been, in the parlour, was found empty.

"There is no question of the fulfilment of the promise. The bouquet was brought upstairs and into the séance-room after the doors were closed and locked, dripping with water, as if just taken from the vase below. How it was done is the question. The spirit promised to materialise herself and bring it. She brought it, but did she go and get it? How otherwise did she get it? The door to the cabinet was locked and sealed, and certainly no mortal entered the séance-room after the doors were closed until the close of the séance. The reader can draw his own conclusions."

The editor thoroughly endorses his correspondent, whose statement can also be confirmed by scores, perhaps hundreds of similar testimonies.

Here is a very curious fact of spirit-writing, copied by the *Banner* from the *Washington Republican*—not a Spiritualist paper, but a political journal:—

"At a séance with Dr. W. M. Keeler, a young lady, not connected with the medium, handed some paper and a pencil to the spirit over the top of a curtain, which forms a small cabinet in the corner, filled with a small table, leaving no room for any person. The paper and pencil were taken from her hand in the presence of twenty people. The communication was written and handed out to the same lady, and by the writer passed to another person, so that the medium had not touched the pad on which the writing was done. It was immediately read aloud, and is presented *verbatim*, including the punctuation. Leaving out of the question the sentiment and literary value, it is a mechanical and intellectual feat of the most extraordinary character. The communication is legibly written, and yet it was done in the cabinet in the dark, the medium outside, and handed out."

And here is the message, not unworthy, in thought or style, of the distinguished statesman and orator:—

"In the spirit all things become real. We are no longer masked by selfish desires and impulses; we see things without the tinge of the external body. Even the material brain loses its power to delude us; we are no longer sophists. There is nothing upon which sophism can weave its web or tissue of falsities. All things are made clear. We are *spontaneous*; we grow to become what our thought is, and our light and life are made beautiful by the grandness of the image that we have builded for humanity. Upon

a thin and slender foundation of goodness, we rear the matchless fabric of immortality, and eliminate our faults, of which we instantly become more aware than in the material life.

“DANIEL WEBSTER.”

It was our fortune, some forty years ago, to accompany the President of the United States from New York to Boston, and hear an oration by Daniel Webster, at the inauguration of Bunker Hill Monument. He was a ponderous, powerful man, who, like too many other eminent statesmen, sometimes drank more brandy than was good for him. There is nothing in the above communication to show it to be a forgery; while, of course, it is impossible to prove it genuine. Nothing is said as to the handwriting. We have many examples of spirit-writing in which the hand is unmistakeable—genuine, or a perfect imitation—but a spirit-imitation, if any, because any other was out of the question.

Let us close our extracts from this very rich number of the old *Banner* with a condensation of an account of “Two Remarkable Séances,” one with Mrs. ALLAN, in Providence; the other with Miss BERRY, already mentioned, in Boston, by Mr. NELSON CROSS. Of the first, Mr. Cross says:—

“In the course of the evening, no less than twenty-eight forms came from the cabinet, and with only two exceptions, well into the circle, and were recognised by some one or more of the sitters. I have the names and something of the earth-history of every one of them.

“One of the *cabinet* spirits, introduced as Madame Schofield, greeted every member of the circle, passing from one to another with an easy, graceful air, as indeed did the most of the others. Madame Schofield also joined in the singing in a clear full voice, and afterward coming directly in front of my position, she showed her empty hands, with fingers spread apart, so as to make it certain that no visible substance was concealed there. She then brought her two hands into juxtaposition, allowing the tips of her fingers to barely touch, and thus manipulating her fingers, almost instantly a fine silky lace began to form and grow before our eyes, falling below her hand as it lengthened to about twelve inches, when she divided it into three parts, one of which I was permitted to retain.

“There came also a native of one of the Marquesas group, latitude 10° south, 140° west. This was a female, diminutive in stature, and wearing a loosely flowing white robe, which, upon inspection, proved to be tappa cloth, so called, and made of the bark of an indigenous tree by the simple process of beating and disengaging the external lamina. Several specimens were cut from

this robe, and distributed among the members of the circle, after which it was again made whole in our presence by a process answering to its treatment in manufacture.

"One of the female guests, who was represented to be the translated wife of Mr. Pease, passed into an adjoining room, and sang, in a full, round voice, to the piano-accompaniment by Mr. Pease, the song of 'Beautiful Home.'

"But that which to me was a phenomenon of surpassing interest, was the apparent instantaneous materialisation and production, from the void overhead, of fresh natural flowers, sometimes by voluntary effort, and sometimes by request. . . . A spirit, representing herself as Lizzie Hatch (formerly of Astoria, Long Island, N.Y.), who satisfied me of her identity by what she said of her father and invalid mother, had, in the manner before mentioned, made some black, figured lace, and, after having taken the handkerchiefs of those present between the thumb and index-finger of her right hand, at the corners, thus waving them slowly in space, and returned to each one his own, wet with a delicious perfume, retired to the cabinet, as we supposed, with a final adieu, when suddenly she dashed into the midst of the circle, with bare arms and hands raised aloft, and in a moment's time drew forth, as if from unsubstantial space, a long stem calla-lily in bloom, and a calla-lily leaf, fresh and unsullied, and, placing them in my hands, desired me to send or carry them to her mother, with messages of filial love and tenderness. Upon my return to New York, I called upon Mr. A. L. Hatch, having previously forwarded by express the calla-lily above-mentioned. In the course of our conversation, Mr. Hatch said to me, 'You do not know the significance of that manifestation. On Lizzie's monument is carved in marble a calla-lily with a single leaf, and partly within the corona is a hand, with the index-finger pointing upward.'"

More wonderful, if more be possible, is the account of the séance with Miss Berry, given on the afternoon of Saturday, March 15th, in Boston.

"The premises devoted to the séance on the afternoon in question consisted of a small ball-room in the third storey, used as a cabinet by the medium, and an adjoining sitting-room, the two being connected by an ordinary doorway, over which was hung an ample curtain. The door leading from the hall into the smaller room was effectually sealed up, so that it could not have been opened, even slightly, without detection. The circle, though fairly averaging in quality promiscuous circles in general, was none of the best, for it contained its modicum of sceptics, and one of this latter class, I am glad to relate, who was quite annoying in the persistent expression of her unbelief in the early part of the séance, was quite overcome eventually by being called to the

cabinet by her spirit-mother, who identified herself not only in words, but after dematerialising and re-forming within the circle, by a fingerless hand, the counterpart of one which, whilst in the form, an accident had reduced to this extremity. This was enough, and Spiritualism* has another convert who had the appreciative good sense to apologise for her former rudeness.

"Many spirit-forms came into the circle, and were recognised by their friends and relatives. There were old and young, tall and short, slender and stout, male and female. On several occasions two forms came out at once, separated, talked with and were recognised by their respective acquaintances, and on at least one occasion, *three* spirit-forms, active and complete were observable at the same time.

"One cabinet spirit, at the request of Mr. Albro, who conducts these circles in a very acceptable manner, came forward into its very midst, and there in plain view of all, slowly and entirely dematerialised. Then there rose upon the carpet a little column of soft, yielding drapery in agitation, to the height of about thirty inches, when like a flash, outsprang the spirit-form and grew to its full height.

"A spirit, smaller and altogether unlike the medium, took me by the hand, and leading me into the little dark room behind the curtained door, and up to the medium, asked me to place my hands upon her, which I did, assuring myself of her presence and identity. I then thanked my spirit-guide and withdrew.

"The spirit, Lizzie Hatch, came to me and thanked me audibly for having responded to her request by despatching the callily to her mother in the morning, saying it was her first visit to the Berry circle, and asked me to introduce her, which I did, somewhat awkwardly, I fear.

"But the strangest and by far most convincing manifestation was this: A cabinet spirit came into the circle, bearing in her arms the medium, *still entranced*—yes, unmistakably the *medium*, rigid and motionless—much as a child would carry an over-sized, unjointed doll, taller than herself. All saw it and knew it to be a reality. But it was a surprise for which not even Mr. Albro was prepared; and it was with no feigned trepidation that he implored the spirit to withdraw with her burden into the little room serving as a cabinet, lest some sudden shock should do the medium mischief.

"In conclusion I would state that, in my judgment, every spirit-form which appeared at this Berry séance was a *genuine materialisation*, wherein the medium was used merely as an element, without being in any instance transfigured and brought into the circle by the incarnated spirit. But in respect to either *materialisation* or *transfiguration*, the medium is only the unconscious, inert, yet pliant instrument in the hands of the spirits, through

whom or by whose means the dearest revelations of our day are given to mankind. Let no man, and especially no *Spiritualist*, speaking out of his ignorance or sceptical unbelief, revile these sacred ministrations. Above all, let him forbear to deny, and persecute, and crucify the innocent messengers whose appointed office it is to bring to the despairing children of earth these 'glad tidings of great joy.'

NELSON CROSS."

Ponder these facts. Carefully consider the phenomena described in this one article. Surely no remark is needed. Let me, however, give here as elsewhere my testimony that I have *seen, heard, and felt* the same things in kind, if not in degree, as are described so graphically, yet, I am sure, so faithfully by these fully accredited witnesses.

32 Fopstone Road, S.W.

T. L. NICHOLS, M.D.

INSPIRATION.

TRANCE-SPEAKING is not always satisfactory as a test of spirit-power. Some persons have extraordinary memories, and talents for improvisation, both in prose and verse. An historical, statistical, or moral discourse is not necessarily inspirational. We cannot see, for example, why all or any of the historical portion of the Bible should be inspired. Men may have been moved or induced to write a history of the Exodus of Israel from Egypt and the wars in Canaan, or the Acts of the Apostles—but the talents of the historian—knowledge, memory, fidelity, can hardly be called inspiration.

It is said that "all scripture *is* given by inspiration;" but we are in some doubt as to what is meant by scripture—writing, and what is meant by inspiration. The Bible is made up of many books, written by different persons at different periods. The Jews accept what is called the Old Testament, and a Jew, called upon to testify in a court of justice, solemnly puts on his hat and kisses what he recognises as sacred writings. The Christian takes off his hat, and swears upon the Gospels. Some Epistles accepted by Calvin were rejected by Luther.

After all, among the multiplicity of more or less sacred and inspired writings of various persons in various times, who was to decide upon what were genuine—what truly inspired? A Council of the Church decided the matter by a majority vote. Were

those who voted in the majority inspired to do so? Of course we know that in the Anglican Church, when the Queen—that is, the Prime Minister—Lord Beaconsfield or Mr. Gladstone, as the case may be, has selected some schoolmaster to be a Bishop, the Queen is inspired to send to the Dean and Chapter a *congé d'élire*—permission to elect—that particularly designated Bishop—and *no other*—under the pains and penalties of *præmunire*—which are very terrible.

Of course the assembled clergymen are inspired. They put up—that is, they read the solemn prayers for the influence of the Holy Ghost to direct or inspire them to choose a good Bishop—the “husband of one wife,” and possessing all the gifts and graces required by the Government—and the wonderful thing is that they never fail to elect the clergyman, generally a schoolmaster, who has been selected by the Queen and her Prime Minister—a good Conservative or a good Liberal—whatever the Government of the time may happen to be, who goes to the House of Lords, and is always inspired to vote with the party that saw him into his see. That is inspiration in the Church of England.

In Scotland it is different—also in Ireland; but an English Bishop in the House of Lords may give a casting vote for or against a measure of the most vital importance to either of those kingdoms—or portions of the so-called United Kingdom. But this seems to be rather deviating into politics—which, except in the choice of Bishops and the anointing of Sovereigns, have not much to do with inspiration.

People believe that every Book of the Bible, from Job—supposed to be the oldest—to Revelations, presumed to be the latest and last, is equally inspired. But they also believe some things that are not in the Bible, between the two lids of whose cover cannot be found any command or any authority for keeping Sunday. The Jews were commanded, on pain of death, to keep the Seventh Day, because God, after the work of Creation, rested on that day and hallowed it. The Seventh-Day Baptists keep it now like the Jews in their own fashion, holding, and rightly holding, so far as the Scriptures are concerned, that the commandment—one of the sacred ten—“Remember the Sabbath-day to keep it holy,” has never been abrogated, never changed, since the Bible contains no other command than that solemnly based upon the rest of God.

Sunday, as a day of public worship, was established by the Ca-

tholic Church. Luther utterly rejected its severe observance ; and it is not kept in the Scottish fashion in any Lutheran country. It was equally rejected by Calvin as a Popish innovation, and he was inspired to play skittles on Sunday. In England, Sunday was a holiday—a day for sport and pastimes—up to the time of the Puritans. George Fox and the Quakers would never keep it. They met on the First Day for convenience ; but they resolutely broke the Puritan and Presbyterian Sabbath, and believed they were inspired to do so ; for no people ever believed more in inspiration than the Quakers—speaking or praying only when inspired to do so—as the Spirit moved them, and otherwise resolutely holding their tongues—unless they happen to be members of Parliament, when the matter becomes a little doubtful—since if Mr. Gladstone be inspired, as all good Liberals believe, what can we think of the inspiration of Mr. Bright or Mr. Forster ?

The question as to the inspiration of spiritual mediums is simply a question of fact. We have heard five or six trance-speakers whose normal abilities were so well known to us, and whose discourses, in matter and form, were so completely beyond their acquirements and faculties, that we had not the least doubt that they were speaking “under influence”—speaking the thoughts and words of another intelligence. It is a kind of thought-reading, or thought-transference, amounting sometimes to possession, or obsession. Of course, evil spirits may influence, inspire, or possess. The legal form of criminal indictments embodies a very ancient and almost universal belief, “being instigated by the Devil.” And if bad men and women may act and speak under the instigation of evil spirits, how can we deny similar and greater powers to good spirits ? The whole subject is very interesting, and the facts relating to it would fill, and do fill, many volumes.

PETER AGATE.

SPIRITUALISM IN SYDNEY, N.S.W.

THE *Liberal*, a “Freethought” weekly paper published in Sydney, Australia, gives much more freedom to the publication of thoughts and facts, than our Secularist organs in England do. In it we find careful accounts of Spiritual manifestations in the presence of Miss Wood, and other mediums. We read that—

“ ‘Pocha’ (the little Indian spirit) stood in front of the curtain, spoke in a thin voice, and called attention to her dress, apparently

a white skirt over which there was a kind of robe, having wide sleeves. She repeatedly drew aside her skirts, revealing dark-skinned ankles and feet, and danced and prattled as children the world over do. Her retirement was almost instantaneously followed by the appearance of a much taller and more largely proportioned figure, representing a full-grown female, also attired in white garments, and having the upper portion of the head draped. The features could not be seen with sufficient distinctness to ensure satisfactory recognition. Then another feminine form came forward, and in this instance more freedom of action was noticed. Leaving the curtains, she stepped firmly forward, and going to a stand close by, wrote a short sentence upon a sheet of note-paper, signing it with a familiar Christian name. Altogether on this occasion there were no less than four such forms presented to view, and the conditions under which the phenomena were witnessed were very strict and satisfactory to those present."

At a subsequent sitting—

"Extra precautions were adopted to set aside the idea of fraud, and the medium cheerfully submitted to an examination of her attire, etc., before entering the cabinet. There were three female forms seen in the room, clear of the cabinet, and they moved about in a perfectly life-like manner. Pocha, the Indian girl-spirit, and others, patted and kissed the hands of several of the sitters, and eventually Pocha lay down in front of the curtain, when her form began to shrink, and she slowly dissolved into so-called 'nothingness,' while we all looked on."

Fancy the *National Reformer* or the *Secular Review* publishing such testimony!

The reporter of these manifestations, under the heading, "*After Death—what?*" says:—

"More than a dozen others beside myself have witnessed the gradual evolution of what we have every reason to think are materialised spirit-forms. Such at any rate they profess to be, and their materiality has been quite fully proved. They have the traditional ghostly appearance, but are substantial enough to manifest the usual attributes of vitality; and they walk about, write with pencil and paper, besides moving small objects to and fro in response to the wishes of observers. Indeed, the very substantial nature of these 'appearances' seems to be one of the chief grounds of objection to the spiritual origin claimed for them—that is, on the part of many who become informed of the occurrences without having witnessed them. The sittings are held in an apartment lighted sufficiently to enable one to read the time with on an ordinary watch, and the medium is secured in an extemporised cabinet by the use of strong, framed netting, affixed in

such a manner as to render it next to impossible for her to advance or to project anything into the room."

The conditions—atmospheric, magnetic, or psychic—whatever they may be, which favour spirit-manifestations, seem to be better in Australia than in England. A few years ago we had accounts of a series of materialisations from that country which can hardly be paralleled in the history of Spiritualism.

EDITORIAL NOTES.

In giving some reproductions of spirit-drawings in our first volume, Dr. Nichols noticed the fact that they were not in all cases original. The "Ecce Homo" is an evident copy, or close resemblance of a famous picture. He has in his collection a spirit-drawing which is a pretty close reproduction of one of the early paintings of the Virgin Mother in the National Gallery, and one of the engravings he gave was a charming feminine portrait, a close copy, as he believed, from some annual or book of beauty of 40 or 50 years ago. This portrait was recognised by Mrs. M. A. Howitt Watts as an old acquaintance, and on looking over an old album she found the engraving, and sent it to Dr. Nichols. The copy made by the spirit in a few moments, on a blank card placed between two slates, is accurate in every line, only that a book on which the lady leans her elbow in the original is omitted. Why a spirit should make copies, as was done also in "Hafed," spirits must explain.

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To the charge of plagiarism in this case the spirit against whom it was brought said—"In our world we have no such laws of property as exist in yours. Whatever we love is ours. We have what we desire. As there is no exclusive ownership there can be no theft." Communism pervades the spirit-world as it existed among the early Christians, and may among the later if we ever get good, unselfish and loving enough to deserve it.

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We have to congratulate "M.A. (Oxon)" upon the success of the first meeting of his Spiritual Alliance. A large and distinguished company met at St. James's Hall—and they had, as Americans say, "a good time, generally." The music was good—the addresses by Rev. W. Stainton-Moses and Mr. S. C. Hall were capital, and

the psychographic experiments with Mr. Eglinton entirely successful. These meetings are to be continued monthly at the same place until the Alliance finds its own permanent home near Charing Cross.

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After the slate-writing in the large assembly at St. James's Hall, a gentleman stepped upon the platform and offered a wager of £500 to £50 that no conjurer, or "exposer," could produce like phenomena under like conditions. Larger sums have been offered for a long time, with no takers. Mr. Maskelyne at Egyptian Hall, with seven tons of machinery and his trained and paid confederates, does some very neat tricks; but to get a single word written on a slate or on paper in the manner done every day in public or private, under the strictest test conditions, with Mr. Eglinton, no offer of 500 or 5,000 pounds will accomplish. What Mr. Maskelyne does is amusing and even wonderful to those who do not know how he does it—what is done in the presence of Mr. Eglinton is simply miraculous, and altogether impossible to human powers.

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A visit from the celebrated trance-speaking medium, Mrs. Richmond, who but the other day was speaking to crowded audiences in San Francisco, will give a new interest to our meetings. She had a very pleasant reception the other night at the Town Hall in Kensington, where "M.A. (Oxon)" gave the address of welcome in the presence of a sympathetic audience. Mrs. Richmond has spoken on the Spiritualist platform for full a quarter of a century with not only undiminished but constantly increasing eloquence and popularity. Those who know her best like her most—those who have heard or read her discourses oftenest are most surprised and delighted at their beauty and wisdom.

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Mrs. RICHMOND gives trance addresses, answers questions, improvises poems, etc., every Sunday evening, at the new Town Hall in Kensington. Mr. COLVILLE does the same at Neumayer Hall in Bloomsbury. The "Spiritual Alliance" has been successfully inaugurated at St. James's Hall, Regent Street. Mr. EGLINTON is kept very busy giving test manifestations, chiefly of slate-writing, at 12 Old Quebec Street, near the Marble Arch. Messrs. Husk and Williams hold public séances weekly in Lamb's Conduit Street. There are even some clergymen brave enough to publish the facts of Spiritualism from their pulpits.

All clergymen may be said to do this more or less—only most of them stick to facts, or what they hold to be facts, which occurred from two to six thousand years ago—facts recorded in Genesis, Exodus, the four Gospels, or the Acts of the Apostles. Most—but not all. The Rev. Mr. Haweis, one of the most attractive of London preachers, has not only related recent spirit manifestations from his pulpit, but published them for general circulation. The Rev. John Page Hopps gives them in sermons, lectures, and in his magazine—*The Truthseeker*.

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These are some of the drops before the shower. If Mr. Spurgeon is the honest man we believe him to be, he will, before long, see it to be his duty to personally examine the facts of Spiritualism, and then to proclaim them at his Tabernacle. Why not? How else can he upset the scientific materialism of TYN-DALL, HUXLEY, BRADLAUGH, WATTS, and the long *et cetera*? “Miracles never happen”—proclaims Mr. Matthew Arnold. “Miracles, in your sense of the word, are constantly happening,” says Mr. Wallace, Mr. Crookes, and a hundred other competent investigators—authorities quite as good as Huxley or Tyndall in various departments of Physical Science.

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These downright contradictions among members of the Royal Society, for example, are curiously absurd. If it were a question of chemistry, or astronomy, or optics, they would institute experiments, or go to the ends of the earth to make observations—fit out polar expeditions, or plunge into the horrid torrid regions of Africa, to get at the truth: but as it is only going into the next street, or spending an hour in getting proofs that the living human spirit survives the death of the body, they scorn any such investigation. Have they not settled the matter—given lectures and written books about it?

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“O that mine enemy would write a book,” said Job. And Job knew what he was talking about. A big book in which a philosopher has recorded his opinions is a terrible obstacle to intellectual progress. A tin kettle tied to a dog’s tail is not a circumstance. A creed may fetter, but not like that. An Oxford Collegian can see his way to subscribe to XXXIX articles without believing I of them, sooner than go into the next street to get absolute proof that the spirit of his father, brother, or child, whose body he laid in the earth, still lives and still loves him.

Well ; we must wait. Many have come and more are coming. ZÖLLNER left his body too soon it seemed to us, after he had, with his fellow Professors of Leipsic, made and published his investigations with Slade and Eglinton, but his work remains, and his testimony is unanswerable. The facts remain, and can be seen, heard, felt, and critically and scientifically examined. The one thing needful is moral courage—the desire to know the truth and the heroism to declare it. For a man to be willing to simply tell the truth requires as much courage and devotion as sent Chinese Gordon to Khartoum.

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Therefore it is difficult to do justice to the heroism of the men and women who have faced the scoffs and gibes, not only of scientific materialists who refuse to examine facts, but perhaps of their dearest friends, in declaring, not their belief, but their knowledge of the life to come. Any one may say I believe. "Credo" is highly respectable. At least it is an amiable weakness. But when a man says, "I know there are spirits of men who survive the incident of death, because I have seen, and heard, and felt them," he must expect nine in ten of his acquaintances to consider him either a knave or a fool.

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Such being the simple fact of our daily experience, let us honour the courage and forgive the faults, if need be, of those who have had the moral honesty to tell the truth—to testify what they have seen. Honour to Governor Talmadge, Judge Edmonds, Professor Hare, Professor Mapes, Epes Sargent, and hundreds more of Americans who have had the courage, not of their opinions, but the greater courage to declare the facts of their extraordinary experiences. If Americans are more free they are also more sensitive than Englishmen. No people are so sturdy and outspoken as our Britons. The smallest shop-keeper in the obscurest street boldly puts in his window the bill of his "Little Bethel."

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The higher the rank or position the more difficult it is to stand by an unpopular truth. Honour then is most due to men like William Howitt, Professor de Morgan, Robert Chambers, S. C. Hall ; to noblemen like the Earl of Balcarres and the two Earls of Dunraven—more still to the living men of science, like Crookes and Wallace, who have given time, thought, and the skill and accuracy of scientific training and habits to the investigation of Spiritualism, and published the results of their investigations.

Honour to every one who loves the truth, seeks to know the truth—bravely declares the truth, and perseveringly maintains it. There may be heroism in shooting Egyptians or Arabs, but it has its reward. The true heroism is to dare to know the truth and to steadily maintain it.—Are we singing our own praises? Well—perhaps a little, as all men do in setting a good example—but anonymous egotism in a good cause should easily find absolution.

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Every one must observe that there is a growing interest in Spiritualism, shown in our periodical literature. Every magazine has its ghost story. The “society papers” publish the fact that the death of the late Duke of Albany was heralded by supernatural premonitions. His interest in Spiritualism, as well as that of other members of the Royal Family, is an “open secret.” Careful as we may be not to trespass upon personal and family affairs—there are some impossible to keep, and we find things which we supposed were most carefully guarded, widely published.

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Of course there is no reason why the fact that the highest personages in the kingdom know the common facts of Spiritualism, and have the benefit of its consolations, should not be known. A royal house may have its mediums and manifestations like any other. Of course its confidences should not be betrayed—but there are difficulties in keeping secrets. It is well known, and has never been a secret, that the late Czar of Russia was a Spiritualist; that many séances were held in the Tuilleries—that recent Presidents of the United States, and especially Abraham Lincoln, were advanced Spiritualists. There is no reason why Queen Victoria should not have communications from her departed husband and children, and nothing extraordinary in the reported intercourse between the late Duke of Albany and his beloved sister. Such things are sacred—but they are also facts too important to be concealed.

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Dr. Elliotson, a Medical Professor of the London University, had also the strongest feeling against Spiritualism, though an enthusiastic Mesmerist, and founder of a mesmeric hospital, of which the late Earl of Dunraven was President. In the *Zoist*, in 1854, he wrote:—“Anything approaching to this imposture in impious audacity we have never witnessed. We have felt it an imperative duty boldly to raise our voice in condemnation of this

vile imposture." He had so strong a feeling about it that he attended a series of séances expressly to enable him to expose their fraudulent character, and in 1864 he was a thorough and enthusiastic Spiritualist. But this has been the experience of hundreds, indeed of thousands, among whom have been and are men of science, men of letters, and fellows of learned societies, and some of the clearest, brightest intelligences of the nineteenth century.

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The Society for Psychical Research is gathering a great many thoroughly authenticated, and carefully investigated accounts of haunted houses. Mr. H. Wedgwood, for fifty years a London Magistrate, and a diligent investigator, contributes, in *Light*, a curious account of "A Haunted Schoolhouse." He says:—

"In the years 1877 and 1878, Miss P——, the daughter of a London incumbent, about eighteen years old, was at school in a large old house at Clapton. There was a general rumour in the neighbourhood that the house was haunted. Several of the girls, and one of the teachers, at different times have seen the figure of a child of three or four years old appearing about the house in an unaccountable way, and girls have frequently declared that they have lain awake during the night listening to the wailing of a child's voice, for which no reasonable account could be given. Miss P—— herself never heard any of the wailing sounds, but one afternoon in the twilight, as she was going upstairs to her bedroom, she saw a little girl in a white dress, apparently between three and four years old, pass before her into the room she was about to enter. She followed quickly, anxious to find out who the little stranger could be, as there were no girls of that age in the house, and to her astonishment, after looking about the room and into the cupboard, she found that the room was empty. Whether the house was made uninhabitable by the haunting is not known, but it is now (1884) about to be pulled down. It is a large white house, nearly opposite St. James's Church, at Clapton."

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Mr. Ingram, who has written a biography of Poe, has just published a volume on haunted houses. In the meantime the opposition will be more virulent, and while the nation, in its Established Churches and its multitude of sects, its "open Bible" and myriad religious books and periodicals, constantly declares the fact of spirit life, it denies, with stupid persistency, all manifestations of that life. The man who denies that there are any spirits is

denounced as an Atheist, while those who assert that there are proofs of their existence are equally denounced as either knaves or fools !

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The *Banner of Light*, the oldest and most widely circulated of all Spiritualist papers, and one which no "well-posted" Spiritualist likes to be without, has entered upon its fifty-fifth volume, with every indication of prosperity, and is conducted with a spirit, intelligence, and liberality which cannot fail to make it welcome to those even who are not yet able to receive its facts or philosophy. Aside from its Spiritualism, or because of it, the *Banner* is consistently philanthropic and reformatory, and doing a good work in a good way. This is only just if it is also a little grateful, for we are indebted to the *Banner* for many generously appreciative notices of our own work in the great cause of material and spiritual progress.

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One class of American reformers has had a wide and sympathetic appreciation in England—the Abolitionists—Garrison, Wendell Phillips, President Lincoln, and many more ; but it is scarcely known in England that these men, and nearly all engaged in the anti-slavery movement, were or are Spiritualists. So was the eloquent Englishman who went over to help them—George Thompson ; as are the living members of his family. It is quite natural, therefore, that George Thompson should be a frequent "control" of mediums upon our spiritual platforms, and that we can say of him as of many others—"He, being dead (as to his earthly body), yet speaketh" through the brains and bodies he is able to control.

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One of the best liberal papers we get is *The Liberal*, published weekly in Sydney, New South Wales. Here is a free-thought periodical really free—free enough, for example, to copy from the RECORD one of Dr. Nichols' papers on spirit-writings and drawings—an audacity which no English free-thought journal would be more likely to commit than would the *Guardian* or the *Tablet*. There is no sect more sectarian—more tied and knotted up in the views of its leaders, than a Secularist Society. To become really free, an Englishman must get as far as possible from England. They do very well in Australia—still better in New Zealand.

Church livings being, by English law and custom, bought and sold, of course men speculate and invest in them the same as in cotton or stocks. It is said that the race-course of Leicester lies partly on land attached to a certain cure of souls, and that the Race Committee have purchased the next presentation to avoid the danger of having a puritanical incumbent. One can fancy a wealthy publican making a similar investment to guard himself against a rabid teetotaller, and so on. Ritualists or broad-churchmen would of course use such a potent means of control. Certainly a National Church may have some very queer customs as well as queer customers. All the same, we do not forget that Spiritualism has been discussed in a Church Congress, and that the system which looks so much like simony may guard personal independence much better than in other religious bodies. What could Ritualism have done without it? Neither bishop nor congregation can silence the parson who chooses to speak his mind.

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Then clergymen of the Church of England are allowed to marry. In the Roman there is no such privilege. In the Greek it is confined to the lower orders. And a fortunate marriage sometimes opens the way to very pretty things. For example, a Rev. Mr. Thomas, unbeneficed, married the daughter of a Bishop of Chester, and had a wedding gift from his Right Reverend father-in-law of a Rectory, with £2000 a year. The Bishop later on became Archbishop, and made his son-in-law a Canon, with another £1000. Such are the prizes of English clerical life. On the other side there are plenty of starved curates glad of a present of old clothes. Clergymen have large families—but the number of Bishops' and Archbishops' daughters is a limited quantity. As in other lotteries, the prizes are in very small proportion to the blanks.

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“THE USE OF SPIRITUALISM” by the Veteran Editor, Author, and Spiritualist, Mr. S. C. HALL, is a very able statement of our case, several editions of which have been printed “for private circulation,” chiefly among clergymen. The work has just been revised, and considerable additions made to it by Mr. Hall. Mr. Nisbet, publisher of the SPIRITUAL RECORD, has been its printer, and he has now obtained leave to print an edition for the general public, to which Spiritualists should give a large circulation, since it says just what they would like to say to all who ask the

question—"What is the use of Spiritualism?" Mr. Hall was bred a barrister, and he knows how to marshal his facts and put his case with force and lucidity—or, as Mr. Matthew Arnold would say, with "sweetness and light."

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The Zouavé Jacob, the French healing medium, of whom so many miraculous cures are related, has a bi-monthly journal all to himself—*L' Anti Miracle—Redacteur en Chef: Le Zouave Jacob*—of which he has kindly sent us the first number. Among the articles are—What We Are,—Ultra Materialism,—Hygiene,—Our Process,—Curers and Cures,—Mystifications, etc.

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The Zouave says—"We are innovators. Our doctrine, based upon irrefutable facts, leaves man completely free of himself, free in his thoughts, by teaching him whence he comes, whither he will go, and what he must do to be happy. We believe in a Supreme Being, by whom all is, and without whom is nothing, and in his incomprehensible perfections. We believe in the eternal progress of the human spirit by successive incarnations. The spirit is created in a neutral condition with freedom of choice—hence good and evil. There are no miracles: everything is according to law. All men are brethren, owing to each other the duties of universal solidarity. We are ultra-materialists—enemies of error, and friends of truth."

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The Zouave is not a vegetarian, but he publishes an article on the danger of eating the flesh of diseased animals—and he writes vigorously of the injustice to which he has been subjected by the French tribunals—where a healing medium fares no better than he would at Bow Street or the Old Bailey. Also, he has published a book on the Charlatanism of Medicine, which has reached its 27th edition, and two volumes on Hygiene.

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Some of the best testimony as to the facts of Spiritualism comes from hard headed men of business. The late Mr. Benjamin Coleman, for example, who so thoroughly investigated the manifestations of the Brothers Davenport, was a member of the Stock Exchange, and Mr. Morell Theobald, who has given in *Light* such a curious account of spirit domestics, lighting fires and doing other kinds of housemaid work, is a business man in the city. So the facts respecting the transmission of letters to and from a prison

cell in London and Calcutta, as described in Mrs. Fletcher's "Twelve Months in an English Prison," have also the testimony of her correspondent, a well-known Calcutta merchant.

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Sir David Brewster is quoted for and against Spiritualism. The poor man seems to have had some violent prejudices against it—but after his death some good facts were found in his diary. In June, 1865, he wrote:—

"The most unaccountable rappings were produced in various parts of the table, and the table actually rose from the ground when no hand was upon it. A larger table was produced, and exhibited similar movements." Again he wrote: "A small hand bell was laid down with its mouth upon the carpet, and after lying for some time it actually rung when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to me and placed itself in my hand. It did the same to Lord Brougham."

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"Can Spiritualists be Atheists?" asks somebody in *Light*. We knew one some thirty years ago who was. Being a Democratic Radical, in this political belief he wrote a very clever pamphlet, entitled, "The Infinite Republic," asserting that the universe had no governor, and needed none. We have, however, never talked with a spirit who did not recognise and reverence a Power Supreme. So far as we know, all spirits are Theists, and many are Christians.

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"Why not all?" some may ask. Well; perhaps, for one reason, because the spirit-world, like our own, is progressive, and spirits, like mortals, cling to their old beliefs or unbeliefs. No doubt all will come, in due time, to a knowledge of the truth; but evidently there is no hurry about it on *this* side, and there may not be any more on the *other*.

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The Mining World is publishing a series of articles on the "Divining Rod," which, it seems, is largely used in Cornwall and in Germany. As it is used for finding water, metallic veins, oil springs; and as metallic rods, as well as forked sticks of the witch hazel are used, it seems probable that the material form is useful only in concentrating and indicating a psychical perception—and that metals, water, etc., are really felt, as qualities of persons and diseased conditions are apprehended by clairvoyants.

The writer of this note, when ten or twelve years old, was able, with a witch hazel crotch, held with both hands like this Λ , to trace deep veins of water, or find hidden coins or other masses of metal; but he believes the virtue was not in the rod, but was of the same spiritual or psychical character that enables a sensitive to read a letter in its envelope, or from a scrap of paper or lock of hair to describe the characters and conditions of unknown and distant persons. Water and metal finding are akin to what is called *psychometry*.

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Too late for further notice than this, in the present *Record*, is the address by Mr. Eglinton, at the Banqueting Room, St. James's Hall, May 27th, with Dr. Wyld for Chairman, and experiments in Psychography to follow.

NOTES OF ENCOURAGEMENT FROM AFAR.

SAN FRANCISCO, CALIFORNIA, *April 15th, 1884*.—Gentlemen,—I enclose you a Post Office order for 7s. for another year's subscription, commencing next June with No. 1 of vol. ii. . . . I will have vol. i. handsomely bound, for reference and circulation among my friends, and I hope by it to be able to send you some subscribers. It is just what I want, and what is needed among a certain class of minds: church people and ministers, those classed as gentle-folk, and the literary and scientific. It deals with facts and testimonies from a class of men whom we want—men whose social, scientific, and literary abilities are of the first order, and above question. The testimonies of the Earl of Dunraven and Favre are especially to be commended, and I only wish that I could obtain a copy of his book. . . . It is but the dawn of the morning now, heralding the rising of the Sun of Righteousness that will warm into life the active sympathies, with all good, in the hearts of humanity.—Fraternally yours in your good work, JOHN CHRISTOPHER GORE.

MOUNT AUBURN, CINCINNATI, OHIO, *April 15th, 1884*.—Dear Sir,—The copy of "HAFED" which you sent me has afforded me a great deal of pleasure. I have read it through carefully, and find it the most remarkable spiritual work which I have come across. You deserve great praise for your perseverance and skill in collecting such a mass of extraordinary facts, which go far to revolutionise all church societies, and people out of the churches, to only one true religion for the whole of mankind. I will, with pleasure, recommend your *Spiritual Record*, because every number recommends itself to every reader. Enclosed is \$2 for another copy of "HAFED," which I intend for the Cincinnati Library.—Respectfully yours, C. G. HELLEBERG.