

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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No. 263.—(Vol. XI.—No. 10.)

LONDON: FRIDAY, SEPTEMBER 7, 1877.

Published Weekly; Price Twopence.

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"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1859.

THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Saxe-Wittenstein (Wiesbaden); the Right Hon. the Countess of Cathness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Drexhler-Holmstedt (Holstein); Mr. Gerald Massey; Le Comte de Bullot; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. G. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Serjeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Marryat); Mrs. Maddougall Gregory; the Hon. Alexandre Akakof, Russian Imperial Councillor and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adelmia Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Tonywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Ruhyan Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Hayes, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mrs. S. C. Hall; Mr. William Newton, F.R.G.S.; Mr. H. D. Jencken, M.R.I.; Barrister-at-Law; Mr. Algernon Joy, M.Inst.C.E.; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyna); Mrs. E. A. Nosworthy; Mr. William Oxley; Miss Kisingbury; Miss A. Blackwell (Paris); Mrs. E. Showers; Mr. J. N. T. Martzhe; Mr. J. M. Peebles (United States); Mr. W. Lindsey Richardson, M.D. (Australia); and many other ladies and gentlemen.

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 Saturday, 8th.—Trance Seance, Mr. Colville, at 4 p.m.
 Correspondence Committee, at 5.45 p.m.
 Tuesday, 11th.—Finance Committee, at 6 p.m.
 COUNCIL MEETING, at 6.30 p.m.
 Friday, 14th.—Seance Committee, at 5.45 p.m.
 Experimental Research Committee, at 6.30 p.m.
 Saturday, 15th.—Trance Seance, Mr. Colville, at 4 p.m.
 Friday, 21st.—Experimental Research Committee, at 6.30 p.m.
 Saturday, 22nd.—Trance Seance, Mr. Colville, at 4 p.m.
 Wednesday, 26th.—House and Offices Committee, at 5.30 p.m.
 Friday, 28th.—Library Committee, at 5.45 p.m.
 Experimental Research Committee, at 6.30 p.m.
 Saturday, 29th.—Trance Seance, Mr. Colville, at 4 p.m.

N.B.—Members of Council and of Committees are requested to accept this notice, as the Monthly Agenda will not in future be sent out to each member as hitherto.

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

VOLUME ELEVEN. NUMBER TEN.

LONDON, FRIDAY, SEPTEMBER 7th, 1877.

GOD IN THE SOUL.

BY BABOO PEARY CHAND MITTRA.

THE most important teaching of the Aryas is that God is in the human soul, and that the soul is the reflex of God. Its progression, when liberated or disembodied, is gradual, but endless. The Aryas look upon God "as truth, wisdom, infinite, blissful; source of immortality, tranquillity, good; one and without second."

I will give extracts from some of the Upanishads:—

"God lives in the soul and in its very depth. The wise, by spiritual exercise, know Him, and become free from nervous delight and grief."

"Those who see God in their souls are always happy."

"God is invisible to the eye, cannot be touched by the hand, cannot be reached by any direction, cannot be recognised by any sound, cannot be brought within the reach of thought. It is the soul which gives proof of His existence. He is above all mundane virtues. He is tranquil, good, and without second."

"It is not by many good words, or by exercise of memory, or by much hearing of Him, that one can know Him; the worshipper who wills to know Him, reaches Him. God reveals Himself in the soul of such a worshipper."

"Those who wish to know God, see Him in their souls by governing the external and internal organs of sense, by spiritual meditation, long-suffering, and maintenance of a uniform, tranquil state internally."

"The Rishis who have been successful in extinguishing desire and becoming tranquil, have united themselves with God, and enjoy the felicity of wisdom. Wherever God is, they see Him, and they can penetrate everything."

These extracts show that God can only be known through the soul. The Aryas rejected all other evidence, because what proceeds from the organs of sense or from emotion, or from intellect not raised above the brain, cannot always be unerring, and to arrive at the soul-state is a work of intense labour. Clairvoyance and somnambulism astonish us, though they are but the manifestations of a partially emancipated soul; but a soul entirely free from flesh, evinces much higher powers. The more attenuated the soul is, the more it approaches God in "truth and wisdom." The means for the attainment of the spiritual state is the *yoge*, which has its stages; it also acts differently on different persons, as we find that some persons are naturally clairvoyant, somnambulist, and possess second sight, while others acquire these powers by the exercise of *yoge*, or the gradual extinction of the natural life.

Any person really anxious to be spiritual is assisted by spirit friends, a fact I know from personal experience and from spiritual communications. The visits of spirits do not solely end in the external manifestations which they give to produce a conviction of their existence; such manifestations should therefore be looked upon as the first stage of spiritual experience. The real work of the spirits is to spiritualise those who are qualified to receive their aid, and the providence of God is clearly appreciated as we rise from the natural to the spiritual state. When God is seen in the soul, creeds appear in their true colours. They are the outcome of some state or other of the mind or sentient soul, but not of the soul real or tranquil. Hence we have to make large allowance for those who propagate or follow the creeds; they do not possess the splendour within; they mistake darkness for light.

Calcutta, Aug. 4th, 1877.

On Sunday next, September 9th, Mr. J. J. Morse will deliver two trance addresses in Belper. Friends from Derby, Nottingham, Sheffield, Chesterfield, and surrounding districts are cordially invited to attend. Mr. Morse's seventh anniversary *soirée* will be held in October next.

A SPIRITUALISTIC FRENCH POET.

WE take from a French newspaper, *La Liberté Coloniale*, the following extract, which shows that the almost unparalleled success of a great lyric work by an avowed Spiritualist is making an impression in Parisian minds:—

Lomon has been anointed poet on his first appearance at the Theatre Francais, with *Jean Dacier*.

For a beginning, and in verse too, this is indeed good, young Lomon.

This new poet has already his legend. It is told of him that he is a Spiritualist, and that 'tis the spirits who make his verses.

In this case we congratulate the spirits, who have not accustomed us to so much talent.

The Spiritualism of *Jean Dacier* has given him the nicety and the science of Sardou's pages—another Spiritualist of the first water.

It appears that the Academy does not shut its doors to Spiritualists. . . . Far from this, I see already in the future Lomon in the Academical chair. With such a *début* this is inevitable.

But, since he is such a Spiritualist, let him evoke the spirit of his father, our good and regretted *confrère*. What a beautiful soul! What sweetness! and what strength!

Only to find myself with him I should like to become a Spiritualist.

Mania or not, how happy the faith which brings our friends to life again! Illusion or truth, it makes existence lighter. Much will be forgiven to Spiritualists, for they love much.

I beg pardon of the author of *Jean Dacier* for comparing him to Mary Magdalen. . . . A poet will excuse this fancy. A Creole, besides, is quite in his place in speaking thus. We have already been to *Jean Dacier* ten times: we shall go again; and we shall never be weary of listening, though it is in verse."—*Impressions d'un Créole au Théâtre*.

ADRIEN GOYAVE.

THE DEATH PROCESS.—In the course of a message given through Mrs. Danskin, the communicating spirit said:—"Emily Ward was my name, the wife of George Ward, the daughter of Samuel Joyce. It was at Rye, New York, that I died. A beautiful poem is the resignation of death. When no clouds flit over the vision of the one to whom death comes, truly may it be called the poem of resignation. The lips may be silent when death is unclosing the prison-house, but the brain is active in thought. The freedom which is given to the spirit in the land of no death, is more beautiful than I have words to describe. Before deep consideration was mine, I thought death was terrible, but after I learned that God was love, that wisdom was His, that all His attributes were good, I then knew within myself that what He had fashioned with His own hand, He could not cast wholly from Himself, and I have not been mistaken."

THE MURDER OF MR. S. S. JONES.—At the trial, in Chicago, of William C. Pike, phrenologist, for the murder of Mr. Stevens S. Jones, editor of the *Religio-Philosophical Journal*, in cross-examination by Col. Vallette, Dr. Jewell said that men might entertain extreme views on any subject without being actually insane. For instance, a kleptomaniac or dissolute person need not necessarily be insane. The fact that Pike held radical and extreme views on phrenology and Spiritualism did not prove his insanity. The radical views of a Communist as to the division of property by no means evidenced unsound mind. Witness did not consider the poem or the drama *primâ facie* evidence of insanity, but thought that a man who would persistently devote himself, to the neglect of his business, to preparing such incoherent rubbish, was not of actually sound mind. He thought that Pike should be shut up in a lunatic asylum, and never let out any more, for he was liable to a return of these insane conditions at any moment. Pike was of an unsound, unstable mind, and should be locked up. Gen. Stiles offered in evidence a sworn certificate, signed by W. W. Jodding, superintendent of the Taunton, Mass., Lunatic Asylum, to the effect that W. C. Pike was confined there in 1870. The prosecution admitted that Pike was confined on Blackwell's Island in 1870-71, and was discharged from there in March of the latter year. The jury returned a verdict as follows:—"We, the jury, find that the defendant, Wm. C. Pike, did, on the 15th day of March, 1877, kill Stevens S. Jones, as charged in the indictment, but at that time the defendant was insane, and still continues to be insane."

"THOUGH YOUR SINS BE AS SCARLET THEY SHALL BE WHITE AS SNOW."*

BY ALEXANDER CALDER, PRESIDENT OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE words which I have chosen for a short discourse this morning are found in the 18th verse of the 1st chapter of Isaiah. "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."

Every student of the Scriptures who peruses this chapter can scarcely fail to be impressed with the intense earnestness of the great prophet of Israel. There is a sublimity in his opening—"Hear, O heavens; and give ear, O earth; for the Lord hath spoken." There is a grandeur in his attitude when he discloses to the assembled multitude the particulars of a very remarkable vision; like a torrent, he bursts out in awful denunciation of the condition of Israel, and then adds, Come now, and let us reason. He reasoned with them: and there must be something similar between us to-day. Wayfarers on the path of life, we desire a way of safety from the dangers and difficulties which invest us.

And first let me ask, "What is sin that it should stir up in the prophet so much righteous indignation?" All wrongdoing, wickedness, vice, bad action, moral or otherwise. Immense is the variety of human conduct, ranging from the most exalted good to the basest of evil. No two persons' life or conduct is alike, any more than their personal appearance. Every one differs from another in physical, mental, moral, and spiritual faculties, and acquirements, and hence the difference in conduct. Now, suppose righteousness be the proper remedy for sin (and there is nobody here will doubt it), and we compare righteousness to music: the performers of a given piece would play each according to his skill—some well, others indifferently, others perchance execrably; some in harmony, and others out of it; only according to the culture added to any hereditary gift they may possess, so would be the product either good or bad. The production of righteousness, then, would appear to depend on culture; we have to learn righteousness, and sin or evil is therefore the absence of culture. If we are right in this view, then we may safely proceed to say that ignorance is the cause of sin. Sin, then, being the fruit of ignorance, our duty is to dispel ignorance; and this is best done by the diffusion of knowledge—knowledge of the right kind. And the question then arises, what knowledge is necessary to establish righteousness in us?

There is an art to be learnt in all things, and righteousness is no exception to the rule. Music, painting, sculpture, law and physic, all require to be studied under particular rules; and if it is so of these comparatively unimportant matters, think you it is not necessary in the high pursuit of morals? We tell you emphatically IT IS; and that herein lies the secret of all improvement in well-doing. Do you value moral and spiritual health, and desire to possess it, study the method of possession, and it is yours. Improvement is eminently a personal matter. It can never be vicarious. Whatever a man sows that shall he reap. Is there anything more plain or simple? Good always produces good; and evil produces evil. This is part of the Divine order; and its force remains the same on earth as well as in heaven. Everywhere this great law works with perfect accuracy, and there is no deviation from it. All this is very clear, for how can it be rightly imagined that the Creator wished to puzzle his creatures by placing before them some incomprehensible method whereby they should obtain their safety? Yet the Church is continually insisting on the obsolete things of past ages. Modern advancement cannot brook this overshadowing of its learning, experience, and knowledge. What was believed and accepted as truth some 1,800 years ago; that which was indeed forced upon the world as such by the dominant church we need not now receive. Of words and forms we have had too much already. What we want now is a system which consists of intelligent, rational action capable of guiding us fully through the difficulties of life and helping us onward to the end. Words and forms vary all the world over; but good actions, sympathy, love, fraternal kindness, these vary never.

* A Sunday morning discourse, recently delivered in Brighton.

Besides, we see abundant error in the intrinsic absurdities of popular religion so foolishly relied upon for salvation. We have only to look at some of these propositions to discover their inherent weakness. The ludicrously severe penalties attached to sin, together with the absurd demands of religion, have driven the largest portion of the population of Continental Europe into atheism. Nor is this surprising. Just take a moment's look at the doctrine known as the atonement. It has been well and pithily remarked of it, God *decrees* the sacrifice, God *accepts* the sacrifice, God *is* the sacrifice. The Judge and the victim are one—theology not religion. What a marvellous proposition! Am I wrong in styling it a glaring absurdity? Surely such a demonstration of love as this sacrifice implies was unnecessary either for God or for man; for instead of causing man to understand and approach a gracious Maker it drives him further off. And we have to consider the moral effects of such instruction. It is not by filling the mind with alarm, it is not by operating on the feebleness of the timid, the weak, and the unenlightened that we establish ways of progress and righteousness. It is not by unscrupulous statements, however innocently put forward, and calculated at all costs to exact submission from the multitude that the interests of true religion are promoted, or the welfare of humanity advanced. The perfect sincerity of the Church is no sufficient answer. Incorrect charts may be employed in complete innocence; but for all that the crew may be shipwrecked. Nothing short of true methods must be practised if we desire to promote and establish safety and be saved from sin.

There is only one system of improvement in this as in all things, and it is based on personal responsibility. Make this real and direct. No plan which lessens the direct responsibility of the individual can fulfil the beneficent purpose of the Divine Father. There is no bending of everlasting laws; no flexibility in the method of the Eternal, so great as to permit one to bear the sins of another. Far from being favourable, were such a proposition possible, the operation of such a doctrine would have a sure tendency to promote and perpetuate carelessness, to say nothing of other evils; whereas the exercise of the greatest caution is necessary to enable us to walk in God's rules. The most mischievous results may be expected when arbitrary and non-natural methods are adopted for the guidance of man, and there can only be scanty and doubtful progress where such systems are maintained; for wherever religion does not commend itself to our reason its exercise becomes more or less formal. But where the rules which make for righteousness are well understood, they cannot fail to have a practical effect, just as any other apprehended truth employed for our benefit.

And further, who is affected at hearing that an inundation of a river in China has drowned thousands; or that the famine now prevalent in India has killed its tens of thousands? If such great events occurring in our own day excite little practical sympathy, is it likely that we shall be seriously influenced when we are told of the sacrifice of one life, however beautiful and noble and splendid that life, some 1800 years ago? Add to this the extraordinary story that this life was the life of God himself; and, add again, that this death was for our sins; and shall we be surprised if we are not affected at all? and can we be rightly blamed for want of faith? Experience shows that the best way of moving people to permanent action is found in a plain and unvarnished statement of facts; something they can thoroughly understand; for true knowledge then penetrates their being, and influences their whole life. Proper appeals made to the understanding are never wholly lost; but far fetched stories too frequently enter one ear to go out at the other.

So long as religion is based on sentiment and speculation, and not on accuracy, its results will be precarious and shifting; but when it is established on fixed laws made clear to the conscience, conduct should and will be all that is desired. The rocks and dangers of society are to be weathered and passed in some settled and sure way, and not left to chance. Good fruit will be produced wherever good seed is sown. What, then, let me ask, is it that we should do in order that we be protected from sin? What, in a word, is the real object of religion? What should be the true aim of the

churches? Is it not that people should be distinguished for peace, patience, love, sincerity, honesty, truth, chastity, moderation, temperance, sobriety, charity, and industry.

Now, the only sure and direct way to get a thing is to seek it earnestly, fairly, thoroughly; and to get peace, patience, love, sincerity, honesty, truth, chastity, moderation, temperance, sobriety, charity, and industry you have simply to cultivate; and like every other object we pursue, in proportion to the extent of our pursuit, so will be the exact measure of our success, not more nor less.

The miseries of life would rapidly vanish if each one personally acquired this simplest of all things, the knowledge of these principles, for herein is the substance of religion. But as it is not enough to know a path and neglect to take it, so we fail to acquire the advantage and profit if we do not practice these principles. In them is found at once our chiefest duty, our greatest safety, and our highest delight. The sincere and thorough application of these principles is what is absolutely necessary, and nothing short of it will suffice. The whole face of society would speedily change for the better if each one cultivated these rules to the full. They are the very springs whence flow moral and spiritual health, to say nothing of physical well-being, and to draw from them must produce immediate as well as everlasting benefit. Remark, however, that unless religion is thus embraced personally, it is nothing. Unless it is taken with the whole heart and soul—unless it enters into our interior self, it is as nothing.

We should not only cultivate, but lay in a stock of these invaluable properties. We should have a reserve to draw against in case we are exposed to any especial temptation or trial. Where the stock of any of these qualities is small or insignificant, the least pressure makes us give way, and perhaps leads to disgrace and ruin. How necessary, then, is it to cultivate well, and to abound in these essential virtues, so as in time of danger to be found staunch and safe against evil.

But, whence come these principles? They are certainly not human. Man did not make them. They have an eternal origin, universal in their application, their bearing and their effects. Once recognise the source of these principles and you realise the Divine presence. You observe the finger of the Maker of all in them. Other systems conflict with His design; but this harmonises with His ways. Other systems lead to controversy, divisions and strife; but this points to the union of the whole human family. In them we have a sound and real working method in which our mind and our conscience can reasonably rest.

It is of great importance to know the root of things, for then we learn most about them. We remember readily their full meaning; their purposes and relations of life. So if we know the root whence spring virtue and other qualities in which true religion consists, we shall be at no loss to discern whether or not we are actuated by true or false motives of conduct.

No sectarian narrowness nor bigotry will be found dwelling in these rules; for it is impossible that they can get a footing where such breadth obtains. No painful insistence on conventionalities. They attack all forms which produce speculation and controversy instead of certainty and finality, for they are based in nature—verities for all time, and all men and all climes—germs sure to produce sound fruit: in a word, the full and true solution of all perplexity, the only rule of life adequate to accomplish the salvation of a world.

We think it is not difficult to affirm that these principles come from God. They are brilliant qualities, which enrich their possessor with wealth above the price of rubies. Gold in quantities untold cannot buy them. They must be earnestly sought for, as they form the true staple of character here and hereafter. They are as precious in heaven as on earth, and the very angels without them would be poor indeed.

And all this becomes doubly important when we consider what our existence means. What are we? Why are we here? Whither are we bound? If life ended on earth, then the matter would be different; but everything points to a spiritual existence after the present is over. Indeed, if we contemplate these matters seriously, we shall per-

ceive that our life here is a manifestation of spirit. We have to do with the Father of Spirits. Unless, therefore, these things are regarded as spiritual principles, having for their object endurance into another life, they will fail in their full force, and meaning, and effect. All the actions of the Divine Father in relation to man grow out of these principles; and all our love towards Him, all our affection, and all our reverence for Him, centre in them.

Again, What is man unless he is the agent of the Maker of the universe? What is man unless he is a manifestation of spirit? We are children of an Eternal King: and the signs of the Divine Fatherhood should not be lost in us. The wonderful connection between God and man should be understood and felt, and acknowledged. Unless we perceive something of this great truth, we stand in the attitude of strangers and rebels to a sovereign, and not of children to a parent. We should never neglect the best, or spiritual, side of our nature; for unless this is cultivated we shall have no capacity to regulate our animal instincts. There is, then, such a thing as a divine education, with which we should be acquainted, for it furnishes us with the strength which becomes a preservative from sin. We have daily to contend against our animal nature: and it is not possible to withstand the active potency of self, unless we have an almighty object to worship, to adore, to love, and to trust. The grand ideal of purity and excellence once fairly and clearly established in our hearts should be sufficient to subjugate self. We can on no account ignore the claims of our higher nature, the soul; the longings and aspirations of the noblest part of man cannot be overlooked with impunity, but must be taken into account. And for this purpose the greatest and best of all thoughts is belief in God, as a Spirit everlasting, pure, and good, ruling over all in righteousness and truth. To have a real and abiding belief in Him becomes to us a tower of strength. Our relationship to Him should be kept steadily in view. Unless we have something more than a nominal idea of His existence as our great Spiritual Father, we shall derive no benefit from the thought. We should instil into our minds a profound notion of our relationship to Him. We should have a clear representation of some of His attributes. His qualities, as far as we can understand them, should be ascertained and made the subject of our closest attention. They should be stamped upon our minds, so that we may be quickened in our spiritual instincts, and our higher life thus become sustained and glorified.

To sum up: We have here offered you a scientific method of salvation for your guidance. All the virtue and power of Christianity are present, while all the abstruse subtleties of the Churches are removed and Religion is revealed in her primitive springs of goodness. Here is the source of Righteousness separate from the Doctrines which overload and perplex.

It will be perceived that the qualities of which these principles consist are of infinitely more value to affect human conduct than the forms and ceremonies of religion. These forms and ceremonies may, as they, alas! too often do, cover unconscious hypocrisy; but the actual cultivation of these principles can only have one result, the production of righteousness.

And none can alter in any manner, none can diminish, none can increase the force of these principles. Ordained by our Maker from the beginning of the world to carry with them life-bearing fruit, they possess a power which all who try will experience. In them is the true substance of religion.

There is an energy in these ideas which no dogma can increase. When the sufficiency of these laws is felt all dogmas become intolerable. Now, pious fictions are put up with, while nothing substantial is offered. Speculations, however specious, gratify for a time, but let us be guided not by any false sentiment, but by the cultivation of plain and simple rules, whose constructive power for human conduct is readily recognisable, of easy identification, and whose energy is calculated in time to pervade all hearts.

It is owing to the suspension of some of these principles in favour of intolerance that terrible evils have in time past come upon society, among which may be noticed the many acts of persecution in Continental Europe as well as in England.

It is owing to the suspension of some of these principles that two nations are now engaged in a deadly struggle, which will involve the destruction of many tens of thousands of our fellow men.

It is owing to the suspension of some of these principles that the peace and harmony of many a family are cruelly torn and destroyed.

It is owing to the suspension of the principle of humility in favour of pride that there lacks that solidarity among classes, wherein dwells the greatest strength of nations.

And so on of others, for as sure as you supersede the operation of any one of these great principles you create and set up a co-relative evil.

Finally, let me conclude with a few practical thoughts. As we employ the minutes so will be the products of the hours and days, and months and years. Let us watch narrowly our thoughts and our actions, for their produce will correspond. We shall reap results happy or otherwise, according to the nature of that which we cultivate. Let us see that our time passes profitably, improving ourselves as it flies. Free agents endowed with power, we should command results by trusting in the laws of the Eternal, whom rightly to understand is to perceive and to love. Let us remember that God is a real Being, and that the life beyond is a real life. Concede it as we may, we are hastening on towards that life, and if we are wise we shall secure some of the treasure necessary for heaven. Let us be true interpreters of the Divine Will, and we shall have abundant crops of good. And rely upon it that the more we examine the clearer we shall see whence come good and evil. Let us surrender the follies which are doomed, and employ the means which are rational and good, and which every way tend to establish present and eternal righteousness. Having then the soundest principles, and a definite object before us, we may rest assured that if we are true to ourselves, and set about earnestly to cultivate the things spoken of, "Though our sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool."

CLAIRVOYANT EXPERIENCES IN RELATION TO ALLEGED ELEMENTARY SPIRITS.

BY CATHERINE WOODFORDE.

I AM one of the incredulous kind, but, like Thomas, believe when I can see, hear, or touch. Of course, as I am a medium, when I see, hear, or feel with my spiritual senses these too are sufficient to bring conviction to my mind. Although willing to take the testimony of those better informed than myself, unless reason points out probability or possibility, I naturally remain in a state of doubt until either bodily or spiritual senses obtain that which the mind considers sufficient for conviction.

When I first heard of "elementary spirits" the idea of the existence of such beings seemed to me too fantastic to be accepted. But the able and interesting accounts of these unsuspected denizens of our earth, given in *Art Magic* and *Ghost-land*, filled me with a desire to know of myself if there really were beings of the kind described. I could not readily accept it as a fact, (wherein I am fully aware I displayed great ignorance), and in reflecting upon the subject, a thousand inquiries naturally sprang up in my mind as to the why, the wherefore, and the use. I asked myself, "If there are such things why have I not seen them? Is it because of my ignorance of their existence that they cannot yet be brought within the plane of my spirit vision?"

My unflinching resource in a quandary, or when seeking more knowledge is, naturally enough, my spirit friends, and teachers. My petition then became "If beings of that nature exist, permit me to know it. Give me the knowledge I desire, if possible."

After confiding my wishes to these higher ones, I leave it to them to find their own opportunities for teaching me, hence I am frequently taken by surprise. Not long after my interest and desire to know the truth upon this subject had been awakened, I was one day giving a sitting to a lady, and in my normal condition, with my eyes wide open, I clairvoyantly saw in the air some very extraordinary minute figures. The thought passed through my mind, "Elementaries, I suppose? No, nonsense, can't be, absurd, all

fancy!" And being much engaged, I dismissed the subject from my mind. It returned again, however, when I was at leisure, exciting wonder and inquiry.

"Were they elementaries?" I asked. "Yes!" was the reply. "Nonsense!" I answered, "I can't believe it."

A long time elapsed before I was again favoured with a sight of these, to me at that time, inconceivable beings. A friend having purchased a crystal wished me to give her a sitting that the spirits might endow, or charge it for her. We sat; her guardian appeared behind her, and by his side, next me, two of the most extraordinary and luminous little individuals, who seemed very anxious that I should notice them. They were like the little hobgoblins we see represented on the stage, or in pictures, and resembled highly burnished but transparent metal. They had ugly, scarcely human faces, and no hair on their heads. Their movements were grotesque, and comical; they chattered like magpies, and from an apparent eagerness that I should well see them, jumped upon the table in front of me, and wagged their legs and feet about. I then observed that their feet and hands were of a long, "dabby" form, and apparently webbed. Very much struck, but still reluctant to yield up previous belief, I asked the higher spirit if I really saw elementary spirits. "Yes!" he answered; "these are of the kind that frequent mines, and they are interested in the endowing of the crystal; that has attracted them, and we have permitted you to see them to-day." This was experience the second, to be laid away in the mind waiting for more to strengthen conviction.

It was during last summer and autumn that I was permitted these two transitory peeps into elementary land. I do not remember that I had others until I had been residing in Rome for a month or two, when all at once it seemed as if the whole world had suddenly become peopled, for me, with elementary spirits. At certain times I could not look anywhere without their sudden appearance. No matter where I was, or in whose company, I could see them almost when I pleased. At first I thought, "Some of my kind friends are trying to amuse me with these fantastic visions;" but meekness and docility being essential qualifications in a student, I bowed submissively to my tutors, and whilst mentally noting what I saw, held myself in a receptive mood for any teachings that might be vouchsafed.

Thoughts were inspired which I will present as they came, growing out of surrounding circumstances. My spirit friends evidently wished to give me the why and the wherefore of the existence of these little beings; but presented a view of the subject which I do not remember to have met with elsewhere. I will repeat the thoughts as they seemed to spring up spontaneously, crude and irregular as they necessarily were at the time, as my mind took its own way to emerge from the darkness of ignorance, applying its newly inspired thoughts to its daily home experiences. After the following fashion did the reasonings of my spirit teachers, and my own applications mingle together.

"As there is nothing without spirit, spirit must be the cause of everything we see with our material eyes. As the spiritual exists first, would, therefore, the spirit cause of an earthly object have any shape or form to spirit eyes? If so, it can be seen clairvoyantly. As I have a spiritual or fluidic body, which may leave its earthly tenement and be seen elsewhere, may not this animal, this bird, this reptile have one too? And as there are myriads of the lower creatures dying, we may say, every instant, what becomes of their floating, fluidic, or spiritual bodies waiting for new incarnations on the material plane? May not these, then, be called elementary spirits? Are not elementary spirits enveloped in earthly bodies of dogs, horses, birds, lizards, butterflies, and all animals? We are told that the soul passes through all the lower phases of material life, mineral, vegetable, animal, and then human: if so, may not the spiritual appearance of that fluidic entity progressing towards the perfection of human life, always be more or less in the human form? That would be a reason why I see these creatures in funny little human shapes. May not the particular dog, horse, or lizard form be assumed as a convenient adaptation to the peculiar necessities of the earth-life? Or are these forms indeed absolute and immutable outward expressions of the stage of progress attained by the spirit

entity thus embodied? I have been permitted to see the spirit or double of a horse, travelling alongside of the labouring body. It was precisely like the horse in all respects *that time*, whether it might appear differently at another time I do not know; but the spirit-shape of our dear pet dove differs from its material shape. It is like a little feathered man, who walks upright upon little clawed feet, and has a beaked head. He understands affection, and feels the influence of my spirit, for I can call him out of his body to nestle on my breast, and when I dismiss him he goes back and is absorbed in his dove-body again; and I perceive that he rejoices or delights in the glow of my affection, as much as in the body he rejoices in the warm beams of the sun coming through the window. The spirits about me give him a name—"Nicopholin." He is a very interesting little fellow to me, but I have a sort of shrinking fear of interfering with his spirit. Is it wrong, then? I take up in my hand this little pet tortoise brought from the garden, and I am busily reflecting upon the spirit within its body, whilst I stroke its protruded head, and hope to make it obey my will; but I feel my spirit friends are opposed to what I am doing. I wonder why? It seems to me very innocent. I replace the stupid reptile in its box, and, I am told, "Do not make pets of those lower kinds of elementaries. Keep about you, love, and cherish forms of the beautiful, which correspond to the purer, higher spiritual life. These other things are harmless and innocent in themselves, and interesting as specimens of the wonders of creation, but are not suited for pets. Try not to violate the harmony of correspondences in your earth-life. Keep about you those things which correspond to the beauty of spirit you are struggling to obtain, and then you will never shock your spirit friends." So then, another reflection: "Why do these ugly creatures exist?" I have much to learn!

From other things I have seen clairvoyantly, I again reflect: "Must everything spiritual take a human shape?" I am answered: "All things material have their spiritual counterparts, and the counterparts of things not made by man, by his handiwork, appear more or less in the human form." I have seen compacted waves of elementaries, all resembling the human form, clinging close together very small, and floating in one mass, as if formed by a wind. When I saw them, thoughts crossed my mind of the spreading of infection, and I wondered if these appearances could have anything to do with disease germs. I have not had any explanation of the curious sight.

But if there are ugly, repulsive, or appalling elementary forms, so are there others etherially beautiful beyond the fancy of man, making this world indeed fairy-land. Whilst I enjoyed this open vision of the spirits lower than ourselves, I had many an unexpected treat in my morning walks in the public gardens of the Pincio. My favourite locality was one not much frequented, a broad terrace walk, bordered on one side by grassy beds, intersected by paths and sprinkled over with beautiful evergreen trees of various kinds, and on the other protected by a wall, breast high, overlooking a steep descent. Here, in the quiet morning, only occasionally a priest walked up and down reading his breviary, or one or two strangers delighting in the view of the distant hills, and the groves of trees through which peeps of statues could be obtained in the Borghese gardens. Seating myself upon the edge of a grassy bed, at the foot of some umbrageous fir, it was only necessary to fix my thoughts upon these elfish invisibles, to have them suddenly emerge from the most unexpected places. Sometimes the most graceful little fairy men and women, delighting themselves with merry gambols in the grass; at other times larger, Puck-like forms, running on all fours up the stems of trees and leaping into covert behind the thick leaves, or suspending themselves by one arm dangling in the air from a branch; or seated comically with crossed legs, apparently eating something. Once I saw a huge creature, in colour like the greenish light in the opal, and transparent; it reminded me of the antediluvian animals, only that huge as it was, from its colour, it was beautiful. It had a head something like a kangaroo's, and I could not make out the shape of its body, for it dragged itself along in the grass, and seemed endless in length. At last it vanished. Following

the fluttering butterfly I have seen its spirit shape in the sunny air. Dashing in and out of the tiny waves made by the bubbling fountains, sitting in the cups of the yellow water lilies, or peeping from under the broad leaves, I have seen the graceful water-sprites and undines, many and many a time. The distant hill-sides have yielded up their hidden inhabitants to my sight, and throngs of brown, earthy-looking little men would appear, and seem to be busily digging and delving in the soil. Had they anything to do with the changes constantly going on in the earth? Were they providing in their way for the necessities of their lives, and were their struggles to reach a higher plane the means of helping creatures still lower to rise?

The author of *Art Magic* describes many of these elementaries as being evil in their nature, serving men for evil purposes, and clustering around them to incite or aid them, or at least rejoicing in their vices and evil deeds. Do these then, perhaps urged by some necessity of their existence, take form in hideous animal or reptile bodies? And does it happen that the more beautiful and purer never descend into the ugly forms of nature? The flower-sprites or elfs, are most exquisitely beautiful, and have often come forth from their lovely embodiments to meet my gaze. Sometimes the whole form, sometimes only a heavenly face, beginning like a tiny star, and suddenly expanding to full size, lustrously shining, and with exquisite expression. But it is impossible to describe the raying out, if I may so term it, of one of these sunny faces from the breast of its flower home and its gradual drawing in again, and disappearance. At other times when the flowers were withered and dying, no longer suited as habitations for these delicate beings, I have seen their little spirit-shapes lying limp and fainting, clinging to their material flower-forms, passing probably through a death or change.

I have seen much more of a very curious nature, but this paper has already reached a sufficient length. I present these few experiences to your readers hoping to elicit from better informed minds corrections of my errors should there be any. I will add that my spirit friends do not permit me to blindly swallow all that comes from the spirit-world. They compel the exercise of my own reason and intellect, even upon what they themselves give me—and indeed other treatment of me would not be right.

I am as liable to mistakes as any one, and frankly and freely confess my ignorance upon many subjects. Elementary spirits, however, have been seen by several mediums—it is then highly probable that they exist; if so, what purpose do they serve in the world? Are the ideas instilled into my mind reasonable or the contrary—correct according to spiritual and natural science, or impossible?

August 31st, 1877.

"THE world of visible things is but the body of this spiritual world, which everywhere infuses its electric leaven of life into corresponding forms by influx from the eternal Being, and is the one sole final substance in the universe. In the spiritual world we are among the essences of things, here we do but move among their manifestations."—GERALD MASSEY.

IMMORTALITY.—The following thoughts are from an essay on *Religion and Science*, by Professor H. B. Norton, read before the General Association of California, at its annual meeting at Redwood City, last October:—"And, brethren, it seems to me that we may discern a promise, and a prophecy even, in the universal spirit of questioning and unrest. God is arising to shake the earth, that the things which cannot be shaken may remain; we are on the threshold of a new era. God gives to each age the gifts that it most needs. The child leans upon its parents, accepts their statements, reasons not, walks by implicit faith. Humanity has lived as a child, but now the period of maturity is approaching when it must put away childish things. We insist upon knowing; we demand proof of all things. And as God has provided an answer to every question, so I believe he has to this. Thomas's doubts were as much honoured and as fully satisfied by our Lord as was John's unquestioning love. I believe that out of this fierce doubting, questioning, praying for light, this restless striving, this heart-hunger that will not be appeased, this wrestling in the darkness with the Unknown One, whom we will not let go except he bless us, will arise a solution grander than we have power to believe. First, that which is natural, and afterward that which is spiritual. Modern science is laying a foundation of exact methods and infallible results, and these methods are being used in more and more subtle fields of research. I believe that out of the border-land of dream, trance, seership and the thaumaturgies of all ages, with their confused and baffling results, is yet to arise the science of immortality."

MISS MARTINEAU AND CLAIRVOYANCE.

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

In the case related by Miss Martineau of the girl Emma's clairvoyant visit to my house, mention is made of a "long-down picture" hanging up. It was a general view of Rome taken by myself from some rising ground. Now the expression "long-down picture" seems to have no intelligible meaning. But the fact was that the picture was painted on different pieces of paper, which I used to put together down on the floor, that the whole might be seen in connection—the entire general view, as seen from a particular spot. That it was hanging up was an error, and I have often observed that clairvoyance is partly thought-reflection, as by a sensitive mirror, and partly true vision, as seems to have been the case in this instance.

Something additional is often added, suggested to the imagination as in an ordinary dream, and which the seer is unable to distinguish and separate. It is just possible that the "long-down picture" may have meant a long coloured bas-relief resting down the whole length of the mantel-piece, and being about a foot high, and in a frame; such a thing might be referred to as hanging up. That the girl should recognise the Elgin marbles, and casts of heads, &c., in the back room is remarkable enough; but Miss Martineau's memory was a little at fault. With the five casts of the family of idiots, there were not two large ones; they were all five equally small, the smallness being the reason of the mental inferiority. The casts are now in the Museum of the Anthropological Society. That there should be an occasional sympathy with such sensitive organs as our brain, is surely no wonder, and there are facts concerning our ordinary vision quite as perplexing as anything related of clairvoyance. One class of facts will throw light upon the other, and an induction must be made from the whole correlated facts concerning vision. That brains should sympathise is no more wonderful than the sounding and sensitive flame, or that musical strings should respond when specially related to each other.

Boulogne, France, Sept. 4th, 1877.

METAPHYSICS AND MATERIALISM.

BY CHARLES CARLETON MASSEY.

In a recent letter under the above heading I insisted on the philosophical demonstration of what, for my then and present purpose may be loosely called idealism, as the absolute and sufficient refutation of the popular and so-called scientific materialism, which, in its metaphysical ignorance derives consciousness from the phenomena (assumed to be noumena) which themselves exist only in and through consciousness. It is with much satisfaction that I have just seen this same position taken, and stated with far more ability, by a very competent metaphysician, the Hon. Roden Noel, in one of the papers of the article entitled "A Modern Symposium," in the new number of the *Nineteenth Century*. This is a criticism, by several representative thinkers, of Mr. Frederick Harrison's recent articles in the same periodical, on the Soul and the Future Life. Mr. Harrison denies, as decidedly as any avowed materialist, the existence or possibility of existence, of spirit independent upon and separate from the physical organism. "To talk to us of mind, feeling, and will continuing their functions in the absence of physical organs and visible organisms, is to use language which, to us at least, is pure nonsense." With his attempt to discriminate his position from that of simple downright materialism, we have here no concern. Let him escape, if he can, from the logical goad by which Professor Huxley seeks to drive him into the fold. Let him show also, if he can, that Mr. Hutton has not convicted him of an ignorant misrepresentation of the hopes and the ideal which he denounces as "selfish." Mr. Noel's reply is good against him, and against all who hold that conscious life is a mere result and function of physical organism. "In short, our bodies, on any view of them science herself has taught us, are percepts and concepts of ours—I don't say of the soul or mind, or any *bête noire* of the sort, but of ourselves, who surely cannot be altogether *bêtes noires*. They are as much percepts and concepts of ours as is the material world outside them. Are they

coloured? Colour, we are told, is a sensation. Are they hard or soft? These are our sensations, and relative to us. The elements of our food enter into relations we name living; their molecules enter into that condition of unstable equilibrium; there is motion of parts fulfilling definite, intelligible, and constant uses, in some cases subject to our own intelligent direction. But all this is what appears to our intelligence, and it appears different, according to the stages of intelligence at which we arrive; a good deal of it is hypothesis of our own minds. Readers of Berkeley and Kant need not be told this; it is now universally acknowledged by the competent. The atomic theory is a working hypothesis of our minds only. Space and time are relative to our intelligence, to the succession of our thoughts, to our own faculties of motion, motion being also a conception of ours." I would commend the whole of this article to your readers; in what follows the above extract there are hints of a very high philosophy. Nor does Mr. Noel wholly ignore the direct evidence which to the students of phenomenal Spiritualism is so convincing of that which is "pure nonsense" to Mr. Harrison. It is but a passing allusion as befits a speculative paper. "Many in all ages have believed that the dead have spoken to us from beyond the grave."

PROFESSOR GREGORY'S BOOK ON ANIMAL MAGNETISM.

Public Opinion of last week says:—

If mesmerism, like phrenology, has fallen during the last twenty years into contempt, it is the fault of the mediums and the professors of the science itself. For when we perceive the philosophical manner in which persons like the late Dr. Elliotson and others examined the phenomena, there was really nothing to be desired in the way of improvement of method. And the facts, such as they were, were as likely to be true as not. It is far different with the "mesmerism," or "animal magnetism" of the present day, which appears to be confined to a very small section of persons, and not to be represented by a single leading (qualified) medical practitioner. This flaw in the mesmerism "of the period" will be easily remedied by the perusal of Dr. Gregory's excellent work. Mr. Harrison, the editor, who has evidently performed a task for which he was thoroughly qualified, as a labour of love, says that he would have "preferred to have altered the title of the present work to *Mesmerism and its Phenomena*, since the word 'magnetism' has a recognised meaning among scientific men, and the psychical facts mentioned in the book are not primarily, if at all, related to magnetism proper, except in the sense that bonds of union exist throughout all nature. The prefix 'animal' of course qualifies the term, but it is better to have a new name altogether, to avoid possible confusion." We ourselves have no objection to the term "mesmerism" as a mere epithet, provided the idea is not intended to be conveyed that Mesmer was the original discoverer, or intelligent describer of anything; and that it is tacitly understood that he was a mere bungling adapter of the rejected theories of his predecessors. Mr. Harrison is a most painstaking editor, and, as a literary effort, the present volume, containing Dr. Gregory's collection of verified facts in relation to mesmerism is the best accumulation of evidence and testimony on the subject that we have ever read.

The *Monetary Gazette* of last week says:—

The publication of the second edition of this excellent standard work supplies a fitting occasion to speak of its acknowledged merits and usefulness. The late learned author enjoys a high and influential rank in literature for his works on chemistry, of which science he was a master as well as a professor. Nor has his work on *Animal Magnetism* a less favourable reputation. It is a clear and able digest of the best studies on the subject, and though science generally has made many considerable strides since it was first published, yet on the particular domain surveyed by this work, science has not rendered antiquated and inapplicable to our times the wealth of facts and arguments with which this volume abounds. It remains still a valuable text book and a standard work.

It is impossible for us to attempt anything like an analysis of this able exposition of 'magnetism' with its cognate subjects, mesmerism, electro-biology, psychology, or the odie force of Baron Von Reichenbach. The phenomena cover a wide but interesting field; but an exhaustive review would absorb the entire space of a single issue of the *Monetary Gazette*. We can, however, recommend this special study as one in which may be found the key to many of the secrets of life—a study at once the most profound, and of the most practical importance. We can as heartily recommend to students to place themselves under the guidance of this volume, which the learning and industry of the late Professor bequeathed to mankind.

Nor should it be overlooked that the wife of the late Dr. Gregory, who survives him, was ever his companion and help in the labour which he loved so well. During his residence in Aberdeen, though formally Professor of *Materia Medica*, yet by mutual understanding with the authorities he taught chemistry, and in the experiments which became necessary in consequence of that undertaking, he was greatly assisted by Mrs. Makdougall-Gregory, for during a considerable time of his residence in that northern seat of learning he was a sufferer from the effects of a serious accident, and such help became a necessity to him. The authorities of the University at first objected to this feminine

assistance, for with the usual Phariseism of scholarly dons, they were slow to recognise the faculty of woman to labour in the fields of science. But Mrs. Makdougall-Gregory, who was as ardent in the work as her husband, urged that Dr. Gregory's predecessor, Dr. Forbes, had been allowed the assistance of his daughter, and the worthies of the University, discomfited by a woman's *ad captandum* argument, were fain to submit and close the controversy.

The editor, Mr. Harrison, influenced no doubt by the breadth of the questions opened up to view in this volume, and further by the consideration that the term "magnetism" has now acquired a definite and limited significance—appears to have been strongly tempted to change the title of the book to *Mesmerism and its Phenomena*. We think, however, that he has done wisely to take refuge in the reflection that the prefix "animal" qualifies the term and renders the title sufficiently appropriate, and to retain a title which the author preferred, and by which the work is so well known.

THE HEALING POWERS OF MESMERISM.

From "*The Highlander*."

In reference to your review of Coinneach Odhar in *The Highlander*, in which you allude to the treatment of disease, and mention an Association in Edinburgh for that purpose, I had the honour to be secretary to that society (of which the late Dr. Gregory, Professor of Chemistry, was president). I felt interested in your remarks, and thought of sending you some communication on the subject. In the meantime I enclose the following paper by a friend of mine, which I have no doubt will give your readers some insight into this most interesting and useful power.

JAMES CAMERON.

There is another method of cure, or, at least, of alleviation, to which we direct your attention, concerning which we speak with the confidence of experience; for many of us practice it, and many more have experienced the benefits of its dispensation. We have learned that every healthy person has a power to bless his fellow men by a communication of his health to those who are distressed—that as there is sometimes a contagion of disease from contact of bodies, there is as certainly a contagion of health through the same means. This is most copiously eliminated and transmitted through the hands. When, therefore, one lays his hands on another (passive) person, observing as a general rule that the right hand be laid on the left side, and the left hand on the right side of the patient—covering as far as possible, with one or both hands, the part affected—in a short time a vital current is established through the region lying between the extremities of the operator's hands. (This reversing of plurality or sides tends to augment the natural intensity of vital influence.) In most cases an agreeable tickling sensation is experienced in the part operated upon; although sometimes the pain is intensified, as if all its virulence were aroused previous to its departure. When the case is one of *weakness* rather than pain, care should be taken not to allow the current to be too strong, disagreeably strong; a partial withdrawal of the hands will qualify it to any extent desired.

We find, also, that almost every case of pain may be alleviated by another healthy person stroking with his hand (downwards) over the part affected; these *strokes*, or *passes*, being made in contact when the pain is not too severe on the surface, or at a short distance when it is—the intervention of the clothing does not much matter. Care should be taken in bringing up the hands again to turn the backs of them towards the patient, or to keep them at a distance, that the current thus established may not be reversed by the upward motion. If the pain is very acute, as in *toothache*, *headache*, or *severe rheumatism*, an advantage is gained by using exertion, as if drawing the pain out; making the passes towards the nearest joint, angle, or extremity of the body, or to the head of a sore.

After the pain is removed (which may be generally expected within half-an-hour), gentle breathing on the place will prevent its return. As far as practicable, the above directions regarding polarity should be attended to in these strokes, or passes; and in breathing upon any part the precaution should be taken to withdraw the mouth to inhale fresh air, turning the head from the patient. There is a danger of the acting hand being infected with the pain of the part acted upon; consequently the necessity for occasionally blowing upon it, or shaking it in the air, as if to disperse the morbid *aura* which may be hanging about it; and after the operation is done, the hands should be washed with cold water. Every one essaying to be a healer should study himself to observe personal cleanliness, and all the other conditions of health.

For all derangements of the nervous system no remedy seems to be so efficient as this—when a *general nervous irritation* is experienced, it may almost always be soothed by long passes being made down the whole body without contact—thus the vexatiousness incident to *teething* may be soothed, and the general disposition quieted. Soothing passes and breathing made on a *burn* or *scald* will accelerate its cure. *Whitlow* may be dispersed, even in its earliest stages, by drawing passes; *toothache* sometimes removed in a few minutes by laying on the hands; *paralysis* cured by daily or twice a day application of long passes. *Falling sickness* or *epilepsy* patients usually tend to fall asleep under the gaze of the eye and passes made over the face and head—this *coma*, or sleep, is the proper restorative in such a case. *Insanity*, as it arises from incessant restlessness of the brain, may frequently be removed by repeated applications of the soothing passes. And so of many other cases.—From *The Messenger of the Churches*.

We have received several letters about Miss Wood and her mediumship, and will before long deal with the whole subject.

A TRANCE LECTURE.

THE following abridgment of a trance address, delivered recently in New York by Mrs. Cora L. V. Tappan-Richmond, and published in *The Banner of Light* of August 25th, was announced to have been given through her mediumship by the spirit of the late Robert Dale Owen:—

Oh, Thou Divine Beneficence, Thou Infinite Spirit, we approach Thee with thankful hearts, and through lofty meditation and thought of truth we would seek the inspiring power of Thy presence; that presence which is for ever made manifest; that power which is divine and perfect; that life which, extending through all forms of being, links the atom with the Infinite, and the soul of man with Thee. Oh God! Thou past and future life, the soul is summoned to Thy Divine control by all forms of nature, and every living thing portrays the perfection of Thy law. We would praise that law, the perfection of which fills the soul with admiration and joy; we would praise Thy love, which is Thy life, and which every soul inherits, and from spheres of immortal blessedness beyond the veil and shadow of time, Thy children would draw aside the mist that separates the outer from the inner world, by the subtle law of change men call death. Oh, let the children of earth, casting aside their fear and terror, enter the vestibule of Thy temple of knowledge leading to eternity; let them behold the laws banding together the visible with the invisible, the inner with the outer world. Let ministering spirits, with soft, appealing voices, attend, and linking their lives with the celestial, remind them that life on earth is but the fleeting shadow of a vision compared to the reality. May the utterances of this night be inspired by Thy love and Thy truth, and may the hearts of those who listen be filled with the knowledge that shall come to them, until the two worlds shall be no longer apart and divided, but all shall be united and all shall name Thee our Father and our God.

Mr. Chairman and Friends—for I feel that I am not a stranger in your midst, so lately here in person, so truly here to-night—I little thought that the time would be so soon when, having burst the bonds of outward sense, I could speak as one having authority; when, seeing through a glass darkly, I should so soon see face to face the reality of spirit-life.

To-night I have been invited to give you an account of my transition from the outer to the inner world, and of my reception in spirit-life. You must bear with me. I am unaccustomed to this kind of control, though it was perfectly familiar to me as an observer when on earth. Up to the last hour of my mortal existence I had as positive knowledge as is given to mortals to have, of the existence upon which I was about to enter. Death came to me no unwelcome visitor; friends on both sides, equally dear, summoned me to both lands, but the time allotted to humanity had already transpired; and my life, as you know, had been right in faith, if not in deed, for many years. That faith which was born of knowledge was no holiday gift, no bestowment of intellectual spasm, and no result of morbid theological fancy. For twenty years I have had knowledge; for fifteen years I have never had a doubt of the existence beyond death, and the possibility of spirits communicating with mortals. But as the morning gradually dawns upon the earth, as the summer-time constantly approaches in the footsteps of spring, and brings her own peculiar loveliness, that no prophecy of morning or spring can afford, so the transition from knowledge to experience, from observation on your side of life to observation on the spiritual side, is as great as the advent of day after the night. I speak with no hyperbolic language; there is no word to express the change which death brings to the spirit; there is no language to typify the life of which for the first time I became certain that I was the real inheritor. The knowledge which I believed I possessed upon earth was indeed knowledge, so far as the senses could give it; the knowledge which came to me on my departure from earth was the certainty of absolute possession. No moment of the expiring or receding ray of mortal existence was lost to my spiritual consciousness; at no interval of time did I feel that I was going to sleep, or that the power of my individual life was fading from me; at no instant did I feel severed from either world; conscious alike of the ministering power of beloved ones on earth, and gradually becoming more and more conscious of the ministering power of spirit friends, I found my spirit-land all about me. I was not borne through the air; I experienced no sensation of sleep; no interval of time between the outer and the inner consciousness; I saw gradually what I had not seen before—what seemed to fall to my vision as the revelation after a veil had been removed—the people of the spiritual existence near me, as though they had been waiting for me always. I saw that the film fell from my eye as the bodily strength decreased, and I gradually became aware of spiritual existence and spirit scenes, as one standing in a mist among the mountains might suddenly, as the clouds would rise and disappear, become aware of the landscape around him.

My spirit-world was where I died; the friends who had preceded me into spirit existence were there; they smiled upon me as though they had known I was coming for a long time; they were ready to receive me as if they had been waiting by my side for many a day expecting that I would slip out from my earthly tabernacle; they seemed aware that my sojourn on earth had nearly expired; and there was my father, benign, not in his old age, but in full vigour of manhood, smiling at me as though I were a boy again, and he had come to teach me something new. All this was so familiar and so entirely in keeping with what I expected, that I was not even astonished, not certainly at the presence of my friends, the dearest one of my household, my family, who had preceded me, but there was a surprise. It came in my own consciousness and feeling, it came in the possession of powers of which I was not aware, it came in that transcendent sense of life which I never experienced on earth, not like youth, not like early manhood, not like any intoxication which any draught could give, was the sense which came to me of inexpressible life, a feeling of buoyancy as though there had never been a physical bond; as though pain, and dust, and weight, and time, and sense, had all departed. If I could prefigure to you, or convey in one

word the term and meaning of that transcendent experience when for the first time the soul feels fetterless, when the freedom of the spirit to think and feel is absolute and seemingly boundless, when all possibilities seem to rise at once as accomplished facts, and every hope and desire of the mind seems capable of fulfilment, because of the possession of the power which is within. This is no exceptional state in me; aware that from long habit of thought, and from accustomed communion with spirit-life my mind was well prepared for this, I know since that many spirits who have no such outward knowledge are in reality prepared spiritually for this higher birth. It is a spiritual state, it is a state of exaltation, it is a redemption which comes to man after the fatigue and labour and comparative toil of life are over. Easy as was my daily path when I made it so by my mind and pen, and easy as were the allotted hours of my appointed labours upon earth, and easy as were the subjects of contemplation to grasp when thought and determination were set to bear upon them, I found obstacles which had perplexed my way suddenly removed, as if I had come from behind a ledge of rocks, and now could see the grey sky and ocean before me.

This sensation of death you will not experience, probably, until you pass through the change clairvoyants describe. Many persons who pass into abnormal conditions may realise it somewhat, but the unfettering of the soul from the body is the one thing that death reveals, and with it the hidden powers that otherwise seem to slumber, and are in some measure hampered by the physical senses. I observed strangely enough that my physical body was still perfectly apparent to me, that the friends upon earth were still visible, and I only seemed to have had an added glimpse of life, of scene, of atmosphere, of being, that I could not see with my mortal vision. Not being clairvoyant upon earth, never having seen except such manifestations as were given through others, possessing knowledge only through the physical senses, I could not previously understand as I now do the meaning of that inward light, that perception of the spirit which seems to comprehend all senses, and makes mind as well as matter visible to disembodied spirits. To-night, therefore, as really in your midst, the double faculty of seeing your body and perceiving the spiritual atmosphere is mine, and with that the perception of all this spiritual realm that lies about you, which I find is not removed to some remote point in space, but accompanies you, hovers near you, attends upon your footsteps, is a portion of your daily life, and when the soul breaks through the barriers of time and sense, reveals the beloved one by your side. The spirit-land is no far-off realm. I find not a few spirits who have no thoughts beyond the earth, but if they have sympathies with human beings who are aspiring to lofty thoughts, they remain near to inspire and uplift them, and this atmosphere of which I speak is a portion of the spiritual atmosphere surrounding you. I do indeed perceive that there are dense places upon the earth and spirit atmospheres above the earth where it would seem scarcely possible for spiritual light to penetrate, but even there some redeeming thought or some kindly deed frequently illumines the surrounding darkness, and higher spirits attend.

But for the most part the spiritual existence of your friends who are newly departed is quite near to you; they are taken charge of, are made familiar with the scenes of spirit-life, and those who are in sympathy with them abide near them, as they abide near to you; and my affections being about equally divided between the spiritual and the earthly life, I assure you I have no intention of leaving the atmosphere of earth until, by communication and by constant effort, I shall possess myself of the facts on this side of existence, as wholly as I did upon the mortal side. I mean to make every effort, not only to express myself in this manner, which by permission of her guides and the gifts of this medium I am enabled to do to-night, but also to try my powers at every form of manifestation which I have ever witnessed, to possess myself of the required information, that I may, if possible, state it in a manner which I often longed to have stated to me while I was still an investigator, and which, for the benefit of other investigators, I shall certainly endeavour to state from this side of existence. I now find that the aspirations and certainties concerning spiritual existence which came to me were not only real in the sense of manifestations and presence, but real in a more transcendent sense than this; that all the thought or hope of spiritual life, all the aspiration for the reality of friendship and the continuance of genial companionship is more than realised. You and I have experienced these things—that is some of us—in a degree, that we were severed from time and space and death by conversation, by hallowed experiences, by our own intelligent and intellectual pursuits; I find spiritual life is even more than this, personal, and especially gratifying to the social, the intellectual, and the spiritual thought of man. I find that real here that was not real upon earth; the sympathy of friends becomes the strongest tie here, and no outward change of circumstance or distance seems to affect that bond. As spiritual life is not a material substance compared with the substance of earth, so whatever composes the happiness or unhappiness of a spirit is the result of his or her inward state.

The spheres of which you hear so much I find to be conditions or states of spiritual life depending upon the thought and spiritual growth, and liable to exist anywhere; so that to-night there may be numberless spheres represented in this room, and your spirit friends attending upon you may represent as many grades of thought as yours.

I passed into other fields of thought, of science, of philosophy, of art, of religion; I found no idleness, I found none unemployed, I found none indifferent, I found all acting and working for the benefit of others, and thereby gaining knowledge for themselves. I found that in proportion to their ministrations and communication of knowledge was the attainment of knowledge. I found the seclusion of students and the possibilities of fraternal communings alike permissible, and alike the result of unselfish desire for truth and the wish to communicate it to others. Above all things, I found an increasing desire in myself not only to discover the various methods of spiritual existence,

but to communicate them to others, to my friends upon earth. Oh that so-and-so could know this! Oh that my friends who expressed such a doubt could be aware of this! And then I thought for all minds in spirit-life who have this yearning and desire, how few are the channels through which they can converse with mortals, and how long the time that it takes for preparation to inaugurate an intelligent system of converse between the two worlds. Friends, remove the barriers, take down the walls of *fear* and *prejudice*, invite union at the family circle, let the mediums by your fireside be unfolded, let the daughter, the child that is clairvoyant, see visions of spirit-life, let there be this steady flow of intelligence; it will uplift, sustain, and strengthen, nor will it mar the pursuits of daily life, but, on the contrary, make them more and more ennobling by infusing this element of spiritual existence into your daily drudgery. If I had a thousand voices, and could speak through a thousand tongues this night, I would say let the spiritual life receive its due proportion of consideration at your hands; let there be no putting off to a more convenient season of that investigation which interests you all; let it take possession of your daily life, let it become a portion of your existence, as your food, and the air that you breathe; thereby you will come to breathe more and more the spiritual atmosphere, and thereby you will—like some of my friends whom I see here, and who have already passed beyond the fear of death—have entered the spiritual life even before your bodies pass through the final change.

As for me, I know that, without boasting, I can say I fulfilled the prophecy of John in the wonderful Apocalypse. "There was no death," and the new Jerusalem that came down to me, adorned like a bride for the bridegroom was indeed the life, the immortality into which, as with a spring, I plunged fearlessly and buoyantly, and that awakened all that endearing association which now thrills and fills my life, I would communicate to you, that you, too, may seek and know, until all the air of earth shall cease to resound with dismal fear, and complaining, and murmuring about death, and you shall abide in the spiritual state where I now find myself one with them and one with you.

Feeble as is this utterance, I thank you for your attention, and for listening to me in this manner. Again and again I shall try, until at last I shall be able to perfectly, through this and through other instrumentalities, express myself to you, individually as friend, and collectively as brother and kindred spirit. Good night.

Correspondence.

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

MATERIALIZATION OF SPIRIT HEADS.—NO. 10.

Aug. 20th, Monday.—I have told how I was yesterday mesmerised by Glaucus, for some twenty or twenty-five minutes, with a vigorous manipulation, for an extremely severe (lumbago) pain in my back, which gave me all the sensation of having a spinal column broken at one of the lower vertebrae. I returned to the *séance* to-day considerably better, though far from cured. He again mesmerised me in a similar way for about five minutes, again producing great relief. He again made on me the sign of the Cross, as before. John King asked for a piece of paper, which Glaucus would mesmerise for me to wear. A leaf was torn from a blank book at hand, delivered, and after a few minutes returned; but I was told to bring a larger quantity, and of thick brown paper. The Count was also told to bring a good quantity, which would then be useful for him to give or send to persons wanting relief from pain. We were told to be ready to-morrow evening for another mould, and that he meant to try to astonish us.

It may interest mesmerising healers among your readers to be told how the spirit operated. John King was speaking from behind the curtain when I suddenly felt a hand laid on my shoulder, and moving down my back. "This is you, dear and revered master, is it not?" The hand gave three gentle strokes on the side of my head for *Yes*, and then immediately was applied to the spot of my pain, where it rested for a few moments. Then there were two hands pressing one on each side of the spot. Presently there was a rubbing downward, with strong pressure, chiefly in the region affected, but occasionally down the whole spinal column, and mingled with a good deal of what I may call strong kneading or shampooing. The rear buttons of my suspenders were unfastened, and the hand introduced down, inside of the drawers, so that the shirt alone separated it from the skin. Occasionally the hand would rest quiet, but finally on the spot, and several times, while it was thus placed, the other hand was applied either to the top of my head or to my chest, as though to establish a mesmeric current. The pressure was often so strong as to give a degree of pain hard to bear. Once (to-day) the two hands were placed on the two sides of my head, and either a knee or a foot (I thought it felt more like the latter) applied to the damaged spot, and so held for perhaps half a minute. Once my head was pressed forward and made to rest against the forehead of the Count, while the manipulation was going on, his head being moved forward to meet mine. On both days my hand was taken, and I was lifted up from my chair so as to stand upright, and then pushed quickly back into my seat, this being repeated about a dozen times, with an accelerating rapidity, as though by the exercise to give suppleness to a stiffened condition. To-day, when this was again done, my chair was withdrawn from behind me, and I was pushed down to the very floor, so as to sit upon it, and then lifted up again to my feet, by the spirit hand on one side and the Count helping on the other, this taking place five or six times. I suppress my various ejaculations, sometimes of pain, sometimes of wonder and gratitude (and not to Glaucus alone), while John King from behind the curtain would occasionally tell me to keep quiet. When all was over John King asked how I now felt. I was able to rise and move my

body about with comparative ease and freedom from pain. I hoped that I was entirely cured, but the pain afterwards declared itself to be still there, but in degree greatly reduced. And that is the way I was mesmerised yesterday and to-day by a materialised spirit asserting himself to be "Glaucus," a point on which, from much past experience with the same spirit, I have not the slightest doubt.

August 22nd, Wednesday.—Everything was ready last evening (and it costs the Firmans no small amount of trouble and labour to melt 150 lbs. paraffin, and prepare the *cteletras*), but no mould was given, and we were put off till to-morrow. The reason given was that the spirit meant to be moulded was frightened, and did not come. She was a "very young girl, and very timid." I said, "But two other young girls have already done it, and why should she now be afraid?" The quick retort came: "Plenty of young girls have had teeth drawn successfully, and their toothache cured, but does that prevent every fresh one being frightened at sitting down in the dentist's chair?" He would not tell us who the spirit was; but afterwards, in writing, he alluded to her as "Marie," presently adding, "Oh, there, I've let the name out after all." Now, "Marie" was a young mulatto Cuban slave girl, daughter of the Countess's nurse, of about her own age, and the two had grown up together in the intimate affection which is frequent under those circumstances, in which kindness and affection on the one side, are very apt to be reciprocated with idolatry on the other. Marie died at 18, in Paris, about 18 years ago. Hers is one of the moulds which had been promised, the Countess having expressed a strong desire for it. John King said, "She shall come the next time, and, if necessary, to give her courage, Angela will dip again before her eyes." He presently asked how we should like "Angela" to make her mould this time, with her eyes open or shut? The Count gave no decision. "But I think you (addressing me) would rather have them shut, wouldn't you, for the sake of a variation?" "Oh, by all means, and I am sure she will be beautiful with her eyes shut." (He knew I would look at it from the point of view of the argument and proof.) And I think it is so intended.

But though we got no mould last evening, John did his best to "compensate to us for the disappointment" (so he expressed it). He came out with his "lamp," much larger and brighter than we had ever before seen it. It was no longer like a medium-sized turnip, but spherical, like an orange of the largest size, but phosphorically white and luminous. In order to see him clearly it was no longer necessary that he should hold his light close to his face, and promenade it over his figure. Held out at full arm's length by himself, we could see his face and form more clearly than he usually shows it by holding his lamp close to it. It was not enclosed in a cloth, the gathered ends of the cloth constituting a handle (as is generally, though not always, the case), but was naked, and held by some sort of handle (see the photographs). He allowed us to touch it, and its surface was smooth and hard, with a certain feel which the Count well expressed as of something *onctueux*, unctuous. He would sometimes hold it steady, and again make rapid circles with it in the air. Once he made with it a grand sign of the Cross. He finally did a very curious thing. He held it over our heads, and there dropped down upon us quite a little inundation of a most delicious perfume. The top of my head was all wet with it, and it flowed down over my face. He asked us to produce our handkerchiefs, and he perfumed them with it profusely—that is, those of the Count, Countess, and myself; as Mrs. Firman had not any, she received her share in the lap of her thin muslin dress, held up for the purpose. Where did this liquid perfume come from? It would seem to have come from some hollow in the heart of the stone, but the discharge of it (through the handle in that case), did not make any change in the luminosity or general appearance of the "stone." The odour seemed to me to contain something of the very finest and most delicate Cologne, with a tint of lavender, and a certain peculiar oriental odour, not unfamiliar to me, as always attaching to the mysterious *apports* I have witnessed in the saloon of Madame Blavatsky, in New York, objects purporting to have come, in an instant, from the heart of "far Cathay."* We intend to ask John King for a flagon or two of this exquisite perfume. Shall we get it?

Aug. 25th, Saturday.—No mould yet. There has been no sufficient power. "Angela" has written that she is preparing Marie for it, and that she will stand by her when she dips, to give her courage. Have had another of my little "scrimmages" with John, not worth relating. He has told us, in response to interrogation, that the liquid perfume came from a hollow in the centre of his stone; and that it was not let out through an orifice in the handle, the whole stone being solid. "Then how did it come out?" "By will-power."—"Then it is another case of matter passing through matter?" "Yes."—"And to do that, I suppose, you disintegrate the particles of the two bodies of matter of which the one is to pass through the other, and then the particles can slip by each other?" "Exactly." He also told us that he formed the perfume out of particles in the atmosphere, just as he formed the materialised heads, &c., and as he formed the stone out of phosphoric particles (which he has said he takes from our heads). He has said that he would give us a little of the perfume in a phial if we would bring one.

A curious incident occurred the evening before last (that of the eclipse

* Just as, in that lady's magical saloon, I have also heard, in the air, between the ceiling and my ears, faint music, such as I had been told (by Col. Olcott, as well as others) had often been there and thus heard—music given on my request, that I too might hear what others had often heard—music which, on my request, sounded there with no apparent possibility of its production by natural means, and which she and Olcott declared to have come on a wave of "astral fluid"—as a sort of spiritual telephone—from an old spinnet, or music-machine, in the possession of a friend of hers, an "Adept." Her request, in pursuance of mine to her, had reached him in his Antipodal home in Thibet, where she (Madame Blavatsky), had been familiar of old with that worn-out old instrument, and the airs it played! I do not answer for all this—how can I? I can only say that I heard the music, which no ordinary human means could have produced, or existed there to produce. I saw "miraculous *apports* produced before my incredulous but covered eyes." Olcott assured me that such *apports* were a matter of frequent occurrence there. While the music was sounding, Madame Blavatsky was moving to and fro in the air a large pair of scissors, and in answer to my question afterwards said that that was for the purpose of aiding the arrival of the current, which is sometimes liable to interruption. No one who knows them can possibly doubt the perfect good faith both of that lady and of Col. Olcott.

of the moon). John had been talking pretty freely, when his voice suddenly stopped. He presently rapped for the alphabet, by means of which he said, "The power is all gone." The *séance* came to a close. When the Count awakened Firman from his sleep, we found that he could not utter a word nor a sound, and looked utterly bewildered. After a while, under mesmerisation by the Count, he recovered his voice. We supposed that he had taken a sudden cold, from the window having been left upon. This was the only time the window was left open, John King having prompted it. Firman generally comes out from the cabinet with his face streaming with perspiration. We also presumed that the breaking down of John's voice was an effect, or a consequence of the breaking down of Firman's. The next day I asked John if there was not some connection between the two. He answered that there was, but not what we supposed; that his (John King's) power had suddenly failed entirely, and so abruptly that he had no time to restore to the vocal organs of the medium what he had taken from them to form his own. He said that he had no idea of what had caused the sudden cessation of the power; something in the atmosphere, he supposed. I wonder whether it had any connection with the eclipse—that is to say, with the interruption of the radiation of the light and heat from the moon to us, with some conceivable electrical effects.

August 26th.—Nothing remarkable except a third mesmerising of my back by Glaucus; very much as before. I had said that there was some little pain left. This time, in the course of the operation, he applied his hand to my back, even inside of the shirt. And, besides several times making the sign of the Cross in front, as before, he also made it three times on the back itself, over the part affected. Very strange all this! but it hardly seems to be, what "the church" (*i.e.*, the Jesuits) call it, the work of the enemy of the Cross.

To give a further idea of the religious tone and spirit which pervade these *séances*, I am tempted to transcribe the following recent communication from Glaucus to the Count and Countess, written (backward) through the hand of Firman. They are Catholics; the former a very liberal one; in regard to the Countess, I neither know nor care for her shade of opinion. I am no Catholic at all, unless with a little of that esoteric Christianity which the Church would send to the stake if it yet had the power. All our spirits recognise GOD, and Christ as a very high Spirit now, and a great Prophet in the earth life, and His Virgin Mother as also a holy and pure spirit—as no doubt she is:—

Dearly beloved son and daughter, I am glad to look again on your beloved faces. Although you did not see me, I saw you, and, as usual, I asked the Great and Holy God, His Most Holy Son, and that pure and holy Virgin Mother, to bless you, and be with you. Oh, my son and daughter, may your lives be drawn in pleasant places. May you ever bask in the pure sunlight of the most glorious and everlasting countenance of the Great and Holy One; He who is I AM, yea, That I AM. Think, my beloved son and daughter, of His great love for all. Think not of Him as a God of vengeance, but as a God of pure and holy Love, a God and a Father who leads His children up to His throne to bless them, and to have them bask in the light of His most holy countenance. I have now no more to say; but may ye whom I love with all my heart, yea, with all my soul, partake of that great and boundless loving-kindness, is my earnest prayer. Good-bye. God bless ye, and the Holy and Sweet Virgin Mother comfort ye for ever and ever. GLAUCUS, Vale.

September 1.—Nothing further of interest to record till yesterday. The power has been weak, and John King has again put off the next mould, but told us that the next time he fixed a day he would not again disappoint us, as he had to do the last time; I suppose he wants to be very sure, which is not always easy even twenty-four hours in advance. We always tell him to take his own time; that we know he and the others do their best, and that we are too thankful for what we do get to complain or be impatient that we do not get more. He is strong in praise of our patience—or rather that of the Count.

Yesterday was present a Brussels friend, Mr. Boyard, a highly respectable chemist (analytical and engineering); one of the leading Spiritualists of Belgium. No materialised forms were shown, except that of John King himself; but he exhibited his light pretty well; it was of full size, like a long orange, though not very light. He gave Mr. Boyard a good grasp of his hand. I asked him to raise that gentleman's hand up to the ceiling. "What's the use of that?" Presently he drew the curtain aside, he being well visible inside of the cabinet, and told him to look at the medium on the couch. But the light, which he did not put down close enough to the medium, was not good for the distance at which we sat, and it passed so quickly that we did not clearly distinguish him in his dark clothes on the dark-coloured couch, though it was done twice.* On our saying so, John King then had recourse to the other test mode, which I had before suggested, but which he had not complied with, of satisfying the stranger that the John King who appeared before him was not Firman masquerading, namely, he took him by the hand and raised him up till he had to stand on his chair, and struck his knuckles upon the ceiling—a thing manifestly impossible to Firman, who is a head shorter in stature than any of us. We mentioned the fact that Mr. Boyard had recently taken a photograph of Dr. Slade, on which a spirit (that of a child) had appeared; and that he intended to continue that experiment on his return to Brussels. John King said that he would endeavour to appear in photography to him in Brussels; and we at first understood that it was to be through the mediumship of Dr. Slade; but he presently told him that he did not wish to change or mix mediumships, and that he (Mr. Boyard) should hold a *séance* with Williams, when the latter should shortly pass through Brussels, and photograph Williams, and that he would also try to appear on the plate. "And," he went on to say, "if you want a test that it is the same John King that is now here, tell me something here that I shall repeat to you there." Something was accordingly concerted, and Mr. Boyard is to write as to the result, as well as to send us copies of the photograph obtained.

* But to-day, September 2, we did see the two very well, the light being stronger, and the curtain being opened for a longer time.

My lumbago pains having returned with some severity (owing to a particular and local exposure the day before), after having all but disappeared, Glaucus again mesmerised me as before, in the presence of M. Boyard. It being in the dark, that gentleman could not see the process, but he heard my exclamations, and, as he sat next to me (our hands joined in chain), he could perceive the manner in which I was raised from and pushed back into my chair some ten or a dozen times, as has been before described. This made the fourth day of mesmerising this time. The immediate relief was very great, and to-day but little remains of the pain. I should not omit to say that Glaucus, on the second or third day, directed me to have it also rubbed with opodeldoc. How far the credit of the case is to be divided between the two applications, your readers may indulge their own opinions. Anyhow, if the mesmerising was the personal act of my kind invisible physician, the opodeldoc was his prescription.

Another thing occurred yesterday, worth mentioning; it may lead to another mould being given. About three years ago a friend of the Count, Colonel X— (I will call him), had attended two or three *séances*, at which the spirit of his deceased wife, a very lovely and much beloved young person, had appeared in beautiful materialisation. Colonel X— being now again in Paris, and having called on the Count, the latter asked John King whether Mrs X— was among the spirits now present. He answered that she was. When the *séance* was over, and John King, as usual, wrote through the hand of Firman, the following was written—"Tell your friend that his good, sweet wife Adrienne is here, and that I will do all I can to help her forward. Tell him that she loves him still, with a strong pure love, and also their dear, good children. Tell him not to grieve for her, for she is very often with him, trying to comfort him." Now the Count had never known her name. He is quite positive on that point; as is also Firman that he had never heard it, so that it does not seem to have been picked out of their brains. Colonel X— also declares that he had never mentioned it. She was English, and "Adrienne" is certainly a very unusual English name. After the Count had delivered that message last evening to Colonel X—, he to-day mentioned to John King that the name of Mrs. X— he had given, "Adrienne," was correct. "I can only say that she gave me that as her name." He then went on to describe her, correctly, as blonde and light-haired, and very beautiful. It was settled that Colonel X— might come to the *séance* on Monday, day after to-morrow.

September 2nd.—We saw John King splendidly to-day by his light. Any artist could have taken his portrait, as he stood there before us all. The smallness and delicacy of his hands were remarkable. He changed in stature, showing at one time a full head taller than at another. He rather irreverently called me in joke, "that young rascal, John," and explained that I was young in comparison with his years. The Countess had brought a small flagon, in the hope of its being filled with the perfume we had the other day. He said he could not do it to-day, but would another time. We smelled the perfume strongly. In reference to the promised bust of "Marie," he said that he found he must bring her and show her several times before she could get up strength and courage enough to dip, and he wished the Countess to be there day after to-morrow, as the sight of her would help Marie very much.

In my last letter I gave three reasons, each one sufficient, against the theory of an ingenious critical friend in England (the Doctor knows to whom I refer) that John King's "lamp" may be a glass vessel containing phosphorus dissolved in oil. I should have added a fourth, namely, that we have found it to vary considerably in weight, as well as in size, as has been recorded in a former letter.

2, Rue Solferino, Paris.

J. L. O'SULLIVAN.

SPIRIT LIGHTS.

SIR,—In No. 9 of Mr. J. L. O'Sullivan's highly-interesting and instructive letters on the "Materialisation of Spirit Heads," he tells us:—"The spirit Peter held against the palm of his hand, nearly vertical, a small luminous cross, of about an inch in height, the shaft longer than the cross piece, and surrounded by a luminous ring, of which the diameter might have been about a couple of inches. The edges, both of cross and of encircling ring, were well defined and sharp. There was no shading off. The width, both of the parts of the cross and of the encircling ring, I should say to have been from a sixth to a quarter of an inch. How far this more minute description may correspond to what Mr. Tomlinson saw (*Spiritualist*, July 27, page 43), I do not know, but should like to know."

It gives me pleasure to answer the above. When John King held up a cross to me, he did not hold it, as Peter did, against the palm of his hand. He held the cross with both hands. He put his hands together, his two thumbs joined and held parallel to each other, with each finger touching its fellow; and he held the cross on his two thumbs, supported by the two forefingers, and thus placed the cross somewhat slanting to my view, and thereby, at the same time, brightly illuminating his own face and drapery. In my letter to *The Spiritualist* of July 27th, I say:—"The cross was not above an inch or two in length." As in the case of Peter's cross, the shaft of John King's cross was longer than the cross-piece. Like Peter's cross, the edges were well defined and sharp, and the width of the cross was from about a sixth to a quarter of an inch. I saw no luminous ring surrounding John King's cross; but there shot forth from this small surface a brilliant halo, that flashed up to the spirit's face, lighting it as brightly as did the large luminous stone. Thus, if John King had been speaking of his own cross, instead of Peter's, I should have understood perfectly what he meant when he said to Mr. O'Sullivan, that "the halo round the Cross was derived from its light;" though, like Mr. O'Sullivan, I should have had some difficulty in understanding how, in the case of Peter's cross, "the bright luminosity of the cross in the centre should produce, or cause, the encircling of light called by John a 'halo,' that ring having about the same width and strength of light as

the cross itself." It looks as if John King might not have been aware of the ring that appeared round Peter's cross, and supposed that that cross shot forth sun-like rays like his own, instead of being, perhaps, like a planet with a ring round it. Anyhow, here seems to have been one of those undesigned discrepancies, of no moment in itself, which confirms evidence, rather than weakens it. John King, having no ring round his own cross, could not, in that case, speak of a ring as a halo; but he certainly had to his cross a halo, without any ring perceived by me; while Peter appears to have had a ring without a halo. What typical, what passing strange and beautiful demonstrations they both were!—not least in their diversity!

To me, one of the most extraordinary contingencies in the case is that I should have lived to think with Mr. O'Sullivan, as by *The Spiritualist* of August 31st, page 106, that it sounds reasonable—I may add, most reasonable—to believe, not only that the spirits form their lamps anew every time they visit us; that they form them at will, into such shapes as they please; and that these lamps disperse and vanish when the spirits go away; but, also, that their luminosity is derived from phosphoric particles which the spirits, at any rate John King says, "he gets out of our heads." Certainly, to have shared with Mr. Williams, however minutely, in contributing to the product of anything so brilliant as that cross, from a head which has often been noted as a dull and perverse one, is a comfort that is often needed, and, as such, is as satisfactory as unexpected. And, although we know these things to be true, we cannot but express ourselves in the words of the poet—

Can such things be,
And overcome us, like a summer cloud,
Without our special wonder?

W. R. TOMLINSON, M.A. (Cantab.)

ASTROLOGY, DESTINY, AND PRAYER.

SIR,—In connection with astrology and the letter of your correspondent "Aldebaran," I beg to thank him for his interesting communication; and should be glad if he would inform us of some trustworthy professor of the science. I have at various times sent certain data, touching my own life, to several astrologists, but have found that their prophecies touching the future differed very considerably as to details, though in the main there was a singular correspondence. Now that Raphael and Zadkiel are dead, it would appear that there is some difficulty in ascertaining who can safely be consulted. Judging from the predictions in the astrological almanacs the public are not likely to be encouraged to place much faith in these public professors of the science. It is only a few weeks since an astrologist, signing himself "Prospero," predicted terrible disasters to the Russian troops about the 12th of August last, but we do not find that anything of importance happened at that time. In the main astrology may be true, but it seems to me the influences that produce deviations from supposed laws do not seem to be understood. Your correspondent himself admits that "the human will is superior to an apparent destiny, and can generally, if it perceives the danger, avoid it." If this be so, then it seems to me your correspondent admits that prayer (which is only a form of exertion of the will) can modify the destiny which astrological science marks out for us—a fact which should afford immense consolation to a man with an "evil destiny." It would be interesting to know if our late professors of the science, Zadkiel and Raphael, were able to foretell their own deaths. "LIFE BEYOND THE GRAVE."

SIR,—Might I ask your correspondent "Aldebaran," if he believes that a child born in the next room to that where the First Napoleon was born at exactly the same minute, but of poor peasant parents, and afterwards brought up among peasants would, simply owing to the planetary constellation at the time of its birth, become the equal of the First Napoleon in military talents. Yet this is what I infer Astrology teaches, and why I consider it a waste of time to study it, which otherwise I would do, and it becomes still more ridiculous if we bring physiology to bear upon it.

I could probably anticipate your correspondent's reply, but will leave it to him. P.

September 4th, 1877.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

SIR,—It will interest friends, in this district especially, to know that the society above-named has once more got itself into working form. A pleasant, comfortable room has been engaged at the Camden Temperance Hotel, Camden-street, and last evening a genial audience gathered together to listen to an address by our good friend, Mr. John Lamont. It would be hard to imagine a more agreeable meeting. Taking in view the size of the room, which is not large, the feeling at present is not in favour of having these Sunday evening services thrown open to the public, but admission is granted to strangers, introduced by any member of the society. In every respect affairs look healthy and promising.

At the close of the service last night a committee meeting was held for the election of a few new members, and Mr. George Wharmby was unanimously appointed secretary, in room of myself, who resigned in consequence of having to leave town for a time. SAMUEL PRIDE.

3rd September, 1877.

AID FOR MEDIUMS.

SIR,—I have noticed with regret that no effort is made to help those mediums who are in circumstances which prohibit the rise and development of their powers, or who are so situated as to need a helping hand. The continual desire of "investigators" to witness marvels soon reduces the power of the strongest mediums, and the moment a medium fails to get manifestations, that moment he is dropped, and left, as we say, to

shift for himself. In the hour of success we have plenty of "dear friends," who are most solicitous in their attentions, possibly because they are so little required; but it is in the hour of failure, in the hour when, "weary and heavy laden," there is scarcely a resting-place, that we need to have some means of helping each other. To be a spiritual medium should be one of the highest of all callings; to be a messenger between the two worlds should be to raise the man or woman so gifted in the eyes of the good and true. Now, I desire to propose to the mediums of London that we each give one *séance* per week, the proceeds to be used as a fund for the benefit of mediums who, through inability to work or other causes, are thought worthy of such help; that the money thus obtained shall be placed in the hands of a committee, whose duty it shall be to give help whenever required. As, in all probability, I shall be in London for the present, I shall be pleased to correspond with all mediums and Spiritualists interested in this suggestion. I know that something can be done, if we only make the effort. Spiritualists and mediums should show that they are in earnest by respecting and protecting each other, and then the cause will receive the attention it so richly deserves. I trust that there will be many responses to my note.

J. Wm. FLETCHER.

2, Vernon-place, Bloomsbury-square, London.

SPIRITUALISM IN THE PROVINCES.

SIR,—I have had a very successful tour in the provinces, and done much work. I have visited Belper, Derby, Nottingham (twice), Newcastle, Shields, Sunderland, Stockton, Chester-le-Street, Bishop Auckland, Keighley, Ulverston, Barrow, Millom, Oldham, Manchester. Then again went for a week to Nottingham; am now in Derby. I go to Belper on Wednesday, to Leicester on Friday for a week, and then to Walsall and Birmingham; returning to London, all being well, on the 20th inst. I have scarcely passed a night without holding a meeting of some sort, and some days have had two. I have gained much experience in the time, and feel all the better for it. The movement seems to be in a chaotic and confused condition in some places, and indifference and apathy are displayed in many, but in some few energy is manifested, and I hope that my visits have been useful in promoting the same.

We contemplate holding a tea meeting on my return, at 15, St. Peter's-road, Mile-end, London, on Sunday, September 23rd, tea on the table at 5 p.m. An open meeting will be held at seven o'clock, when the chair will be taken by Mr. C. Hunt. Several mediums and speakers are expected to attend.

The Newcastle friends have written, asking me to visit them again, but I tell them they must wait until I have been home and had a rest. Derby, September 3rd, 1877. E. W. WALLIS.

CLAIRVOYANCE.

SIR,—We think it our duty to make known the satisfactory tests given to us lately through the clairvoyant powers of Miss Mancell, during two or three sittings at our residence, as follows:—The spirits of two of our brothers and of our brother-in-law were seen standing beside us at different times; we recognised them, from the description given of each, as correctly as if they had stood in mortal form before us. This was an excellent proof of the great truth of spiritual clairvoyance, or as Paul says, "the discerning of spirits!"

The next spirit, recognised by the description given, was that of a widow lady, formerly an intimate friend of ours, of whose decease we were ignorant, through having lost sight of her for nearly two years, until she thus appeared so unexpectedly. The description given of her was most truthful and striking, answering in every particular to the true features, colour of the eyes, hair, mourning garb, and widow's cap. This being such a convincing test of identity, we immediately wrote to the lady's lawyer at Liverpool, to know if she was still in the form, or in spirit life. An answer was received by the following post, stating that she died in the early part of last year. Such news was a further proof of the spiritual lady's visit to us.

But now comes a singular description given us of a friend. Some two months ago or more a young lady friend of ours suddenly departed this life; her spirit has been seen with us and described. The mother of the young lady was described as standing before us, in great trouble, attired in deep mourning, and imploring our assistance. She then produced a gilt-framed picture of a young lady, presenting it to us for our acceptance. Now what enhances the value of this test is the fact of the mother being still in the flesh, and the actual fulfilment of what was shown; for the lady herself visited us some nights later, really in great distress of mind owing to her dearest friend having taken to drink through the death of her daughter. She asked our aid and counsel in the matter, and she at the same time opened a parcel containing the identical new gilt-framed photograph of her departed daughter, and presented us the same, thus verifying to the letter the extraordinary vision of the "double," or whatever it may be termed. The medium, Miss Mancell, did not know of such people having existed until she clairvoyantly saw them as described, she being a thorough stranger to us at the time.

J. & A. L. REGAN.

146, Cambridge-street, Warwick-square, S.W., 1st Sept., 1877.

MISS KISLINGBURY'S VISIT TO THE UNITED STATES.—Miss Kislingbury, Secretary to the British National Association of Spiritualists, who left England a fortnight ago in the steam-ship *Greece*, has probably by this time reached the United States, where it is to be hoped she will meet with a warm reception. Nobody is better acquainted than herself with the condition of the Spiritual movement in Great Britain, and she has taken an active leading part in establishing the most efficient organisation ever formed for the prosecution of those ends which Spiritualists have in view, whereby the position of the movement in this country has been greatly strengthened and improved.

WAR.*

BY JOHN PAGE HOPPS.

THERE is nothing more mysterious, more sorrowful, more utterly disheartening than the continued existence of the war spirit into our own times, in spite of the bitter experiences of the past. It is this that often throws a doubt upon the cherished hope that the race is progressing, and that the barbarism of the past is being outgrown. As generation after generation comes upon the stage, plays its part and disappears, the hope is renewed that each one will surely learn wisdom from its predecessors, and that, in time, war will cure itself by the very miseries and violence of the disease. "Surely," we say, "the children who have suffered, who have wept, who have been left desolate, will hate the accursed thing." But the hope is delusive. The son who saw his father's house burned will risk, in time, the burning of his own. "Surely," we say again, "men will, with increasing knowledge, unlearn the hateful art of fighting and take delight in the blessed arts of peace." But again the hope deceives us. Knowledge is used to invent deadlier instruments of death; science tells all she knows, to help men to destroy one another; and all the products of modern civilisation assist in the great insanity. "Surely," we say, once more, "as war becomes so horrible, so deadly, and so ruinous, men will avoid it, as an evil too great to compensate for any good that can come out of it." But, once more the hope is vain. Every war, bloodier, deadlier than the last, only serves to glorify and make more falsely heroic the amazing delusion and the gigantic crime.

It is a fact that in Europe, in times of peace, there are nearly four millions of men under arms. What does that mean for producers, workers, and taxpayers? It is a fact that this nation has now a debt of 800 millions—entirely in consequence of war; the interest of that is 28 millions; to this add 26 millions for current war expenses—54 millions a year! The Crimean war they now say was a mistake! It cost us 340 millions,—and we shall have to pay or have for ever lost by it 13 millions a year! In that war 784,000 lives were lost—equal to the utter extermination of seven Leicesters.

Consider the absurdity of it. It settles nothing but the question—*which side has the heaviest battalions? which side is most skilled in the art of wholesale murder?* It is true that in old times people believed in the superstition about "The God of battles" giving victory; but Providence uniformly sides with the strongest men and most numerous artillery. Hence nothing is settled but who has might on his side. In every case a legacy of hate is laid up, for time and opportunity to reopen the dread experiment. But it is barbaric and brutal as well as absurd. To settle a question by a fight is the brute's method, who only knows that way; and yet what better are we when we seek to settle our disputes with a fight that is hell itself compared with the contests of tigers, wolves or dogs? In that savage enterprise, everything we know as human and Christian has to be flung away, and, for the time being, vast multitudes of men are turned into murderers. Yes!

One to destroy, is murder, by the law,
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
War's glorious art;—and gives immortal fame.

What then is the cause of war? I answer:—War is the result of barbaric methods on the part of rulers and of ignorance on the part of the ruled. Amongst these barbaric methods on the part of rulers, four things are prominent;—reliance upon the application of brute force, secret diplomacy, irresponsible government, and the encouragement given to a distinct military class.

Two principal causes of war are secret diplomacy and irresponsible government. In days gone by, there was no pretence of openness or publicity; and no form of appealing to the people existed. The ruler, or the court, resolved on war, and the serfs had to obey, to fight, to pay; and, to a very large extent, it is still so on the Continent. Take the great war between France and Germany. By this time, there is probably not a sensible man left in Europe who believes that the war was the result of any insult offered or injury done to France: and there are as few sensible men

* Abridged from *The Truthseeker* (August).

who believe that the Prussian government went into the war with absolutely clean hands. What the antecedents of Prussian and French diplomacy were, one or two secret treaties (no longer locked up in cabinets) to some extent betray. Step by step, jealousies arose, ambitions were excited, insults were offered or suggested, and selfishness or the instincts of self-preservation, were aroused: and, when the crash came, all Europe was amazed, simply because the stages that had led on to it had been hidden from its eyes. In this way, two great nations were plunged into war really without their knowledge or consent. It is true that when the crash came the two nations themselves leapt to arms with a will, and gave to Europe the impression that the war was popular: but it is one thing to plot for war, and another thing to accept it when it arrives: it is one thing to carry out a policy which leads to it, and another thing to fancy that it is necessary when it is at hand.

The truth is that one of the most amazing things about war is the way in which the people themselves drift into it, though the war is none of their making; the frightful ease with which popular passions or national patriotism can be used by rulers to carry out their own ends, to endorse their private plans, and to fight their battles. In the case I have taken as an illustration, Frenchmen and Germans did not hate one another, but they were told their countries were insulted or assailed, and they believed it. But the effect was secured in the arousing of the brute instinct of revenge, or self-assertion, or vanity. The diplomatists and rulers on either side knew what strings to touch in order to call forth the war-song they desired. And they succeeded! The only wonder is that secret diplomacy has not been long ago and universally detected as a survival of barbaric methods, essentially belonging to a stage of national development long past, at least by England. Formerly the chieftain made no pretence of consulting his serfs, but now we have most of the disadvantages of being supposed to be consulted, with few of the advantages of real knowledge. Our rulers first get behind a screen to conduct their affairs, and then taunt us, as they lately did, with not understanding foreign politics. I do but touch one of the gravest needs of the age when I say that the hour has come when the people must everywhere take their national life more distinctly into their own keeping, or risk such perils as the world has never known. There was a time, perhaps, when it was well that people should be under national drill-sergeants and masters,—when it was best for the nation that a strong will, or a keen intellect, or even a firm hand should rule it: but that time has gone, I think, for ever. There is no safety, I know, in a multitude, where the multitude is swayed by passion or is groping in darkness: but there ought to be safety in a multitude, for the multitude, against the selfishness of a class or the tyranny of a dominant will.

What need is there for secret diplomacy? None, where plot and trick are unconcerned. None, where national aims and duties alone are concerned. None, where men and classes are not finessing for selfish or criminal ends. There ought not to be a secret treaty in Europe, and there would not be but for the incapacity of nations and the tyranny of irresponsible rule. But we are drifting into troublous times, and, if we would preserve the peace of Europe, diplomacy must be resolved into a simplicity; while pretence, and trick, and fraud must be deemed such, even though counts, and dukes, and earls be the players, and though the destinies of nations be the tremendous stakes for which they play. It has long been one of the rough jokes of the world, that diplomacy is only licensed lying, and that, to a diplomatist, the only use of language is its utility in helping him to disguise his thoughts. The jest bids fair to become a sober fact; nay, it is a fact; and we shall never be secure till we alter it. We look for the time when we shall enjoy all the fruits of peace and be crowned with all her flowers; but that time will never come till we are less at the mercy of a school of diplomatists which has cost Europe more precious lives than all the pests and famines it has ever known.

Sometimes, however (honestly and unselfishly enough), diplomatists have entered into the evil courses I am condemning, impelled by the supposed duty of maintaining what is called "the balance of power." Now this "balance of power" is one of the great superstitions of Europe, and

has done incalculable mischief, as a promoter of national hatreds and dynastic wars. "The balance of power" is supposed to be disturbed whenever one nation moves at a greater pace than another in a given direction; hence the supposed need for interference, restraint, and war.

To perpetuate this gigantic Conservatism, then, what has happened?—to settle the question raised by this wretched barbaric vanity, what has been done? Millions of men have, for generations, been set to kill or disable one another. And what does that mean, stripped of all its wicked glitter and all its splendid lies? It means murder, none the less hideous because it is licensed: it means widowed wives, orphaned children, and desolated homes: it means the shedding of blood and the destruction of the fruits of the earth: it means the burning of the poor man's house and the binding of cruel burdens, for generations, upon the shoulders of the people. "Its course is tracked by fire and slaughter, by ruin and desolation, by the curse of the vanquished, and the wail of the widowed, and the anguish of an untold bereavement." These words may suggest nothing very original or profound. Of course they do not. They only lift up again the old wail over dead men, and heart-broken women, and orphaned children, and blasted homes. But, after all, it is this cry of anguish that beats down all the specious pleas of statecraft, and confounds all arguments, and tears the mask from "glory," and makes it look the ghastly thing it is: for it is God and nature's cry against this wickedness, and it will at last prevail. It cannot be a right thing that thousands of men should face one another, armed with deadly weapons in their hands, and perhaps with a deadly hatred in their hearts; and, while such a horror is possible in Europe, we have no right to conclude that we are educated, civilised, or truly free.

Of the last cause of war I need not speak at any length; for it is only too evident that it is ignorance on the part of the ruled that alone makes possible the barbaric methods of rulers. That reflection leads at once to the great remedy, which I find in the true education of the people: for it will avail nothing to escape from the rule of persons or classes if in doing so we only fall into the rule of the mob. The last state, indeed, of the nation might really be worse than the first. The remedy then is not the destruction of the monarchy, the pulling down of the aristocracy, or the establishment of any particular suffrage: the remedy is the real uplifting of the people,—their genuine education in the true conditions of national prosperity and human happiness,—their enlightenment as to what it is that really constitutes freedom, and on what their security and their enrichment depend.

Yes! surround it as we may with the false glitter of a fictitious glory, war belongs to a low stage of civilisation. To-day it thrives on the passions of peoples, to-morrow on the pride of kings; but, in any case, it is a kind of social and moral tide-mark that cannot lie. When the nations rise to higher levels, and live higher lives, they will look back on war and all its wicked splendours with shame, and pity, and surprise. We may, indeed, deny that those higher levels will ever be attained, but we cannot deny the consequences of attaining them. We may doubt whether we shall ever climb to them, but we can try. Educate the people, elevate the people, teach them to be just and benevolent, as well as to be thrifty and clever; above all, win the people to the world-redeeming doctrine of the Fatherhood of God and the Brotherhood of man;—work that into the heart and soul of this age, work that into the intellect and heart of the people, work that into the politics of Europe and the world, and you will then have done something to save mankind from its greatest misery, waste, and crime.

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Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

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