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"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

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

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" 10th.—Reception to the Baron and Baroness von Vay, at 38, Great Russell-street. Admission to members and friends, 1s. Chair at 8 p.m.

Tuesday, 14th.—Correspondence Committee, at 5.45 p.m.

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" " Council Meeting at 6.30 p.m.

Friday 17th.—House and Offices Committee at 5.30 p.m.

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The Spiritualist Newspaper,

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

VOLUME ELEVEN. NUMBER FIVE.

LONDON, FRIDAY, AUGUST 3rd, 1877.

THE PASSAGE OF MATTER THROUGH MATTER.

ALTHOUGH it has long been known to Spiritualists that solid matter sometimes passes through solid matter at *séances*, the evidence supposed to prove it has frequently been faulty, though not so in all cases. For instance, when objects which were most certainly not in the room when the *séance* began, have been found in it during the progress of the manifestations, they might have been brought down the chimney if they were not too large to pass. Again, spirits possess the power sometimes of making objects invisible, so that articles might have been brought into the room when the door was open, and the properties have afterwards been restored to them which made them present those aspects of matter which enable objects to be recognised by means of our senses.

Count de Bullet's *séances* in Paris, as recorded by the Hon. J. L. O'Sullivan in these pages, very clearly establish the fact of dematerialisation, and of matter passing abnormally out of an envelope. A head is dipped into melted paraffin several times, and a minute or two later the hot paraffin mould is in the hands of the observers, the head having been dematerialised, and not withdrawn in the ordinary way, because the narrow neck of the mould is left perfect and unbroken. This has hitherto been done in the dark, and we are watching for evidence which shall bring it home to the personal knowledge of the observers that the heads in those moulds were living ones. This, however, has nothing to do with the question now before us. The bottle-shaped luminous object shown by another spirit has been moulded more than once, and the empty mould left behind with the narrow neck unbroken and uninjured. These are most portentous facts, never so well established as by the experiments in Paris. Often in London trustworthy and critical observers have held the hand of a medium, and a welded iron ring, with no opening in it, has, in the dark, been threaded on their arms. But the evidence as to dematerialisation obtained by the Count de Bullet and Mr. O'Sullivan is stronger, because the hot mould is left in their hands, and can be taken away to permit others to explain if they can, after due examination, how the head was removed from its interior.

The older manifestation of the passage of an iron ring through an arm, or *vice versa*, once raised the question whether it was necessary that one of the two substances should be living, and so rings of different woods, each turned in one solid piece, have been taken by several inquirers to *séances*, in the hope of getting them threaded together, and then left in the hands of the observers as proof which could be shown to anybody of the action of some power greater than that of man. But the rings have never been threaded. Count de Bullet's experiments tend, however, to show that if the threading can be done by dematerialisation, it is not necessary that one of the interlinked substances should be living. The conditions, however, are not exactly the same in his paraffin mould experiments as in the attempted interlinking of the rings, for the rings have no orifice analogous to the neck of the mould.

Mr. Hensleigh Wedgwood, one of the Middlesex magistrates, gave strong evidence in the last number of *The Spiritualist* of the production of writing between two of his own slates sealed together. This is another good example of the exercise of spirit power within an enclosed space. Could the spirits remove a large piece of pencil from between the sealed slates, and could they move an object in a vacuum tube?

GALILEO's full name was Galileo Galilei, and *Public Opinion* asks why those who call him by his Christian name, do not call Bacon "Frank," and Newton "Ikey."

SPIRITUALISM IN FOREIGN COUNTRIES.

BY EMILY KISLINGBURY AND C. CARTER BLAKE, DOCT. SCI.

FROM accounts lately published in the *Revue Spirite* it would appear that physical mediumship is being developed in France to a greater extent than formerly. In the case of a young girl, whose name is given simply as "Amelia," a member of a private family in Paris, strong physical manifestations, such as movement of objects, formation of hands, and direct writing take place in the dark and in the light, and sometimes when the medium is not in the room. One evening in summer, when there was some difficulty in darkening the room, the sitters agreed to bandage their eyes, and on doing so, and while the hands of the medium were secured, the objects on the table were moved with the rapidity usual in the dark. The bonnets of some of the ladies were exchanged, and spectacles were taken from a gentleman and placed on the nose of the medium. The narrator remarks that solar light is apparently less obstructive to the operations of spirits than the human glance.

One rather novel experiment—which, however, has sometimes been tried in Newcastle—is related as follows:—The medium places her hands on a small round table in front of the window curtains, which are of woollen material, and are drawn together. Otherwise the room is quite light. In about three minutes the curtains are opened and closed several times in succession by an invisible operator. We look forward to further accounts of the development of "Amelia." Good daylight mediums are scarce.

An interesting case of direct healing is reported from the Gironde. M. Dauzac had both his legs broken by a heavily laden cart passing over them. The doctors in consultation declared amputation necessary, so shattered were the limbs. M. Dauzac's son, who is a medium, retired from the sick room, and prayed fervently that advice might be given him from the spirit world, and in particular that a good spirit known to him as Dr. Demeure might be sent to help his father. The following words were then written through his hand:—"Do not consent to the amputation, your father will recover; he will be able to walk and attend to his affairs again. I will mesmerise him spiritually, and give him strength to bear the operation, which I will perform myself; after much suffering he will be delivered from this affliction sent by God."

The writer, M. Dauzac himself, here relates that he had been an irreligious man until the *Spirit's Book* and the *Medium's Book* by Allan Kardec had fallen into his hands.

The doctors came, but pronounced against amputation, as useless to save the patient's life. He was in a high state of fever, and already doomed. They replaced the bandages and left the house. Immediately Demeure, aided by a band of spirits, began his operations. M. Dauzac says:—

I was placed in a position in which I could not have held myself without iron supports; I then felt a hand rubbing me so hard that I cried out; everything seemed to be unwound and displaced; I believed that I was suffering from cramp, for my son had invoked the beneficent spirit unknown to me. In about ten minutes, when I was quite exhausted with pain and fatigue, I was allowed to rest a little; and what ease I felt! Ten minutes later I exclaimed, "There it is again! It is in the other leg! Everything is being undone." The watchers declared nothing had happened; the operation was repeated five times on each leg, at intervals of ten minutes; after that I slept the whole night.

The following morning the son consulted his spirit-friends, and Dr. Demeure declared that bones, tendons, veins, and fibres had all been duly laid in proper order, and that the cure would be effected. The legs would be slightly shorter than before, but the patient would not be lame, though he would sometimes suffer pain. A dangerous crisis followed, consequent on the extraction by the doctors of a portion of detached bone; nevertheless, young M. Dauzac, encouraged

by the assurance of his spirit guides, would not give up hopes of his father's recovery. One evening he was told—"To-morrow he will begin to mend, and will steadily improve until restored to health." The next morning the doctor inquired of a neighbour, before entering the house, whether M. Dauzac were dead. "No, he is better," was the reply. "I am astonished," said the doctor, "this change must be the precursor of death." A fortnight later he told his patient, "You may now get up; but be careful, for only one in a thousand could have lived through this: whether this cure be of God or the devil I do not know, but there is something in it which I cannot understand." M. Dauzac replied, "You only see in disease a disorganisation of matter; when you have learned the part played by the soul and the perispirit in the physiology of man, and the relations between spirit and matter, this fact will be no longer a mystery to you, and you will make many more remarkable cures." The doctor had nothing to reply, except that M. Dauzac would certainly never walk again. He went on crutches for a fortnight, and was then able to dispense with them altogether.

The record from which the above is somewhat condensed is signed by M. Dauzac, his son, and thirteen other persons, and is dated Naujean, par Brême, Gironde, January 18th, 1877, and is published in the June number of the *Revue Spirite*.

The July number of the *Revue* opens with a paper from the pen of J. Camille Chaigneau on the relations between social progress and the doctrine of Reincarnation. An account of the meetings of Spiritualists at Tabedelle and Tarrasa, taken from the Barcelona journal, shows that believers are numerous in Spain; at the one place eighty, at the other sixty persons being assembled at a Sunday evening service, where various trance addresses were delivered. The *Moniteur de la Fédération Belge* informs us that *Le Chercheur*, also a Belgian Spiritist journal, is about to issue a volume of prayers, for use at Spiritualist religious services.

At Cherbourg a pamphlet has appeared, entitled *Spiritualism, its Advantages and Means of Promulgation*; it is addressed chiefly to the uninitiated. The Spiritualist Society of Monte Video and Buenos Ayres has published its fourth annual report, of which a translation is given in the *Messenger de Liège*. From this report it appears that though there exists an excellent journal in Monte Video, the *Revista Espirista*, little progress has been made during the past year in forming circles or developing mediums, and members are exhorted to turn their attention more particularly to this point in the work of the coming year. A close friendship appears to exist between these Brazilian Spiritualists and the Belgian Federation, to which some of the Brazilians subscribe. This is a good example. All central organisations should receive support from local societies, in order that the power of distribution from the fountain-head may be continually increasing.

Among the Spanish Spiritualist journals, *The Criterio Espirista*, as usual, takes the lead. The June number commences with a short history of the Spanish society, which shows that, like our own, the Spaniards have to contend with the difficulties of organisation. A new Spiritualist society, termed *Fé Razonada* (Judicious Faith) has been established at Lima, where Don R. C. Berard gave the inaugural address. In this we see distinctly that the founders of the society, while believing in the immortality of the soul, in future rewards and punishments, and in reincarnation, express their firm conviction in the Divine mission of Jesus Christ as the Saviour of the world. We also see that at Valladolid "personal protection amongst all men is a duty recognised by our doctrine," and that consequently a system of mutual communication between the members of all the local societies in Spain has been instituted, by means of which those persons who are subscribers to the central society may obtain admission to the local organisations. There is a Spiritual paper termed *La Luz de Sion* (The Light of Sion), at Bogota, in Colombia.

The July number of the *Criterio* contains an introductory article by Don R. C. Berard, on the communication of the invisible with the visible world, and a semi-theological one by Senor Manuel Sanz (the literary merit of which is not high) on "Doubt in Society." The usual items of news

appear in the *Criterio*, and Spanish Spiritualists continue to be posted up in an excellent manner as to what takes place, not only in Europe, but America.

The Monte Video journal (*Revista Espirista*) for June does not contain any article worthy of especial notice.

Review.

England and Islam; or, The Counsel of Caiaphas. By Edward Maitland. Tinsley Brothers. 1877. (Second notice.)

THIS book is a noteworthy illustration of the capacity for growth and for spiritual development in every honest man by "honest man" being meant him who fairly and fearlessly follows out each different line of thought as it opens itself to him. And hence the book illustrates also the old words: "Then shall ye know if ye follow on to know."

Mr. Maitland's earlier works appeared under the auspices of Mr. Thomas Scott; so that it is with some surprise and amusement we find the author declaring in *England and Islam* his conversion to the general doctrines of Spiritualism. He says: "When I commenced this book I had seen much of what is called 'Spiritualism' without arriving at the first step toward conversion, namely, belief that the phenomena were genuine. From the second step—that they are due to spiritual entities—I was absolutely removed, though aware from mesmerism that there are faculties in man of which science can render no account. . . . It was the manifest want both of candour and reason on the part of scientists that first disposed me to treat the phenomena as worthy of heed, and led me to enlarge for myself my system of thought, so that it might be capable of holding any facts whatever that might appear to me to be facts, instead of imitating 'science' by narrowing my theory in order to exclude such facts as would not coincide with my foregone conclusions. . . . Omitting phenomena as inadequate for my satisfaction, I set to work in another direction to complete my system of thought respecting the meaning of existence. . . . I felt that I could not believe in the reality of the spiritual hypothesis on the evidence of the senses alone. I had first to ascertain that it is possible to form, in idea, an harmonious and consistent conception of the spiritual world, before I could allow myself even to surmise its existence on the strength of physical phenomena, of which the genuineness is, at best, doubtful. . . . But—since I began this book—I have, while sitting alone at my work in perfect calmness, received the most irrefragable demonstrations of the accuracy of the theory which, by dint of the purest reason, I had constructed respecting the spiritual basis of the universe. And just as—one by one—the doctrines of materialism fell under the stress of facts in man's history and in my own, so—one by one—they were replaced by proofs of the substantial truth of the doctrine known as 'Spiritualism.'"

The fact is that Mr. Maitland's honest search after truth had been for some time leading him out of the dark and very short paths of materialism, and had gradually led him toward the light. His dawn lingered, but his sun rose at last; and just now, as this book shows, he is somewhat dazzled by the light flooding on and around him.

The simplicity and unity of principles on which all existence is formed, is a primary spiritual doctrine, and this doctrine is frequently noted in the pages of *England and Islam*. The doctrine that "all life is God" is nothing new; it was in the world before Abraham, and Hermes-Trismegistus and Zoroaster expressed their faith in the one God by whom we live and move and have our being; but to the Spiritualists of this age belongs the credit of having revived the long-buried truth; a truth which some philosophers, and even a few clergy, are now beginning to perceive and to enunciate. To Mr. Maitland has now come an apprehension from within—so forcibly as to come as a revelation—of some of the eternal and universal principles. To him, therefore, all the phenomena of life appear with a meaning and a purpose, as he perceives them all to be, in their diverse forms, the expression and result of a uniform and eternal principle. He considers that as men have individual souls, so nations have individual national souls, and that therefore a nation may sin by its politics, and may sacrifice its soul-life to its tem-

porary interests. He considers also that animals have souls, and that therefore not only vivisection, but the eating of meat is murder. He even says, "The so-called insensate unconscious atom is as conscious of my existence as I am of its existence; the difference lies in the character and extent of our respective recognitions of each other. . . All consciousness is one consciousness; and the consciousness of the parts is but a limitation of that of the whole."

Another essentially Spiritual doctrine which he enunciates is, that "all error is but limitation," and that it is simply by reason of our being but a part, and not the whole of God, that we suffer the limitations of the part instead of enjoying the perfection of the whole. . . . And the universal aspiration of the religious consciousness of man, and not of man only, but of the whole creation, towards recombination and redifferentiation, is no other than the inextinguishable yearning of all that exists to fulfil in itself the two essential functions of the Divine nature by manifesting at once its duality and its unity."

On this duality Mr. Maitland is very urgent, and says, "Professor Tyndall has told us that the smallest atom of matter contained a positive and a negative pole. And Biology informs us that the smallest protoplasmic monad, is inherently dual. . . . God made man in his own image, male and female. . . . It is by virtue of the dualism of the primary, undervived, supreme existence itself, that the like dualism pervades every plane and sphere of the secondary, derived, subordinate existence which we call Nature. . . . From the feminine proceeds the masculine; from the womb of space proceeds the Logos; from the Ark upon the waters proceeds the living humanity; from the true woman issues the man. Before Phœbus Apollo, is Aurora; before Horus is Isis; before Buddha is Maia; before Christ is Mary." Mr. Maitland looks upon a coming regeneration; and he considers that the practical recognition of the dual Divine existence will at once accomplish and constitute this coming regeneration.

He urges vegetarianism and abuses "the carnivora" and says—"In spite of all that the ministers of the Orthodoxies may say—whether they be priests, doctors, or scientists of any kind whatever—it is not his food or his facts that vitalise the man; but it is the man who vitalises his food and his facts. And this he does by his own prior vitalisation by the soul of humanity. In that soul, God is incarnate in every one of us. And, as a portion of God, we are free and are able to make for ourselves the materials upon which we operate into the heaven of a happy, healthy life, or into the hell of an unhealthy, miserable one. It is because, at the bidding of orthodoxy, we have adopted, for body, mind and soul, a *régime* unsuited to us by nature, that we suffer so much. On the true, pure diet we should find all the delights of life enhanced. We should love and be loved more tenderly and heartily. Envy and all uncharitableness would vanish. For we should be so *well* in mind and body that we should fret for nothing. And even death would be no complete separation, as we should be in the possession of faculties so sublimed as to enable us to hold intimate communion with those we have loved on earth."

Such are a few of the Spiritual principles enunciated in this discursive book. It was confessedly written in great haste; and it would have been better for the subject, as well as for his readers, if the author had not published in haste, as the composition is unorganised, the expressions are frequently awkward, and the sentences confused and too long. His political opinions are, of course, founded on his Spiritual theories; but the two need not have been inextricably woven, and might have been judiciously disentangled. Like many other prophets—notably the earlier Isaiah—he begins to utter his burden concerning his immediate political and social surroundings; but, as he continues, he is caught up into a higher region, whence he sees the things present as but a portion of the past and of the future. He has also the defect—common to all newly initiated prophets—of confusing types with identities; and, consequently, in his pages Mr. Gladstone figures as Moses and as St. Paul; and the conduct of England towards Turkey is considered as part of our national sin of vivisection! He makes a tirade against orthodoxy, whether in religion, in science, or in society, and he exposes in forcible language the insidious and dreadful

influence and power of Sacerdotalism; but the reader is puzzled on reading that, in the matter of Cain and Abel, the sin lay with Abel, not with Cain; "it was as the prophet, abhorring the sacrifice of the innocent animals, and vindicating the character of the Almighty, that Cain slew Abel, an act for which he has ever since been stigmatised by the Sacerdotalists as a murderer."

Again—"Orthodoxy, whether in religion or science, is the negation of the absolute truth that the sun, and not the earth, is the source and centre and true self of the solar system." It is rather a wide and wild leap of thought to perceive also that it is Orthodoxy and Sacerdotalism which prevent England from opposing Russia.

But the defects of the book are only on the surface; its merits are the integral parts of it. Very admirable are his remarks on the unsatisfactory "manifestations" made by the spirits. "It is one of the faults of orthodoxy that it fails, alike in religion and science, to recognise as good in itself, whatever indicates vitality, and as bad whatever indicates morbidity; and the contempt with which the manifestations known as 'Spiritism' have been received by some persons reputed to be scientific, arises from this failure of orthodoxy. It is not that the forces in action are themselves contemptible, but that modern modes of life and thought are unsuited to the operation of those forces in us. Our structure has become too coarse, our blood too impure, our whole being too crass and dense for those finer influences which are around us to enter into communion with us. Their music is played to deaf ears, their visions are spread before blind eyes. Our nostrils cannot detect the sweet odours of the gardens of the spirit, nor can our palates detect the exquisite flavours of its pure suggestions. Degenerated in our mental, as in our spiritual perceptions, we are—if amenable at all to the 'spirits'—amenable to only those which, by belonging to the lower stratum of their own spheres, approach nearest to our level. That the manifestations hitherto obtained are generally of a low character, is thus but a proof, not that they are wholly a delusion or a folly, but that we ourselves are incapable of anything higher. For it was necessary that those first commissioned to act as pioneers in cutting a road through the dense thicket of man's spiritual nature, should belong to the lowest of the rank and file of the army of the skies."

"Orthodox science is characterised by three defects: First it assumes that it knows, in advance of experience, both what are the limits of natural fact, and what are the limits of the natural faculties by which the fact is to be judged. Secondly, it assumes there are no facts which are not expressible in terms belonging to a single plane of consciousness; that is, *it assumes the reality of all that is perceived by the senses on one plane, namely, the physical, and it attempts to explain, in terms derived from that plane, phenomena which appertain to other planes*; and failing to find such explanation it rejects all insoluble phenomena as fraud."

For equally trenchant remarks on various other topics we refer our readers to the pages of *England and Islam*;—a book of particular interest to the psychologist in its defects even more than in its merits, as evidencing the active but as yet chaotic fermentation of eternal spirit on a finite intelligence.

G. T. C. M.

ON SUNDAY next Mr. J. J. Morse will deliver an inspirational address, in the Freemasons' Hall, Newgate-street, Newcastle-on-Tyne, at 6.30 p.m. Subject—"Man: his place and nature." On Monday he will deliver another inspirational address at the same place. Subject to be chosen by the audience. Commence at 7 p.m. Mr. Morse will also be present at the picnic of the Newcastle-on-Tyne Spiritualists' Society on Wednesday, August 8th.

MRS. FLETCHER'S MEDIUMSHIP.—*The Banner of Light* says, "Mrs. Susie A. Willis-Fletcher, with her son, and Miss Mattie A. Houghton, sailed from New York City for England, July 7th. Mrs. Fletcher goes to join her husband in London, purposing, however, to return to Boston in September. Miss Houghton, who takes the journey as a sort of vacation, will return to her office, Room No. 5, 8½, Montgomery-place, this city, the latter part of August or the first of September. We take great pleasure in introducing these ladies to the Spiritualists of the Old World as mediums of proven merit in their specialties." Mrs. Fletcher has arrived, and informs us that she will not receive the public professionally for the present, but will be pleased to see friends at 14, Southampton-row, Holborn.

PSYCHOLOGICAL PHENOMENA AMONG THE HIGHLANDERS OF SCOTLAND.

(From the "Edinburgh Weekly Review.")

A land of apparitions—empty shades.—YOUNG.
Coming events cast their shadows before.—CAMPBELL.

MAN has in all ages been strongly attracted by the sublime and the marvellous. He has always felt an indefinable craving after a knowledge of the mysterious secrets of life and a desire to bridge the gulf that separates his mere mortal existence from the unseen, the infinite, the unknowable. Even in his most remote antiquity he has yearned after some order of being superior to his own, and in this primitive but awful worship is clearly to be traceable the doctrine of the immortality of the soul. Not till nations had made great progress in the cultivation of the arts, and in the building of cities, union of States, and pomp, dignity, and invincible power of arms began to feel their pride and strength, was the doctrine of the perishable nature of the human mind ever asserted. Man in his simple and savage state looks above, not below, himself. The most elevated and original minds of this age pass their lives in doubt. This noble inherent instinct of our nature, that when the body crumbles into dust, the spirit dieth not, but seeks some happier clime, and which is common to all races, in modified degrees, had so possessed the human mind before the introduction of new systematic creeds of religion, that the air and even the groves and houses were filled with swarms of sympathetic spirits hovering about them. Not to go farther back than the Romans, the Manes, Lares, Lemures, and Larvæ had taken such a hold on the public mind, that when Lucretius—who was the most absolute of sceptics, and who did not admit the existence of the human soul as an immortal part of man—wrote his great poem, he could not shake off the belief in ghosts. He considers their existence and their frequent apparition undeniable, and, with the view of reconciling his system, he accounts for them at the expense of abandoning part of his general doctrine.

Among no people that we know, has the belief in ghosts, pure and simple—and by ghosts we mean the one unchanging and exact spirit of the dead—intertwined itself so strongly with their faith, and exerted so large an influence, not at all degrading, over their lives and actions, as among the Highlanders of Scotland. The Greek and the Celtic conception of ghosts is nearly similar, but the Romans multiplied the original unit according to their own fancy. Ulysses descended to Hades "where dwell the witless dead, the images of deceased mortals," and then meeting his mother who had died since his departure for Troy, he was desirous of embracing her with filial affection. "Thrice, indeed, I essayed it," he says, "and my mind urged me to lay hold of it, but thrice it flew from my hands, like unto a shadow or even to a dream." At the death of a Roman three distinct, and sometimes four spirits emanated from him. His Manes went to the infernal regions—the Greek Hades; his animæ went to the skies; and his umbra, or shadow, hovered about on the earth.

The Jews believed in a good and evil spirit accompanying each man born into the world, as may be seen from the incidents consequent upon the miraculous delivery of Peter from prison; to whom may be added, as we find in Plutarch, such worthies as Origen, Hierome, Plato, and Empedocles; and this belief, whether proper to the Celtic tribes from the earliest times, or borrowed from the race of Abraham, seems to linger still in the Highlands of Scotland.

There are few districts on the shores of the Western Highlands where woeful cries and sorrowful lamentations, preceding the drowning in that spot of some person, have not been heard. Midnight wails and shrieks of agony still disturb the lonely traveller, and the high hanging rock and the dreary solitudes, where the tender ear of bright day hears nought save the whirr of the moor-hen, the bleating of sheep, and the barking of dogs, with the occasional fully-rounded oath of the Saxon sportsman, re-echo back from the heathly summit to the vale the doleful sound, and cast a mysterious sense of loneliness and chilly *cerieness* over the spirit of the Celt. A Highlander who despises this belief, and ignores the tremendous power it has exercised over his countrymen—over their morals in peace and their courage in war—is unworthy of his race and the fine sensibility which distinguishes them, and is ignorant of its growth and origin. There is first, the belief in the independent life of spirits; but that would not be sufficient to act as a perpetual stimulus if these spirits showed an indifference to the interests of their progeny. The Highland ghost exercises an increasing watchfulness over the concerns of his friends—weeps with them, rejoices with them, warns them of impending danger, and rebukes their errors. Philoprogenitiveness is the largest ingredient in the Highland character, and has created this species of ghost—the sympathetic and unreserved spirits through whose thin forms "the stars are seen," and who are merely etherealised human beings. A Highlander of the old school—and, let us hope, of the modern also—has, like Hamlet, his father "in his mind's eye," which ennobling sentiment acts like a strong check upon his worse nature, and is an incitement to emulate or outstrip his sires in renown. This feeling is the glory of the poems of Ossian; nor is it unknown to Homer; "And do thou, my friend," says Minerva to Telemachus—"for I see that thou art honourable and great—be brave, that some one of posterity may speak well of thee."

And, indeed, where could ghosts have abode if not in the Highlands of Scotland? The wide, ever-flowing wastes of the ocean; the towering mountains, whose peaks "are the beds of clouds," and round whose swelling breasts white mists curl and wreath their fantastic forms, like chains of pearl on a lovely woman; the winding valley through whose bosom the mountain torrent, with its hollow murmur, runs at his wild will, and on whose sloping sides the fragrant birch tosses its full foliage; the serpentine folds of clouds that chase each other in the gloaming, and the broad dusky cloak of night, lend an awe to the scene which no one who has not observed it can conjure up by the highest effort of imagination. The ghosts of Ossian are of the class above described. There is another

species of Highland ghosts who are the evil genii of the persons they visit, and appear to torment and avenge themselves on the wicked.

"Which of you have done this? thou canst not say I did it;
Never shake thy gory locks at me,"

exclaims Macbeth in remorseful mood when the pallid and blood-besmeared visage of the slaughtered Banquo encounters him in the banquet-hall. Even at the last hour, when the secrets of the prison-house were disclosed, he endeavoured to avoid the appearance of guilt. We believe that the great high priest of the muses—Shakespeare—has well expressed an idea which all nations have readily received into their catalogue of supernatural beliefs. . . .

"Foul deeds will rise,

Though all the earth o'orwhelm them, to men's eyes."

The Highlanders have always believed that unnatural and monstrous deeds meet with retribution; that ill-gotten gains bring a curse in their train; and that in the case of murder the spirit rests not until it is avenged on its destroyer, and is certain to betray the perpetrator of the crime. And have not spirits visited this earth to testify to acts beyond the knowledge of man? If philosophic argument and reasoning be against it, there are many well-attested facts, and the evidence of honourable men and philosophers themselves, in its favour.

"If ancestry can be in aught believed,
Descending spirits have conversed with men,
And told them secrets of the world unknown."

The ghost of Julius Cæsar, whose "Et, tu Brute" might have melted with shame the heart of the patriotic orator as he stabbed him in the Senate-house, appeared to Brutus on the night before the battle of Philippi, as he was reading in his tent. The pale stranger told Brutus he was his evil genius, and the soldier with stoic composure said, "Then, I will meet thee at Philippi."

"The times have been that when the brains were out,
Then man would die, and there an end, but now
They rise with twenty mortal murders on their crowns,
And push us from our stools."

We give the following on the authority of a person well known to us, and whose veracity and honesty we could not for a moment doubt.

About thirty years ago there lived in the island of Lewis, and in the village of Borvabost, now rendered famous by Mr. Black in the fortune-making novel, the *Princess of Thule*, a young maid who went by the name of Anna Bhan, which means Anna the Fair-haired. She was wooed by two swains from the village, one of whom was received with favour. The success of the fortunate lover so aroused the jealousy of the rejected party, that the latter resolved on an act, from the contemplation of which his mind, free from the fierce and delirious wine of passion, would have recoiled in horrible disgust. This was no less than the murder of the innocent girl. How that could be accomplished without the risk of detection he summoned "the genius and the mortal instruments to council," to debate the matter deliberately. Between Borvabost and the adjoining village there ran a stream, strong and rapid in winter, though almost dry in summer, and, like the bricks in Jack Cade's chimney, it is there to this very day, "alive to testify." A plain plank of wood, whose ends were laid upon opposite banks of the stream, served as a bridge. Anna had occasion to pass this frequently, and on the very day on which he put his designs in execution the elements seemed to help him. Incessant rain made the stream swell and leap madly, carrying with it in its muddy course the uprooted debris washed down the overhanging slopes, and the loud crackling of thunder mixed with the roar of the ocean. The girl had passed on the evening of this day, and he immediately went to the spot across which the plank was thrown, dragged it to one side of the stream, and, with a saw, with which he had provided himself, cut it in two within an inch. He contrived with difficulty to place it on the stream again, and retired to a secret nook in a crag whence he could see any one passing. The fair-haired Anna came; marched with firm pace to the middle of the plank—a crash—a cry, which was drowned by the turbulent current; a hand uplifted, vainly beseeching for help, and all was over. All which he viewed with fiendish delight. The deed was done, but to him it brought the beginning of the end. Ah! what serpents with "soft-stretching throats" and venomous teeth now caressed him and coiled their scaly coats round his heart! The body was borne to the sea, and the murderer went to rest with a new bed-fellow—Remorse. That night the girl appeared to her lover, standing by his bedside, with a countenance more of kindness than of anger, with her locks dripping wet, and one hand outstretched over the head of her lover. The young man was terrified to see her in that guise; he rose to embrace her, but the figure vanished, and spoke not a word. By this time the news of the girl's death had been spread over the village, and all the men therein had turned out to search for her, her murderer among the rest. The lover's heart sank within him. There was a heaviness as of lead on his limbs. He could not move, but in his distraction he spoke as follows:—

Ah, dead! she's dead! she must be dead,
—And ho to his raven hair—
My life is death, my joy is fled;
Sorrow has settled on my head,
And in my heart despair.
The villagers are out, and men
Search in the bosom of the glen,
But whither shall I go?
She's dead—she lies in chilly stato,
And desolato has been her fate;
But where I cannot know.
She's dead—I weep: Ah! I could brook
Upon her white red corpse to look,
And not one tear to flow.
But ah! the hours of our ombræe,
The light that shone upon her face,

Her little sayings, gentle ways,
That make me scorn my future days,
Are foaming tearful through my blood.
As current through the nodding wood;
I whispered on the hills of myrrh
A thousand tender things to her
That deepen now my woe.

The body was never found, and the lover's sorrow turned to revenge on his rival whom he suspected of being the author of the crime. The ghost of Anna appeared a second time, and confirmed his suspicions by articulate speech. Could he live and see fair Anna's murderer pass by his door daily? No, he must have life for life. Soon he met him, but when in the act of striking a blow, the ghost interfered. Anna stood between them; her murderer shrieked and fell to the ground. She beckoned her lover away, and to the prostrate man said, in an audible tone—

Small snakes on thy vitals shall fare,
And the water is still in mine hair.

The self-condemned man never rose; he was dead. Expiation was made for his sin, and the lover lived all the rest of his days in consuming grief.

Highlanders have in particular been credited with the extraordinary gift of second sight. This, of course, could never originate did not the implicit belief in ghosts precede. But in second sight the ghost of the still living man appears to the seer, either in the shape and figure of its earthly tenement, or indicates in some mysterious manner, by some prophetic foreboding, the approaching death of the person it represents. This belief of second sight, which slowly dies, is founded on the opinions regarding the plurality of guardians that the Celts held in common with the Jews, as we remarked above. Sometimes the ghost appears before the person dies, and from its position, habit, and season of appearance, the visionary gathers its meaning and purposes. If a woman is seen at a man's left hand, she will be his wife in future; if two or three are seen, they will be successively his spouses, whether married then or not. If a figure is seen shrouded to the waist, the party will die in a year; if he is all covered by it, his death will happen in a few days. If seen in the morning it will happen in a few hours after, and if at noon, that same day. Numerous accounts are given by Highland writers on this subject of visions appearing to people at the very moment when a friend at a distance was afterwards ascertained to have died. In the islands of Lewis and Skye, and also on the mainland, people are still preserving the habit of gathering as of old round their roaring peat-fires to dance, sing, crack their jokes, relate stories, and what is more congenial to the young folk, flirt, which is always done in very modest fashion by Highland youths. On these occasions if a person rises up suddenly and leaves the company without speaking, he is at once credited with having seen an apparition, of which he can only get rid by going into the open air; and these may be repeated several times during the same night. When the sightseer enters he is seldom questioned as to what he has seen, unless he himself shows a disposition to communicate the secrets revealed to him. A man who has once seen an apparition is a sightseer ever after, but he has not the power of communicating it to another, like the mysteries of charms and witchcraft, nor can he by any means enable another to see the vision at the same time with himself. Instances are known on which women, believing themselves to be under the influence of spirits, have fainted, and even old prophets do not much relish the spectacle. This subject is closely allied with the phenomena of dreams, and the nightly visions of a sightseer are considered of equal meaning and purport with his waking dreams as the philosophic reader may call them. After all, Highlanders, though credited with the gift, have never made such an absurd exhibition of themselves as the hundreds of educated London ladies and gentlemen who have filled the pockets of "Dr." Slade with guineas during the last winter. Can the force of mental obliquity further go than to find in this nineteenth century crowds of scientific savants, who deny to the Highlander his second sight, and still believe in modern Spiritualism?

ÆNEAS PAULUS.

ANOTHER HAUNTED HOUSE.

At a farmhouse in a village of —, in Nottinghamshire, the waggoner who rose one morning at two o'clock a.m. to take a load of corn to Nottingham, was putting on his boots near the door of the kitchen when he heard what sounded like the clogged feet of the servant girl walking behind the clothes-horse by the fireplace. He expressed his surprise at her being up so early, but, receiving no reply, he looked up, when he saw a stranger, a woman, who walked towards the door, brushed past him, and disappeared, the door being still shut and locked.

A short time after this appearance, the wife of the occupant of the house being extremely ill, changed her room to one not usually used by the family. She had her nurse with her. They had not long retired, when a loud rumbling noise was heard as though a heavy garden roller were being rolled down the wall of the room and on the floor. This continued at intervals during the night, and it was as impossible to account for it as it was to obtain any sleep. In the morning the wife informed her husband of the circumstance, expressing her extreme alarm and determination never to sleep there again. He pooh-poohed the affair, endeavoured to account for the noise, and said he would sleep in the room himself. He did so, and had not fallen asleep before the same extraordinary noises occurred, precisely as described by the wife. At length some heavy body rolled on the foot of the bed—rolled heavily and slowly upon him up to his face, and so on up the wall to the ceiling.

Some years afterwards the daughter of the above farmer, having married, and left the village, had a singular dream concerning this same ghost. She dreamed that she went into the cellar of the old house at

home, and by the window stood what appeared to be a woman with wings, who looked at her very pleasantly, and held out to her a rusty key; she pointed with the extended finger of the other hand to a window seat. As she looked so pleasant the daughter, in her dream, walked up to her, when she suddenly vanished.

The dreamer is living, and could authenticate the whole story. It is a pity no search was made and the mystery unravelled. B.

CATHOLIC ESCHATOLOGY.

THE state of Catholic eschatology at the period of the Reformation may be briefly stated as follows:—It was held just possible for a man at the end of his earthly life to reach the goal for which he had been created, that is, heaven. Such a one, by a diligent use of the means of grace and the practice of piety, would appear before God, at the moment of death, free from all debt of temporal penalty, and so would pass at once to heavenly bliss. This, however, would happen only to a very few. The great majority of men would die in a very different state. They would pass out of this world more or less affected by sin. Either they would appear before God, forgiven, but with a debt of temporal penalty, greater or smaller; or else unforgiven, having died impenitent, and in deadly sin. Hence it was held that at the moment of death every soul must appear before the judgment-seat of God, in order to have its place assigned to it in the future world. This was the first or particular judgment; the last, or general judgment, will take place at the Great Day, when the Lord Jesus will come in glory, and the dead will be raised. The places to which a soul might be consigned at the moment of death were three—hell, purgatory, heaven. Into hell were cast all who were finally determined to evil; all who had died impenitent, unforgiven, and in deadly sin. It is described in the *Catechismus Romanus* as "*terrorinus et obscurissimus career, ubi perpetuo et inextinguibili igne damnatorum animæ simul cum immundis spiritibus torquentur, qui etiam gehenna, abyssus, et propria significatione infernus vocatur.*" Very terrible are the popular descriptions of hell, in which the element of fire as the instrument of a never-ending torture played the chief part. The graphic scenes depicted by Dante may be taken as embodying in an artistic form the visions floating in the popular mind. But they are not theology. In the schools of theology far more sober views of the punishment of hell prevailed. While the doom of hell was universally held to be irreversible, and to last for ever, it was a permissible opinion that the *pœna ignis* might be taken metaphorically. What was really held as matter of faith was that the punishment of hell was twofold, consisting partly of the *pœna damni*, and partly of the *pœna sensus*. The *pœna damni* was the appalling sense of all that had been lost by sin; the *pœna sensus* was real pain, which might be variously inflicted. It might consist, according to the *Catechismus Romanus*, in "*verberibus et flagellis, atque graviore suppliciorum genere.*" Into purgatory were sent all who, having died forgiven, had not yet paid the full temporal penalty of their sins. It is clear that purgatory must be the fate of the great majority of men who die penitent; for of how few of the ordinary class of Christians can it be said that they have no debt of temporal penalty to pay? The great majority of men die with a heavy burden of sin to confess on their death-beds. It is clear that the temporal pain which is the recompense of these sins cannot be borne by them in this world. In addition to this, for deadly sins confessed during life and forgiven, the debt has never been discharged; many grave sins, too, have escaped observation, or have been forgotten, and thus a large debt of temporal suffering has been incurred. Now, on this point of temporal suffering, *pœna temporalis*, the mediæval Church was most strict; nor can purgatory be at all understood unless we keep it clearly in view. The whole mediæval theology was, in fact, grounded on this idea; it revolved round that saying of our Blessed Lord, "Agree with thine adversary quickly while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." On this text was grounded the penalties of sin, temporal and eternal. The eternal penalty was remitted to the sinner in justification; but the temporal remained, and must be paid by him. Hence the *raison d'être* of purgatory. It was simply the place of suffering, where this pain could be borne. In regard to purgatory itself, it was a state of purification. Its pains, like the pains of hell, were twofold, consisting of the *pœna damni* and the *pœna sensus*. The *pœna damni*, however, was only a *dilatatio felicitatis*. The *pœna sensus* was intimately associated with the idea of fire; though here, again, the fire might be taken literally or metaphorically. There are many other points in regard to purgatory that might be raised, such as the aid which is given to souls detained there by the suffrages of the faithful on earth. But as these do not concern our immediate object, they may be passed by. In regard to heaven we need not say much. Those only were admitted to it at once who passed out of this life without debt of temporal penalty; all others, only after having discharged the debt of purgatory. The bliss of heaven consisted in the Beatific Vision, but there were many different degrees of glory and of reward, according to the saying of our Blessed Lord, "In My Father's house are many mansions."—*Church Quarterly Review*.

THE American spiritual periodicals have printed nothing about the funeral of Mr. Robert Dale Owen.

THE following is told of a grave-digger in a cathedral town in the north of England. One day, whilst "gathering in" the remains of an aged parishioner, he observed some women weeping by the grave-side. Turning round, he sharply demanded of them, "What are ye crying for? If ye dinnot bring 'em at eighty, when wad ye bring 'em?"

THE RECEPTION TO THE BARON AND BARONESS VON VAY.

NEXT Friday evening, August 10th, the reception to the Baron and Baroness Von Vay, of Hungary, will be given at the Rooms of the National Association of Spiritualists, 38, Great Russell-street, London. Mr. Alexander Calder, the President, will open the proceedings. Mr. and Mrs. Thomas Gales Forster, of the United States, will be present, also Mr. John Storer Cobb, Secretary to the Theosophical Society of New York; these and other friends will probably briefly address the meeting. There will be some music and singing, but we have received no information as to the details. It will be the last social or general meeting for two or three months, as very little will be going on in connection with the National Association of Spiritualists during the dead season. All Spiritualists can attend the *soirée* next Friday, and not members and their friends only, and no doubt many will assemble to welcome our visitors. Doors open at seven o'clock.

MR. ROBERT DALE OWEN'S LAST SEANCE.

THE *Boston Herald* says:—"It was the writer's good fortune, while on a visit to a prominent Spiritualist in Brooklyn, N.Y., three weeks ago, to meet, for the first time, Mr. Robert Dale Owen, and to dwell under the same roof with him for several days. One who was at all sensitive could not meet the old gentleman without becoming sensible of the pleasant influence which surrounded and emanated from him. At the same residence was an excellent private medium, and once or twice a day circles would be held. So marked were the demonstrations that other members of the circle could not help becoming sensible that the gathering was one that awaited his coming into the other life. The writer fancies that even Mr. Owen so interpreted it, for at times the language was unmistakable. Among others who came was one who announced himself as "Commodore S., who knew Mr. Owen in Naples, and had many a good time with him." Mr. Owen asked for the full name, and it was given—"Commodore Stringham." "That is very good," said Mr. Owen, "and I know to what he refers. Has he anything to say to me?" The reply came—"Yes, you can't row your boat much longer; it is time for you to go into the cabin." Mr. Owen seemed disposed to take the communication literally, and alluded to his boat at home on Lake George; but the control interrupted, saying, "No, that is not meant; you have sailed a good ship; you have kept a straight course; the voyage is nearly ended, and you will soon come to an anchor. Then I shall meet you on the shore in company with your other friends and relatives who wait your coming. Do you understand?" Mr. Owen replied that he did, and for a time a feeling of sadness fell on the little company, for they knew that Mr. Owen was soon to exchange the corruptible for the incorruptible, and the mortal would put on immortality. At a later *seance*, when Mr. Owen was taking an afternoon rest on one of the warm summer days of early June, the intelligence was communicated that his mission was nearly ended, and before the autumn leaves fell he would be among those in the spirit whom he longed to greet. This was Mr. Owen's last *seance*, and a pleasant one it was. As a prominent author was also present, it will, undoubtedly, at some time be presented, with all its details.

BIRTH.—At Hackney, July 30, the wife (Florence E. Cook) of Captain Edward Elgie Corner, of a daughter.

ON SUNDAY, August 5th, Mr. W. J. Colville, inspirational medium, will deliver two orations and poems, on subjects chosen by the audience, in the Spiritualists' Meeting Room, Derby-street, Macclesfield. Afternoon, 2.30; evening, 6.30. Admission free.

MISS KISLINGBURY, Secretary to the British National Association of Spiritualists, will leave Liverpool on the 15th of this month, on a brief visit to the United States. She will, no doubt, be warmly welcomed there, and return to London in a short time after collecting much information by personal observation about Spiritualism in America.

MOURNING CUSTOMS.—The principal mourning customs of the Romans, with such modifications as Christianity suggested, continue to the present time, and black is universally adopted as mourning colour throughout Europe, in America, and in all the colonies founded by Christian races. Blue or violet takes its place in Turkey, brown in Egypt, grey in Abyssinia, white in Japan, and yellow in China.—*Scottish Reformer*.

SPIRITUALISM IN ITALY.

BY THE REV. THOMAS COLLEY, TEMPORARY CHAPLAIN AT NAPLES.

TEMPORARILY acting as English chaplain here at Naples, I have the pleasure of studying Continental Spiritualism through the kindness of Signor Damiani, at whose house weekly, and sometimes oftener, we meet the Baroness Cerrapica, a very gifted trance medium, with whom the Signor has, during the course of eight years, had upwards of seven hundred sittings.

Our circle is a small one, but almost always includes a dignitary of the Roman Church, who, with our host, takes an active part in social converse with the invisible powers that speak through the Baroness. These are numerous beyond calculation, and as varied as they are many; and the linguistical endowments of the Signor, and the classical attainments of the Canon, are frequently in demand to put the circle intelligently *en rapport* with the mental identities that speak through the medium. Three of the domestics also of the Signor's household are mediums, and one, when present, sometimes clairvoyantly perceives, and in a whisper describes, the control that is about to manifest through the Baroness.

One peculiarity about this lady's mediumship is, that the voices, mind, inner thought, and outer manner of persons yet living sometimes come through her—the dramatic creation to the life of persons she has never known.

Another characteristic is, that unhappy spirits are suffered to take control, and state their miserable case; and then the Canon, leading them in prayer, directs their minds upward, so that they appear manifestly to progress, and after two or three devotional *séances* are marvellously changed.

But controls of the highest order, sublime in look and manner, with sweetness and dignity combined, have the normal possession of our friend. Conversation with them is sweet indeed, and most instructive. The problems of this and the higher life are canvassed, and a record is kept of these voices from beyond (which, I trust, Signor Damiani will publish); the wisdom they convey is in diction perfect, and the language is such as Dante might have used or Cicero speak, if at any time reincarnated.

For I must not omit to notice that the doctrine of reincarnation is upheld and taught here, by spirits both in and out of the flesh. The utmost unanimity prevails regarding this. The controls through the Baroness are sometimes astonished to see in the person of some living member of the circle the reincarnated spirit of one who was perhaps their earth companion ages back. I have been greeted by classical speaking controls, now, as a Roman warrior (Aniceto), and now as a Greek philosopher; and one of the controls was sorely puzzled, a few weeks ago, to see, in one of our company, the spirit of Aristides the Just still tangled up in parcels of fibrine, albumen, and phosphates, that have conspired to build up the body of our living friend; and when the question was put as to the need of one so just to be reincarnated, the answer was, that though well nigh morally perfect, yet intellectually it was to his benefit that he should thus return to earth once more, to see, investigate, apprehend, sift, and mentally develop those powers that should balance, with masculine reason, the more feminine qualities of his former virtues. But this question grows under my hand, and I must stop; for though it is a most interesting speculation that the reincarnation of Elijah in St. John the Baptist should make us deal with patiently and modestly, yet, as it is only a speculation (inasmuch as it lacks the physical demonstration which other phases of Spiritualism do not lack), I forbear.

Since writing the above, and after our usual *seance* with the Baroness to-night, a remarkable matter transpired. Some short time ago, a rustic, patois-speaking spirit manifested through her, and gave the name of Zappacosta, saying that he had been a peasant living on the estate of a gentleman present at our circle, Baron de Riseis. The name Zappacosta is as strange and unusual in Italian as Hedge-digger would be in English (which, by the way, is its literal translation and meaning) and the Baron knew none of his dependents of such a name. But the circle was further astonished when the control declared that he had just been murdered by his own brother, at a place named on the Baron's

estate near Chiete, and begged that our friend would write to ascertain the truth of his statement. Baron de Riseis did so, and this evening, just as our sitting was over, he came in with the answer received, giving an account of the sad occurrence, which was found to agree most exactly with what the control had affirmed, all being literally correct. Then, naturally full of the subject, as we were talking about it during supper, the medium was again suddenly controlled by the same power, and a request was preferred that intercession might be made to the authorities on behalf of his murderer, and our prayers also were asked on behalf of the murdered man. Saints Camillus and Urban were named as propitious and helpful to the control (suggestive to the thoughtful of how the credal mind—in this case Roman Catholic—survives the dissolution of the mind's physical organism), and the Baron recognised these as the patron saints of the place where the man was killed. His estate is across country, about one hundred and twenty miles from here, and the circumstance could not, unconsciously or otherwise, in any way have been known to our friend the medium, the Baroness Cerrapica.

THOMAS COLLEY.

Casa Grifeo, Rione Amedeo, Naples, July 19th, 1877.

THE RELIGION OF THE LITERATI.

BY J. T. MARKLEY.

WE are told in Scripture that they are fools who say in their heart there is no God; and we learn from experience how lamentably unwise it is to cast a soul-cheering theology to the dogs notwithstanding the unbrotherly bitterness begotten in the battle of the creeds. In the face of all the cant, sectarian selfishness, and disguised devilism of innumerable Christian professors, it is well to consider the important, everlasting interests of the mental faculties and obvious spiritual being, whose existence it were folly to dispute, especially as some of the world's profoundest thinkers in every age and clime have endorsed the enchanting theory of an unknown, but reasonably anticipated future life. That much abused, but brilliant philosophical bard, Percy Bysshe Shelley, affirmed in his latter day illumination, "Another and a more extensive state of being, rather than the complete extinction of being, will follow from that mysterious change which we call death;" and if we are to receive as truthful Lady Shelley's memorials, the subtle favourite of the Muses paid no mean tribute to the Christian faith, for he is reported to have said, "The Being who has influenced in the most memorable manner the opinions and fortunes of the human species is Jesus Christ. At this day, His name is connected with the devotional feelings of two hundred millions of the race of man." Like most men of genius, Shelley experienced the theological infidelities and limited charities peculiar to the embryo state of intellectual development; but subsequent reflection taught him many moral truisms which the vain-glorious judgment of his earlier manhood refused to perceive, or was too proud to endorse. At any rate the famous personage who sang of the mystic gesticulations of the "Sensitive Plant," and saw special wonders in the floating vapours of the air, was led to admit the necessity of a supreme spiritual Power, even if he could only accept the Christian faith on the broad rationalistic basis of an undogmatic, unitarian belief.

Tennyson has reproduced in a new form, what to many litterateurs has ever been a choice theological maxim:—

"There's more good faith in honest doubt, believe me,
Than in half your creeds."

Perchance a devout soul sharing the love of God, but sick of sectarian jealousy as of sin, is not far from the Kingdom of Heaven. This remark may seem strange to those who think more of their creed than of Christ; who strive more to display their party colours than to extend the blessings of spiritual salvation—to whom "our beloved denomination" is a sweeter sentence than "God is love;" but surely the lines of the Laureate are more an expression of broad religious sentiment than a fearful indication of irreverent disbelief. That an important portion of the literati—male and female possessors of genius—has always seen fit to stand aloof from the Church, conservative and aggressive, is a fact; but that there are many reasons for its so doing we

must in all fairness admit. Surely it is not surprising that persons gifted with capabilities of idealistic conception; warm and sportive fancies; acute powers of comprehensive discrimination; and those other mental peculiarities which constitute clearness of vision and sympathies guilty of progressive expansion, should fail to see a beauty in the bondage entailed through swearing by the Athanasian creed. Surely the literati, than whom no class of beings delight more in the sacred prerogatives of the individual conscience, are not to be condemned because they will not abet priestly tyranny; a system of mental slavery outrageous to the sense of enlightened reason, and insulting to the dignity and finer feelings of a noble race of beings, whose welfare can only be advanced by the continued acquisition of sweetness, liberty, and light. As to Nonconformity in its more prosaic, sternly Puritanic expression, the absence of musical charms and the cold enunciation of a hard and dry God-slendering Calvinism, the sectarian exclusiveness and grace-monopolising bigotry begotten of a narrow theology, it presents no special attractions for those large-hearted "Knights of the Pen," whose splendid moral and imaginative endowments must needs be exercised for the good of the whole, and not for a portion of mankind.

Be it not supposed that our famous bards, novelists, and historians, are all a godless set of mortals because the most of them do not stand directly identified with the different organisations of the Church militant. How uncharitable to conclude that because the giants in literature do not labour for the aggrandisement of particular theological schools of thought, or the defence of a certain egotistical clique, that they are necessarily *en rapport* with the Prince of Darkness. Many men who have no programme of classified divinity nevertheless entertain a burning love for, and participate in, the beautiful hope-fostering religion of Christ. The far-famed "Lake Poets" saw reflections of the Almighty in the glassy depths of the still waters, in the soft tendrils of the many-tinted mountain flowers, and in the fading blaze of the calm autumn sunset; they beheld, and wept for very joy, their hearts overflowed with a love uncontrollable, and their lips were often moist with the incense of many a sweet prayer. Poetic genius is only another form of religious emotion; indeed, all the true "high priests of nature," from Job to Jean Ingelow, have sworn fealty to the God of the planets, whom they lovingly traced in flood, field, and sky, if not in those clashing forms of faith for which fiercely combative religionists so earnestly contend. At the risk of being reproached for latitudinarian charity, I venture to affirm that there is an existing goodness apart from the shout of the loud public psalm; a deep love of Deity in many hearts, which no deafening flourish of trumpets proclaims. Could a stony-hearted sceptic have written Hood's sympathetic "Song of the Shirt," and that truthful climax of city-life sorrow, "The Bridge of Sighs," on the cutting pathos of which I need not remark? Now, Hood was a funny man and a "laughing Christian," hating cant as strongly as a bishop hates Dissent; but whence came his philanthropic inspiration; from heaven or the caverns under the earth? I would not altogether defend the irreverent "Byronic school" of *litterateurs*, whose intellectual pride impaired their moral force, and whose emboldened disregard of religious etiquette stands out as an unseemly blot on their brilliant muse. Of this class Algernon Swinburne is no unfairly selected living counterpart and representative. His song is bold, beautiful, and bright as the lurid flame of a prairie camp fire; but it is only a semi-pagan blaze, and, like the kindled faggots of the wild Indian, it is the frequent illuminator of an impure conception when it might be the darkness-dispelling help of some noble design. Rather let me plead for the more reverent spirits, whose mental greatness has an accompaniment of moral goodness; gifted men and women of sterling merit, who live above the cant of a market-place piety—clever scribblers, whose lives are sweet, whose prayers are short, and whose deeds are golden.

Peterborough.

MR. C. E. WILLIAMS intends leaving London for the Continent about August 13th.

THE REV. THOMAS COLLEY will spend a short time in Switzerland, on his way back to London from Italy.

Poetry.

THE LAST CHORD.

SEATED one day at the organ,
I was weary and ill at ease;
And my fingers wander'd idly
Over the noisy keys.

I know not what I was playing,
Or of what I was dreaming then;
But I struck one chord of music
Like the sound of a great Amen.

It flooded the crimson twilight,
Like the close of an angel's psalm;
And it lay on my fever'd spirit,
With a touch of holy calm.

It quieted pain and sorrow,
Like love o'ercoming strife;
It seemed an harmonious echo,
From out discordant life.

It linked all perplexed meanings
Into one of perfect peace,
And trembled away into silence,
As if it were loth to cease.

I have sought it, but seek it vainly,
That one lost chord divine,
That came from the soul of the organ,
And entered into mine.

It may be that life's bright angel
Will speak in that chord again;
It may be, that only in heaven,
I shall hear that grand AMEN.

From A. A. Proctor's Poems.

HYMN.*

O Thou whose image in the shrine
Of human spirits dwells divine,
Which from that precinct once conveyed
To be to outer day displayed,
Deth vanish, part, and leave behind
Mere blank and void of empty mind,
Which wilful fancy seeks in vain
With casual shapes to fill again!

O Thou that in our bosom's shrine
Dost dwell, unknown because divine,
I thought to speak, I thought to say,
"The light is here," "behold the way,"
The voice was thus, and thus the word,
And "thus I saw, and that I heard,"—
But from the lips that half essayed,
The imperfect utterance fell unmade.

O Thou, in that mysterious shrine
Enthroned, as I must say, divine,
I will not frame one thought of what
Thou mayest either be or not.
I will not prate of "thus" and "so,"
And be profane with "yes" and "no;"
Enough that in our soul and heart
Thou, whatsoever Thou may'st be, art.

Unseen, secure in that high shrine,
Acknowledged present and divine,
I will not ask some upper air,
Some future day, to place Thee there;
Nor say, nor yet deny, such men
And women saw Thee thus and then;
Thy name was such, and there or here
To him or her Thou didst appear.

Do only Thou in that dim shrine,
Unknown, or known, remain, divine;
There, or if not, at least in eyes
That scan the fact that round them lies,
The hand to sway, the judgment guide,
In sight and sense Thyself divide:
Be Thou but here—in soul and heart,
I will not ask to feel Thou art.

A. H. CLOUGH.

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.]

SIR,—I desire to call your attention to the enclosed extracts, which I think will be interesting to the readers of your paper. They are taken from an article by P. J. Prudhon, in the first number of the *Radical Review*, a new American Quarterly, published at New Bedford, Mass. This review "is a publication for the thorough, fearless, and impartial discussion of all sides of all subjects pertaining to human welfare, whether social, economic, scientific, literary, æsthetic, or religious. . . . But its management, while aiming to conduct it in this Catholic spirit, yet, conceiving some subjects to be of more immediate importance than others, and believing that the so-called Labour Question, involving as it does, the basis of property, the principles of finance, and the organization of industry, and seriously affecting, in its settlement, directly the material, and indirectly the mental and spiritual condition of the people,

* From Poems, by A. H. Clough, Macmillan and Co., London.

demands consideration by the best minds—will give the preference largely, in the selection of its contents, to articles relating to this disputed problem."

Here are the extracts:—

"I certainly have less inclination for the marvellous than many atheists, but I cannot help thinking that the stories of miracles, prophecies, charms, &c., are but distorted accounts of the extraordinary effects produced by certain latent forces, or, as was formerly said, by occult powers. Our science is still so brutal and unfair; our professors exhibit so much impertinence with so little knowledge; they deny so impudently facts which embarrass them, in order to protect the opinions which they champion; that I distrust strong minds equally with superstitious ones. Yes, I am convinced of it; our gross rationalism is the inauguration of a period which, thanks to science, will become truly prodigious; the universe, to my eye, is only a laboratory of magic, from which anything may be expected.

"But since religions and philosophies, dissolved by analysis, have disappeared in the theory of the absolute, we know no better than before what spirit is, and in this differ from the ancients only in the wealth of language with which we adorn the darkness that envelopes us. With this exception, however, that while, to the ancients, order revealed intelligence outside of the world, to the people of to-day it seems to reveal it rather within the world. Now, whether we place it within or without, from the moment we affirm it on the ground of order, we must admit it wherever order is manifested, or deny it altogether. There is no more reason for attributing intelligence to the head which produced the *Iliad* than to a mass of matter which crystallises in octahedrons; and, reciprocally, it is as absurd to refer the system of the world to physical laws, leaving out an ordaining ME, as to attribute the victory of Marengo to strategic combinations, leaving out the first consul. The only distinction that can be made is that, in the latter case, the thinking ME is located in the brain of a Bonaparte, while, in the case of the universe, the ME has no special location, but extends everywhere.

"Impenetrability, which is pretended to be the definition of matter, is only an hypothesis of careless naturalists, a gross conclusion deduced from a superficial judgment. Experience shows that matter possesses infinite divisibility, infinite expansibility, porosity without assignable limits, and permeability by heat, electricity, and magnetism, together with a power of retaining them indefinitely; affinities, reciprocal influences, and transformations without number: qualities, all of them, hardly compatible with the assumption of an impenetrable *aliquid*. Elasticity, which, better than any other property of matter, could lead, through the idea of spring or resistance, to that of impenetrability, is subject to the control of a thousand circumstances, and depends entirely on molecular attraction: now, what is more irreconcilable with impenetrability than this attraction? Finally, there is a science which might be defined with exactness as the *science of the penetrability of matter*: I mean chemistry. In fact, how does what is called chemical combination differ from penetration? . . . In short, we know matter only through its forms; of its substance we know nothing. How, then, is it possible to affirm the reality of an invisible, impalpable, incoercible being, ever changing, ever vanishing, impenetrable to thought alone, to which it exhibits only its disguises? Materialist! I permit you to testify to the reality of your sensations; as to what occasions them, all that you say involves this reciprocity: something (which you call matter), is the occasion of sensations which are felt by another something (which I call spirit).

"Thus, whether philosophy, after having overgrown theological dogmatism, spiritualises matter or materialises thought, idealises being or realises ideas; or whether, identifying *substance* and cause, it everywhere substitutes force, phrases all which explain and signify nothing, —it always leads us back to this everlasting dualism, and, in summoning us to believe in ourselves, compels us to believe in God, if not in spirits. It is true that, making spirit a part of nature, in distinction from the ancients, who separated it, philosophy has been led to this famous conclusion, which sums up nearly all the fruit of its researches: in man spirit *knows itself*, while everywhere else it seems *not to know itself*. 'That which is awake in man, which dreams in the animal, and sleeps in the stone,' said a philosopher.

"We have reached one of those prophetic epochs when society, scornful of the past, and doubtful of the future, now distractedly clings to the present, leaving a few solitary thinkers to establish the new faith, now cries to God from the depths of its enjoyments, and asks for a sign of salvation, or seeks in the spectacle of its revolutions, as in the entrails of a victim, the secret of its destiny." A. VACHER.

SPIRITUALISM IN JERSEY.

SIR,—I think it well to let your readers know how Spiritualism progresses in the charming island of Jersey. My lecture on the subject was attended by a large and influential audience, and the discussion afterwards was of a very animated nature. If I did not succeed in convincing any one, I certainly awoke thought and inquiry, for many of my auditors called on me for further exposition of our views, and promised to support Mr. Williams or Mr. Eglinton if they would pay a visit to Jersey, and demonstrate the truths on which I could only lecture. In fact, I had arranged with Mr. Williams to come to Jersey in August, but domestic matters will detain me in Dublin for that month. It would be joy to me to hear that Mr. Williams kept the appointment without me. I have to thank the cultivated and philosophical Spiritualists of Jersey for much hospitality and attention; if the faith does not claim numerous followers in that Island, they make up in quality what they lack in quantity. There is one very remarkable private medium there, through

whom the same phenomena occur as those I see reported in this week's issue as happening in Dublin, namely, the table dancing about at its own sweet will, walking first on one leg then on the other as desired, showing to the most sceptical evidence of an outside "force," psychic "or otherwise." I am not at liberty to give this medium's name; she is a lady of undoubted position and culture, and everything in her presence is unaffected by light or darkness.

I was received and most hospitably treated by a family of Spiritualists, who gave me permission to use their names, as a most extraordinary practical proof of spirit power had been given to the lady—Mrs. Decarteret—in the restoration of the senses of smell and taste, which she had lost for some years, and never hoped to regain. The senses returned during sleep, and in accordance with a spirit's promise, given to her husband that same evening in London, at Mrs. Olive's *séance*. Such a miracle happening in the very midst of her family you would think would create a great sensation, but no. She tells me her people accept the fact of her recovery, merely thinking it a coincidence. This family holds a *séance* every week, and are developing an inspirational trance speaker, who promises to be very fine. He will revolutionise Jersey, as the people, knowing his education, will be certain his orations are not the result of reading or study.

I gave free *séances* to all, and startled many into further inquiry by a form of mediumship I have nearly lost in this climate—the replying to written questions which I do not see. Many private friends will testify to the blank astonishment of their visitor's faces when little pellets of paper, rolled up and placed in my hand, were replied to by the "psychic" or "other" force. This was astonishing because none but the writer *could* know what was written. The replies I see sometimes, in letters in the air; at other times I *hear* the answers; at other times my mind appears for an instant a blank, and the *impression* is conveyed to the brain in a manner I cannot describe. I always know beforehand whether I can give answers or not. I had a sitting of this kind with Mr. Fletcher before leaving London. It is a startling form of mediumship, and I speak of it hoping to induce others to try for the same kind of development. Philosophical lectures and inspirational discourses are good, but still proof of spirit power is necessary to wake up the slumbering materialistic masses.

In Jersey good seed has been sown by a highly cultivated minister and congregation of Swedenborgians, who are supported by the poetic, terse, and trenchant pen of the brother of our Poet Laureate, Mr. Tennyson, to whom I owe grateful thanks for much social enjoyment, and many hot arguments. The right arm, literally speaking, of the spiritual movement there was broken. Colonel ——— regretted so much not being able to be with and help me, having met with an accident. I spent many delightful evenings with the family of Professor ———, who sees spirits in his normal condition. I was entertained by Mrs. ———, a most enthusiastic Spiritualist, who invited sceptical friends to meet me. The drawing-room discussions there were animated enough to make us all forget time, and I assure you my object in going to Jersey for health, change, and enjoyment, was mainly furthered by this lady's attention, and the delightful social hours spent in her charming home. If you can induce some of your physical mediums to go there before my memory shall have died out, they will find a newly-awakened desire amongst the people to fathom "what it all means."

I being Irish, I found two bonds of sympathy between the people and myself, our enormous cultivation of potatoes, and our determination to have "Home Rule." There is no law there to victimise or prosecute a medium; the country is as free as America, and that is saying a great deal.

SARAH PARKER.

Dublin, July 23rd, 1877.

DR. SLADE IN BRUSSELS.

SIR,—I have much pleasure in sending you some news of Dr. Slade. This powerful medium arrived in our capital a few days ago from the Hague, and has commenced holding a series of *séances* in broad daylight. We have been astonished by the marvellous and inexplicable things which he has enabled us to see. I will not go into the details of the manifestations, they have been given in such profusion in the Spiritualistic journals of England and America; but we have seen produced under our eyes most of the phenomena so recorded, namely, direct writing on the single and double slate, and generally in English, but sometimes in French, Dutch, and English, on the same slate. A chair was elevated vertically, with a person sitting on it; the same chair was moved horizontally; handkerchiefs were taken from the sitters and returned tied in several knots; various articles of furniture were moved about. All happened in full daylight, while the medium's hands were held on the table, and while his feet were visible and motionless.

Dr. Slade will remain some time in Brussels; his presence here will afford many the opportunity of learning that there is something more in Spiritualism than they thought.

JACOBY (LT.-COLONEL.)

11, Rue de Vienne, Bruxelles, July 27th, 1877.

MESMERISM AND PHRENOLOGY.

SIR,—Mr. Coates, in your impression of July 27th, judiciously advises that students in Spiritualism should not only add mesmerism, but also phrenology to their studies.

Mr. Coates remarks that, in his experience, "subjects who are able to give names, dates, and events, with accuracy at one time, were also able at all times to do so, and those who were not able to give names *always* manifested that peculiarity."

I should not have expected such an invariable rule, either in the mesmeric or in the normal state. Do we not constantly meet with individuals who, in the waking state, have what is called a bad memory for either dates, names, or events? But these same individuals often do remember certain names and events; they have a bad

memory but there is not necessarily an entire obliteration of that faculty.

Probably, my patient, who described a biscuit in such a roundabout way, had the organ of Individuality small or inactive, but I think there was no inconsistency in her sometimes remembering the names of things and sometimes forgetting them.

We find that to be constantly the case with people in the normal state.

I have a bad memory for names of persons and places, and they are generally the same names which I forget; other names of persons and places I never forget.

Some people, who have a bad memory for names of persons and places, have a surprising memory for events, and no doubt phrenologists would find in these cases small Individuality and Locality, and large Eventuality. It would appear that memory is not one distinct faculty, but that each of the perceptions has a memory of its own, good or bad, dependent on the more or less healthy action or activity of each special organ.

J. JAMES.

Tottenham, July 28th.

IS CRIME GOVERNED BY LAW?

SIR,—Strange events transpire within the experience and memory of all, especially those of us whose lot is thrown among the crushing throngs that gather in our cities; I refer to persons engaged in the manufactures of our inland towns, or the activities and bustle of our seaports. As the light of sun dawns upon our earth, it not only makes the beautiful more lovely, but it also makes the horrid more ghastly; so the light which reveals to us the grand possibilities of our being, unfolds to us at the same time the greatness of our imperfections, and especially so is this made manifest to those who are observant of the incongruities of our being, as displayed in our cities.

The thoughts which I throw out are intended to be suggestive, rather than an attempt to deal with the question that heads this letter, and, as such, may not be uninteresting to the investigator of the occult or the mysterious in life. It may help some one to throw a light upon the causes behind epidemics of crime, behind those phases of criminality which appear in the worst forms, for instance, the series of knife crimes that convulsed Liverpool about March, 1867, and have now again arrested the attention of the police authorities in July, 1877.

The sudden impulse to destroy life in others seems connected with the same instinct that leads men to self-destruction or suicide. But apart from those diseased states of brain that indicate or manifest impure and deranged mental proclivity, and to a large extent account for individual crime, we must look outside the predispositions of physical being for the causes behind the fact that crime runs in grooves or ruts. Folly in one man is speedily copied and repeated by a number of others, and that without any previous intention or design on their part, as sadly, but too truly, illustrated by life in its lower phases. One man, suddenly maddened by some cause, acts upon the impulse of the moment, plunges a deadly weapon into the body of another, for a real or supposed offence. Did the matter rest here the subject might pass from our minds without further notice, but, unfortunately, this is not the case, for when one instance of this kind awakens the public mind, it is speedily followed by a succession of crimes of similar character. How can we account for this? Is it possible that the same law which so frequently manifests itself during the production of physical phenomena, as understood by Spiritualists, has not something to do with it. In the one case we find many mediums the victims of spirits, who are often unclean, impure and wholly untrustworthy; and we discover that these mediums are but helpless tools in their hands, doing things which they would certainly not do had they been masters of their own actions. Now, in the cases of crime referred to, I observe a similar state of things. If the language of the unfortunate criminals is to be trusted at all, and received as evidence, they will say, "I do not know what made me do it; it seemed as though I acted as I did because an irresistible impulse had the mastery, and I could not help it." And many would add, "I would give all I have in the world if I could undo what I have done." It may be that human nature is not so bad, however warped, as many persons would have us believe. A recent occurrence furnishes a startling illustration to make clearer what I wish to convey. A story is going the rounds of the Parisian press, which, as our volatile friends are extremely fond of the excitable and sensational, furnishes them at present with food to gratify their peculiar taste; but to my mind it presents something more than a mere sensation, it cannot help suggesting food for thought.

The story in substance is as follows:—In a house, remembered as the "Suicides Hotel," recently razed to make room for the Boulevard St. Germain, a number of suicides have taken place, remarkable for the fact that they have all occurred in one room. About ten years back a love-sick swain shot himself in it, and twelve months afterwards, in the same room, a young student, who had ruined himself at the gaming-table, escaped from this world by the same means. The host, considering the room unlucky, turned it into a receptacle for lumber, and locked it up. Shortly afterwards a waiter belonging to the hotel, upon some petty charge being made against him, availed himself of its seclusion to hang himself. This being followed by several other suicides, the landlord sold out. The new proprietors were equally unfortunate. A strange fatality seemed to hang about the place. With a contempt for the "superstitious" and "fate" alike, a druggist bought the place, but family difficulties caused him to terminate his earthly career by poison in this chamber of death. A new-comer was found for the building. He laughed the popular fears to scorn, and to show how little he regarded them, determined to sleep in the room in question. But when the house was condemned to make room for the new Boulevard, he, because he could only get about one-third of the price he asked for the property, went into the fatal room and hanged himself.

I think that this story, viewed along with the events already alluded

to, cannot fail to give matter for thought, and cause us to ask again—"Is crime governed by law?" If so—and there can be but little doubt of it—what steps are we taking to elucidate this law? And what light do observed phenomena in recent researches in mediumship throw upon the question?

If considered this way, the Suicides Hotel will do more than to merely afford the Parisians a *morceau* of sensational gossip. J. C.

THE PHENOMENA OF CLAIRVOYANCE.

SIR,—Observing on page 20 of *The Spiritualist* that "Dr. Carpenter is very severe on Professor Gregory for his belief in Major Buckley's clairvoyants reading mottoes in nuts," I am induced to state that on the above subject of clairvoyance his criticism, however "severe," is not only *minor*, but absolutely worthless.

It has never been otherwise, touching mesmerism or Spiritualism, for some forty years past, either in his native city of Bristol, or elsewhere, as well in the British Association as out of it.

Having had some knowledge of clairvoyance from 1837 to 1877, I venture to assure your intelligent readers that the facts and phenomena recorded by Gregory, Ashburner, Elliotson, Davey, Atkinson, Lee, and others, concerning this spiritual quickness of understanding, or lucid power of soul, are real truths in nature. No principle of Psychology, not even Instinct and Reason, or any faculty yet classified in mental science—nay, the whole encyclopædia of human knowledge—is more worthy of respectful attention than clairvoyance, quite independently of nomenclature.

The power of perceiving objects materially covered and physically remote, without the use of organic eyes pertaining to flesh and blood, is said to be communicated to a person only when under the influence of mesmerism.

Whilst fully admitting, from scientific experience, that certain individuals, having the requisite gifts of what one might call *dynamic machinery*, manifest the phenomena termed clairvoyance when acted upon by a mesmeriser, or put into a somnambulant sleep, this, I am equally assured, is not the whole philosophy.

For example, there is living at this moment (for aught I know to the contrary) in the family, or household, of the most talented and accomplished Spiritualist in this neighbourhood, a domestic female servant, who, in her normal condition, apparently, is a veritable prodigy, or psychological wonder. This is so, if one may affect to be a literary purist, since "miracle" itself but expresses an embarrassment of the human mind, after it has somewhat recovered from the first percussion of surprise. It is that peculiar state of consciousness produced by something new, unexpected, and, for the time being, inexplicable. As regards the feminine wonder-worker to whom I allude, her psychic force is adequate to excite in the cerebral organ of Mr. Serjeant Cox, or the vesicular neurine of Dr. Carpenter himself, not only the feeling occasioned by an extraordinary event, attended with singular circumstances, or important consequences, but sincere admiration—if they deal justly with what is great and good.

It seems to me that Goldsmith has anticipated what must happen to them in the presence of such a marvellous personification of dynamics—

And still they gazed, and still the wonder grew
That one small head could carry all she knew.

Seven wonders of the soul may be witnessed in the dynamic machinery of the Lancashire witch, far more interesting to our age and nation than the pyramids of Egypt, the Pharos of Alexandria, the walls and hanging gardens of Babylon, the temple of Diana at Ephesus, the statue of the Olympian Jupiter, the mausoleum of Artemisia, and the colossus at Rhodes. The psychical phenomena already demonstrated in the case of E—P—, as I conceive, invincibly and conclusively, are transposition of senses, action from a distance, prevision, perception (independent of molecular structure), lucid somnambulism, spiritual agency, and phreno-mesmerism. Proofs differ according to the subject-matter of the thing to be proved, but by sufficient evidence of the credibility of clairvoyance, I mean such an amount of testimony as satisfies an unprejudiced mind, beyond all just suspicion or reasonable doubt. Suffice it to state, in passing, that she has read poetry, with accuracy, at the bottom of a box, unseen by the mortal eye; described my library, seven miles off, in correct detail; a portrait concealed in a locket, the contents of my clenched hand; and told my actual thoughts, &c.

To furnish details of these seven wonders of the soul would involve a long lecture rather than a short letter. Nevertheless, even to those who respect probabilities, of whose philosophy of proof there is moral certainty, I would say that clairvoyance is a mathematical truth, falling within the experience of the senses.

Has the Spiritualist no right equivalent to the materialist? It is by induction that facts in natural science are sometimes proved, and shall no spiritual inference be drawn from the admitted truths of psychology? Who shall decide where spirit begins, and matter ends? Is not the same Almighty Power in operation, whether the thing evolved be called a monad or a mountain, an angel or a mortal? Webster tells us, credibility is that which renders it reasonable to believe, and Worcester affirms, proof is that which renders evidence certain, whilst to Carpenter might be quoted the words of Milton:—

Retire, or taste thy folly; and learn by proof,
Hell-born, not to contend with spirits of heaven.

Liverpool, July 16th, 1877.

WILLIAM HITCHMAN.

MATERIALIZATIONS OF SPIRIT HEADS.—NO. 6.

SIR,—I now continue my record of our *séances* :—

July 23rd.—I beg leave to refer to the P.S. of my communication in your last number, bearing the same date as above written. I recommend, also, a close inspection of the photographs therein mentioned. I

write out at once this evening what was only slightly alluded to in that P.S., with a view to the greater certainty of substantially *verbatim* accuracy; and I give the dialogue form as it passed, to enable your readers to form their own conclusions, rather than impose my own interpretations.

At the morning's *séance* we had had nothing beyond a little ordinary friendly talk with John King. The weather was bad, and the power weak. A conclusion was evidently about to be given to the *séance*, when I said: "John, before you go, I want to ask you something about the Thursday evening *séance*, when you gave us that beautiful bust of Alexandrine." "Well, what is it?" "You know that on the left side of it, on the shoulder and part of the bust, instead of being all smooth and natural, as on the other side, it was all rough and irregular in the mould, and so it shows, of course, in the photograph. I want to understand the reason of that, and hope you will explain it. Was it that in the process of dematerialising, the matter or stuff partially stuck to the soft paraffin, and so pulled it out in an irregular way, and roughened the surface in the mould?" "That's just your way, John; you ask for an explanation, and then put forward your own theory." "No, I don't assert any theory. I only observe a curious fact, and fancy that a reason for it might possibly have been that; because I could conceive how, if a partial sticking had taken place, it might explain the appearance left on the mould. But I want to know about it, and therefore ask you." "Well, now, listen and attend. When we are materialised we are not very different from yourselves. Do you know what your bodies are made up of?" "Well, John, that's rather a hard question to answer, but I suppose—" "You are made up of little particles—little globular particles." "What are called atoms, I suppose. But are they all globular?" "Yes, and when your blood moves along its various channels, these particles, or globules, roll along one after the other like shot." I asked myself, though not aloud, whether he meant what we call the globules of the blood, or vastly smaller ones, composing the atomic constitution of the serous fluid, in and by which those relatively large "globules" are floated and borne along. But I let the general proposition of globules rolling along one after the other like shot, through not merely the larger veins, but through the capillary conduits, pass without questioning or referring further upon it. He proceeded: "Well, we collect similar particles out of the atmosphere, the medium, and elsewhere." (I supposed he meant out of mediumistic persons in the audience, and more or less out of the whole audience, but said nothing.) "We put them together, and our great difficulty is to hold them together. They always tend to fall apart and scatter. A breath would puff them all away. If the weather or the conditions are bad, and the power weak, we can't do it; can't put them together, or can't hold them together; or can't do it for more than an instant. And when we are going to make a mould we must take the exact proper instant, neither a bit too soon nor a bit too late. Do you understand?" "Yes, I think I see what you mean. I suppose, then, that that defective left shoulder of Alexandrine represents a part of the entire materialisation which did not hold well together, is that it?" "Yes, that's it." "Well, then, it is more curious and instructive than if the whole had been perfect." "Now, do you fully understand what I've told you?" "I think I do, but I want to think it over a little more." "Well, dear friend (so he always addresses the Count), how do you understand it?" This was for all the world like a teacher who, after giving an exposition, calls on his class, beginning at the head, to restate its points. He let the favoured Count off easy, contenting himself with the reply, "I understand it just as you have explained it." "And you, dear old friend John (to me), tell me how you understand it." I then had, perforce, to restate it as clearly and succinctly as I could. "That's just it," he answered (to my relief).

Thus encouraged I went on to say, "Now let me ask about those large pieces, which the Count picked up from the cold water, all irregular and indented on one side, how were they formed, and where did they come from?" "It is a pity they were not kept, but you saw the marks of the globules in them, dear friend, didn't you?" "Yes," replied the Count, and I am sorry they got destroyed." "Well, but tell me, John (I persisted), where did they come from, and how were they formed?" "Ah, now you are going off further, and I've got to go off further, too, so now good-bye, and God bless you." And so he broke off and went off, but I mean to resume the matter with him if he will let me.

Here is certainly an intelligent and intelligible explanation of that defective part of the materialisation referred to. It was no result of sticking, as I had imagined might have been the case. It was not imperfect dematerialisation, as I before called it, but imperfect *materialisation*, when that first dip was made, which determines the mould, the subsequent ones merely serving to thicken it.

At the left lower portion the "particles" collected and put together did not hold well at the instant of the first dip, which determined the mould. And probably the bust was meant to be deeper than it actually is, and there was a scattering of the "particles" destined to that lower part, which then moulded themselves on the pieces above referred to as having been found by the Count floating, and as having been unfortunately destroyed. Is there not here a glimmer of light thrown on this strange phenomenon of "materialisation"?

Observe how well this fits in with so many of the phenomena recorded in the whole past series of these letters. When we have seen the faces imperfectly formed—a side, or an upper, or a lower, or a middle part being wanting, when we have seen them differing in size at the same *séance*, considerably larger or smaller; when we have seen them such as to suggest the idea of their being "swollen;" when they could only show themselves behind the screen of a veil, generally quite thin and transparent, at other times less so; when John has told us that all his efforts failed, because as their faces were formed they would "fall away on one side or the other till he got quite discouraged;" when we have seen them with evidently no back head there, but only the front or mask; when we have sometimes seen the whole head, hair, &c., and at others the greater part of it hid with drapery, &c., &c.;—these were evi-

dently all cases in which, from deficient power, and bad atmospheric or other conditions, they were unable to mould the "particles" into shape, or to hold them well together from falling away out of it. When Alexandrine dashed her head so precipitately into the paraffin as to splash it over, so as to cruelly ruin a suit of clothes for me, and a carpet for Mr. Firman, it was evidently a case of her being able to hold together at the proper point of cohesion in form, only for a rapid instant. When they show sometimes for only a few moments at a time, while on more favourable occasions of strength they come forward and stay for perhaps a couple of minutes at a time (we very rarely have got so much as that), it is evidently a question of degree of ability to hold together in form. When they sink gradually down and down till the head will, sometimes nearly, sometimes quite, reach the floor, it is evident that the particles fall away and disappear as they sink; and then when conversely they lengthen upwards and float up to the ceiling, the particles of drapery are recomposed into visible form as the figure rises, like a floating angel.

In thus referring back to past recorded phenomena (i.e., visible facts, as testified to by all of us over here), I only mean to call attention to the point that they all fit in with, and harmonise with, the view given by "John King," as above stated, as to *how the thing takes place*.

What is the efficient, causative energy—the intelligent force, acting with purpose and will—which produces these palpable and visible results, I do not undertake to say. Some wondrous subtle chemistry, far beyond that of crucibles, or mixtures, of our laboratories, of our books, or of our plane of knowledge and power, seems to play its part in extracting and constituting out of the atmosphere, out of the living organism of the medium, out of those of the persons present, the means of thus creating temporary form and body, with all their natural incidents of ordinary vital warmth, solidity, and muscular force, of mobile expression of face and action of features, and with their action then in accordance with what we might expect from the persons of whom they purport and profess to be the "spirits"—who can say?—who can dare to dogmatise?

One thing seems pretty clear to me, viz., that the spirits of the higher, the more supra-mundane planes, cannot work this wondrous chemistry of the essence of things and of life in our material, or earth-plane, without the aid, the intervention, the active fluidic power and energy, of some "medium" spirit of a plane nearer and more akin to us and to our plane than themselves. In a word, without the aid of a "John King," who seems to be the practical director and manager—the "working man" of the concern; I am half tempted to write and print it thus, the "working man," so near and so like to us does he seem to be, so much less distant and less unlike than they. He can do so many material acts—exhibit so many physical phenomena which they cannot without his aid and participation. He can speak (as also the humble little Indian boy), with freedom and force and fluency, when they cannot. He looks up to them as to a higher category or order of spirits, while they exhibit affection and gratitude to him for his serviceable goodness to them. He is reverential towards them, especially towards "that high and holy and saintly spirit Glaucus," of whom he has said that if we knew all the good he had done to him (J. K.), we would "worship" him as he does. He works and manages everything—as a spiritual medium to them. They wish and are glad to communicate with us, and avail themselves of his willing and energetic aid.

July 28th.—I have written you nothing for some days, for the good reason that I had nothing to say much worth writing, at least, in reference to the particular subject or text of these present letters. Only, once when I asked John King for explanation about the outlying, broken-off sheets of paraffin so strangely marked on one side (*Spiritualist*, July 27th, page 46), he answered that the next time a mould was made he would try to reproduce some of them, and that then he would try to explain them.

July 29th.—I have only time to add that we have received from the plasterer the bust of Glaucus, and to say, what the photographs will soon enable you to verify, that it is simply seraphic in beauty, at once of features and of expression.

J. L. O'SULLIVAN.

2, Rue Solferino, Paris.

THE PSYCHOLOGICAL EXPERIENCES OF THE REV. JOHN CLOWES.

SIR,—In the interesting article on De Quincy's character by "M.A., Oxon," in your last number, he remarks on the powerful influence he was under from his intimate association with the Rev. John Clowes, of Manchester. After quoting that "he (Mr. Clowes) was a man of wide learning and liberal sympathies, and a devotee of Swedenborg," M.A. says "he was the author of many Swedenborgian tracts, as well as of *A Plain Answer to some Objections to Swedenborg's System*, and of a volume called *Outlines of Swedenborg's System*. I think he cannot know that Mr. Clowes was the translator of Swedenborg's numerous theological works from the Latin into English, or he would not have ignored so important a fact with its consequences, and only credited him with the authorship of a few tracts. The call of Mr. Clowes for this work of the dissemination of Swedenborg's *Arcana Caelestia* and other writings, was as clearly that of a secondary instrument for their propagation as was that of Swedenborg himself and his preparation for his illumination to receive the heavenly truths. A few incidents of his life, illustrating this, may not be uninteresting to your readers. I take them from his *Autobiographical Memoirs*, published in 1834.

After his University career, and three years of private tutorship, Mr. Clowes was seized with severe illness "that destroyed his prospects, and all power of prosecuting his studies." He could not read, and was led to inward reflection. "On glancing over a book on one occasion at a friend's house, the word 'eternity' met his eye, and instantly like a flash of lightning darted into the inmost recesses of his spirits." He was so affected by the emotion "that he could not remain long in any company, but retired early, and his mind was agitated the whole night by the remembrance of what had passed, and by the discoveries of an eternal world which were opened to his view; the

night was spent in alarm and consolations." From this period commenced a new era in his life. "He determined to dedicate his days—which he thought would be few—to the immediate service of his Maker, by applying himself to the sacred duties of his profession." This determination he was signally enabled to carry out. The church of St. John was building, and had been offered to him a year previously, which offer he had rejected "with indignation, that he could be expected to accept an appointment so unequal to his prospects and to his wishes." To his astonishment it was "again tendered to his acceptance, at a time when affliction had broken his heart, and laid him in the dust of humiliation and repentance before God; the will of heaven was to be accomplished, and for that purpose his own perverse temper changed." The next circumstance that had an effect upon his mind was that "many months after being settled in Manchester, he was struck with the title of a book, *Christian Perfection*, by Wm. Law, and had an ardent desire to examine its contents with the feeling, What can be the meaning of Christian perfection? His eagerness was irresistible, and his disability to read, which had again troubled him, was instantly removed." Through the writings of Law he became acquainted with the mystics, and he considered that, "by a singular operation of Divine Providence, he seemed to have lost all recollection of his former academical knowledge, and felt himself reduced, as it were, to a second infancy, in which he had everything to learn afresh; thus the full time had arrived when his mind was to be opened to the reception of a brighter and more genuine light."

In the spring of 1773 he was invited by a lady to accompany her on a visit to Mr. Richard Houghton, of Liverpool—"a man of much piety and learning. His favourite study was theology; it soon appeared he was a reader of Swedenborg's works, and he recommended him to peruse them in the strongest terms." Mr. Clowes was too much affected by his earnestness not to comply, and lost no time in obtaining the *Vera Christiana Religio*, but how was he surprised to find that, notwithstanding all the partiality excited by his friend in favour of the book, he felt not the slightest inclination to read it. He was repelled by its size, and, observing it treated principally on points of doctrine which required a patient exercise of the powers of intellect in order to comprehend them, "I am satisfied," said he to himself, "with my present spiritual attainments, and with that heaven of innocence, purity, and peace in God to which they have introduced me; what need I, then, trouble or concern myself about speculative investigations, which cannot add either to my sanctity or bliss?" He thus discarded all thoughts of looking into his new purchase, and it lay on the shelf a whole summer, neglected and forgotten. In the month of October following he went to visit an old college pupil in Yorkshire. "On the evening before his departure he opened the long-neglected volume, merely to get a better idea of the general nature of its contents, when he happened to cast his eye upon the term *Divinum Humanum*. The term appeared new and strange, but did not affect his mind to produce any lasting impression; on shutting up the book it seemed to be forgotten and gone." On awaking one morning at his friend's house "his mind was suddenly and powerfully drawn into a state of inward recollection, attended with inexpressible calm and composure, into which was instilled a heavenly joy such as he had never before experienced. Whilst he lay musing on this strange and delightful harmony in the interiors of his mind, there was made manifest in the recesses of his spirit what he could call by no other name than a Divine glory, surpassing all description, and exciting the most profound adoration; and he was most strongly impressed, by a kind of internal dictate, that the glory was in close connection with *Divinum Humanum*, or Divine Humanity, above mentioned, and proceeded from it as from its proper Divine source. The glory continued during a full hour, allowing him time to view and analyse it. Sometimes he closed his bodily eyes, and then opened them again, but the glory remained the same; there was no appearance of a visible form, but a strong persuasion that the glory proceeded from a visible form, and that this form was no other than the Divine Humanity of Jesus Christ." When the glory disappeared Mr. Clowes quitted his bed, but the recollection of it remained during the day, whether he was in company or alone; on the next morning it was again manifested with increased splendour, and an effect produced on his mind "of convincing him of the spiritual and providential origin of what he had seen, and the important end to which it designed to conduct him," a strong desire to return home immediately to peruse the volume, which he did the next day, although intending to have remained a fortnight longer. He "pressed the book to his bosom with an ardour of piety not to be accounted for, but from the recollections of the glory which he had seen, and especially of the change wrought by it in the state of his affections; he was convinced it was a loud call from above to peruse the work," and as he proceeded with it "it seemed as if a continually increasing blaze of new and recreating light was poured forth on the delighted understanding." After going through Swedenborg's other works, Mr. Clowes "was enkindled with an ardent desire to put others in possession of the same sources of heavenly intelligence," and this desire frequently yet tacitly expressed itself in these words, "Father, that they may be with me to behold Thy glory." But the difficulty was how to make known this glory to the rest of the world, since it was in a dead language not generally understood, and scattered through voluminous writings which would require many years to translate into any of the modern languages. But that which is difficult and even impossible with man is possible with God, for, impelled by the strong desire above mentioned, Mr. Clowes completed the translation of the *Vera Christiana Religio* in two years, and the other works in eighteen years afterwards. At seventy-four years of age he had the satisfaction of witnessing the circulation of the doctrines through most parts of Great Britain and America, in English and in the French and German languages through various parts of Europe, besides the formation of many societies for their reading and for particular Divine Worship.

F. C. P.

Upper Norwood.

A FLYING SAINT.

BY EMILY KISLINGBURY.

THE Rev. Gottfried Gentzel, a German Protestant clergyman, has published in *Psychic Studies*, an account of the medial powers of Joseph of Copertino, a saint of the Roman Catholic Church. The writer remarks that Protestant prejudice, which is too often incompatible with the liberality that should attach to the right of free thought, has uncommendably relegated to the limbo of superstition that rich mine of psychological treasure which might reward discriminating seekers into the legends of the Romish saints. Such psychological seekers would necessarily judge of the phenomena by rules other than those laid down by the Holy Church, and in cases which have occurred in modern historical times, plenty of trustworthy evidence exists by which the truth of the alleged occurrences can be as critically tested as that of any other ordinary event. Mr. A. R. Wallace, in his *Scientific Aspect of the Supernatural*, calls attention to the fact that the levitation of Mr. D. D. Home is similar to that recorded of St. Francis of Assisi, St. Theresa, and Ignatius Loyola, yet omits all mention of the person who is said to have had the most extraordinary manifestations of this class. This is Joseph of Copertino, who was born in 1603, and lived till sixty years of age. His "Life" was written by P. Roberto Nuti, who had himself seen many of the occurrences, and who received the others from eye-witnesses. Among these was no less a person than Pope Urban VIII., who, when Joseph was about to render the accustomed homage to His Holiness's toe, suddenly saw the saint raised and floating in the air before him. When Duke Frederick of Brunswick, in the year 1650, attended mass at Assisi, he was induced, after seeing the holy Franciscan levitated while officiating at the altar, to leave the Protestant, and join the Roman Catholic Church.

It is related that Joseph of Copertino's intelligence was of so low an order, that the Capuchin monks found him unequal to the humblest domestic labours, yet that his religious insight was such as to cause his conversation to be sought by members of the most learned orders.

The following examples of his flying powers are quoted from his life by Pastrovicchi, published in German at Lucerne in 1753. One Christmas night he invited some shepherds to join in the "Adoration of the Christ-child." Scarcely had he heard the sound of their pipes in the distance when he gave a sigh, and then with a loud cry flew like a bird from the centre of the church up to the high altar, a distance of fifty feet. He remained poised for a quarter of an hour, and was seen to touch the tabernacle, which contained the Host. None of the burning waxlights with which the altar was covered, fell down, neither did his robe catch fire. At another festival he was praying with some monks at the Holy Sepulchre when he suddenly rose up in the air and grasped the Holy Cup. More marvellous still was the occasion of the planting of a crucifix on a little eminence between Copertino and the cloister of Grotella. After the side crosses had been erected, it was found that the middle and larger one was so heavy that the united strength of ten men was insufficient to raise it to its place. Burning with religious fervour, Joseph was carried through the air from his station at the monastery door, a distance of eighty feet, grasped the cross in both hands, and placed it as though it had the lightness of a wand, in the socket prepared for it. This cross was afterwards the central object of many extraordinary scenes connected with his flights.

"It is not to be supposed," continues Mr. Gentzel, "that those who witnessed these occurrences allowed themselves to be deceived; human doubt is as old as the human understanding, and the latter has always rightly felt that the firm ground which has been gained by thought and by common experience, would be rendered unsafe by the acceptance of such wonders without searching inquiry."

J. Görres, in his work on *Christian Mysticism*, vol. II., p. 515, gives two examples of the powers of flight of Joseph of Copertino, in one of which he raised beside himself, a man whom he had healed.

Mr. Gentzel concludes his paper by calling on the students of anthropological and psychological science to include in their researches the rich and interesting field of Roman

Catholic annals, and to note how far a fervent religious zeal affects not merely the belief in, but the actual production of many remarkable so-called supernatural phenomena.

S. Joseph of Cupertino is commemorated on the 18th September, the day after the Stigmata of S. Francis. A full account of his life will be found in the work of the Bollandists *sub voce* this date. The figure used in the collect for that day, *Filium tuum, exaltatum a terra*, is further carried out by the words *perfece propitius, ut meritis et exemplo seraphici confessoris tui Josephi supra terrenas omnes cupiditates elevati, &c.* Here the levitation is alluded to as a metaphor.

SIR JUNG BAHADOOR, Prince of Nepaul, India, is dead. He was one of the most generous entertainers of the Prince of Wales on his recent visit to that country. His kingdom is under the protection of the British Government. He left three widows who did not long survive him; but true to an ancient practice of suttee they gave up their lives at his funeral pyre. With their own hands they strewed the pyre with sandal wood, after which they took their station on the pile, and were cremated, along with the dead body of their husband. One of their sons ignited the pile.

THE RECEPTION OF NEW TRUTHS.—Mr. T. Berks Hutchinson, in the course of a letter on Spiritualism to a Cape Town newspaper, says:—"For my own part, and that of many of the Spiritualists in South Africa, we do not care one jot for all the editorial rods, anathemas of the Church, or so-called scientific exposés. Thank God the days of the Inquisition have past, for ever I hope. A good scientific education, with a well-balanced cerebral organisation, and a large stock of moral courage is all that is wanted for investigators. Mere words are as effete to men who seek for pure truth, as water falling on a duck's back. Truth, like gold, can never deteriorate, no matter how often it passes through the furnace of analytical reasoning. Because Spiritualism upsets some of the pet dogmas of the Church and science, it is run down. I ask all honest men to think of Copernicus, Galileo, Columbus, Stephenson, Morse, Galvani, Harvey, Fulton, and hosts of other pioneers of great truths. From alchemy and astrology we have our noble sciences of chemistry and astronomy. Spiritualism will prove, sooner or later, to be the foundation or nucleus of some grand truth, so what harm supposing Spiritualists are found to be in error about the cause? Prove we are wrong by demonstration, tracing the effect to its cause and *vice versa*, and then we will change our theory, but do not put all down to imposition, hallucination, and deception, without having spent any time in practical investigation."

SNAKE-CHARMING.—It appears that Michigan has a snake-charmer. A *Blade* reporter chanced to be in a small village called Ransom, in Hillsdale County, eight miles south of the station on the Lake Shore and Michigan Southern Railway, called Osseo. A goodly crowd had assembled, when there sauntered into the group a short, medium thick-set young man. His movements were almost as leisurely as the progress of the hour-hand of a dumb watch, and he seemed at ease anywhere. He sat down on the platform in front of one of the stores and kept his seat but a moment, when he struck his coat pocket quite smartly two or three times, and said, "Behave yourself, and lie still there." It was supposed that he had a kitten confined in the depths of his pocket, and some one asked why he did not let it out. He smiled, and said perhaps the crowd would object, as it was not a very attractive animal. They urged him to let the cat out so strongly that he requested them to stand back so that it would not hurt them, and then, pulling apart his pocket, he said coyly to his pet that it should come out and have some fresh air. With the lightning-like movement of its species, there glided from his pocket a monster snake of the blue racer variety, which, in that section of the country, is very common and attains great size. It was fully six feet in length, and as it shot out from his pocket it is needless to remark that the audience retreated in bad order, and were not for some time bold enough to come near enough to the snake-charmer to see him perform with his pet. It glided over him, wound itself around his arm and neck, and allowed him to throw it around like a piece of rope. It always obeyed his bidding, and showed no inclination to get away. He stroked its shining body with his hand, and played with it as if it had been, as the people first supposed, a kitten. Finally he made it crawl back into his pocket, and carried it away. A man who saw him capture the snake in question said it was racing through the field at a fearful rate of speed—for the blue racer will in his liveliest moment go as fast as a horse can run—when Wilson, the charmer, rushed up to it and suddenly caused it to stop and come towards him. Wrapping it around his arm and patting it meanwhile, he took it to the house, and from there brought it to the village. When he sets them at liberty it is with great difficulty that he can persuade them to leave him, and oftentimes when he has turned them loose and driven them away he has been vexed to find on turning round that they still followed him. He stated that he has always had power to charm reptiles, and has frequently captured rattlesnakes, or the more poisonous moccasin snakes, and kept them under perfect control. His statements were corroborated by several gentlemen present. He says that he never pulls the fangs out of snakes, as they will sometimes die from the effects of such treatment, but he is perfectly able to control them at all times, and there is no danger that they will ever bite him. Owing to his peculiar talents and tastes it requires some forbearance on the part of the people who employ him, as very frequently it occurs that when he comes from the field to his meals he is followed by one of his unattractive pets.—*Religio-Philosophical Journal*.

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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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