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"THE SPIRITUALIST" NEWSPAPER:

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

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" " Committee's Seance, at 7.30 p.m.
Monday, 25th.—FORTNIGHTLY DISCUSSION MEETING, at 7.45 p.m.
" " "The Spirit-World as seen through Crystals, Mirrors, and Vessels of Water," by Dr. Kenneth Mackenzie, F.S.A.
Tuesday, 26th.—General Purposes Committee, at 5 p.m.
Wednesday, 27th.—Inquirers' Seance at 8 p.m., Mr. Eglington, medium.
Friday, 29th.—Library Committee, at 5.30 p.m.
" " Experimental Research Committee, at 6.30 p.m.

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VOLUME TWELVE. NUMBER TWELVE.

LONDON, FRIDAY, MARCH 22nd, 1878.

A PERSISTENT APPARITION.

BY WILLIAM H. HARRISON.

LAST Saturday Mr. James Cain, of 8, Bloomfield-road, Burdett-road, Bow, London, wrote to me that he had received information of the frequent appearance of a "dead" woman to her sister and other persons, during several years. As Mr. Cain was the writer of several sensible occasional letters to *The Spiritualist*, about the progress of Spiritualism in East London, I went to see him on Monday evening last to inquire into the matter. He informed me that the witness, Mrs. Bentley, had never heard of Spiritualism till he mentioned the subject to her a few days ago, when she at once said that she fully believed in it because she and others had once been unable, for several years, to keep the spirit of her deceased sister out of the house, which in truth was a substantial basis for belief.

Mr. Cain accordingly took me to see Mrs. Bentley, of 6, Tibbatts-road, Bromley-by-Bow, E., who gave me the following particulars, which I recorded in shorthand as the details were given by her. There was some cross-questioning by me to get the narrative in a connected form so far as regards order of sequence, but I put no question of a leading character. Consequently, the whole statement is spontaneous.

She said:—

"Thirty-five years ago I lived in the village of Mepal, near Ely, Cambridgeshire, about which time my married sister, Maria—Mrs. Sammons—the wife of a labouring man, died. I took her two little children to my house, and a week afterwards, while they were sleeping in my room, I heard a patting noise round the bed, which afterwards came over me; I saw nothing, but felt something pulling one of the children away from me. A candle was burning in the room.

"The second night I heard footsteps on the stairs, and by the light of the candle I saw my departed sister standing in the doorway; she upraised her two hands to the level of her head, with the fingers pointing upwards, and said—'Ann! How's Harry?' I was astonished, yet not afraid, and replied; 'He's very poorly.' Then she walked into the next room, where the eldest child was; I went in after her, and found the child out of bed, near the window. I could see him going along the floor, as if some one were pulling him over the boards; I could not then see the spirit, but heard her muttering 'Harry! Harry! Harry!' I seized hold of the boy, and put him back in his bed. After this I could not sleep. An hour later I went into the child's room, and found him by the window. I again put him back in bed.

"When I saw my sister that evening in the doorway, she appeared exactly the same as in life, and wore her usual cotton dress, likewise her ordinary cap. Her face was not white, but of the same colour as usual.

"For two or three nights I saw nothing more of her, but afterwards she came patting round the bed again. I saw her, but did not speak to her, nor did she speak to me; indeed, after this we rarely spoke to each other; but when she said anything, she said she wanted her children. She always came after her children. During the first fortnight I saw her only twice, but heard her nearly every night.

"Although I was never afraid of her, I was uneasy, so at the end of a fortnight I called in the minister; his name was Dorman, or something like it; I do not know how to spell it; I cannot read or write; he belonged to the Church of England. He does not live in Mepal now; he left to go abroad somewhere to preach to the heathen. My father was parish clerk; his name was Mr. Dan.

"The minister came about eight o'clock at night; it was a winter's evening, and we had the candle burning. Soon we heard the spirit walking up the stairs, and the minister, who was very nervous, began to read. I do not

know what he read, but think that it was something from the Bible. Then SHE came in; there was no door for her to pass through in the bedroom of our cottage; my father, my mother, the minister, our next-door neighbour, and myself, all saw her by the light of the candle in the room. She was just exactly the same as in life; had on the same boots and everything. The minister, who was very white, said to her—'What is your trouble?' My sister replied—'I will come as long as I can come.' The minister, who was fearfully nervous, said—'I never saw anything like this in my life before.' My sister then walked out into the next room, and the minister remarked—'I could never have believed this if I had not seen it.' From that time the spirit came to my house regularly every night for rather less than two-years-and-a-half, but she never did any more talking.

"About a year after my sister's death, her husband, who had always treated her badly, came to sleep in my house. The spirit dragged him half out of bed during the night. Early in the morning I saw her following him to the street door, and when he opened it she gave him a push, which sent him sprawling into the road.

"She always appeared on or about the premises where her children were, and was constantly pulling little Harry out of bed, and dragging him to the window. I suppose she wanted to take him away with her, I do not know where. I had to dress him in thick flannel to prevent his catching cold, because my sister so often pulled him out of bed during the night.

"Rather more than two years after my sister's death, her husband, John Sammons, married again, and took the two children from me to his house. That night he was pulled out of bed by the spirit, and there were great noises in the house. These disturbances were powerful during the whole of the next month; afterwards they moderated, but lasted for two years—for the time he had the children with him. My sister had been his second wife. The third looked pale and miserable; she told me that there was no peace for him, or the children, or herself. She died fifteen or sixteen years ago and so did he. He died suddenly. He used to be afraid to go after dark to the stables to look after his horses, without some of 'the boys' with him, for she often appeared to him there.

"The child my sister's spirit most followed was Harry Sammons; he is now somewhere abroad—in New Zealand, I think. I do not know whether his mother's spirit followed him, or whether she followed or left the other brother, whose name was Joe Sammons. Joe is now at Haddenham, near Ely.

"Once, when I was nursing one of the children by candle light, my sister's spirit entered the room, and kissed it three times."

Such is the narrative given me on Monday by Mrs. Bentley, without hesitation or prevarication, and as given previously to Mr. Cain. I saw no reason, nor did he, to question its truthfulness, and the publication of the particulars will, no doubt, result in the account being well sifted by residents in the locality. The facts are half-way between those so common in haunted houses and those prevalent at spirit-circles. The phenomena were not restricted to the house, but followed the children, who were manifestly strong mediums, and the "patting" noises were evidently ordinary spirit raps. The apparition differed from an ordinary materialisation in the circumstance that the personal identity of the spirit was so clearly proved. Mrs. Bentley seemed pleased to find her narrative accepted with appreciation, instead of received with that ridicule with which the ignorant greet that which they do not understand, thereby causing the loss of much interesting knowledge to the world.

38, Great Russell-street, London, March 19th, 1878.

REMARKABLE FORM MANIFESTATIONS IN AMERICA.*

BY E. G. BROWN.

I LEFT Boston in company with my wife on Tuesday, February 6th, at 12.30, arriving in Great Falls, N. H., about 3.30. There are direct routes to Rochester, but I desired to hear what the citizens of that city, six miles distant, might say of Mrs. Pickering. The testimony was universally in her favour, none alleging fraud, though many declared "it wasn't spirits." A pleasant sleigh ride brought us into Rochester. A developing circle was held on Tuesday evening, in which Mrs. Pickering and her husband wished that we might sit; as I observed one member to be adverse to the proposition, I declined. I was promised an interview the next morning, and the possibility of a private *séance* on that evening. I represented myself simply as a Spiritualist, not mentioning that I came in any other capacity. The welcome was cordial.

The next morning I had an interview with Mrs. Pickering. A member of the developing circle was also present. Mr. Pickering was away to his business as usual. From the questions asked by myself and wife, I learned that Mrs. Pickering is about thirty-two years of age. She was born in Laconia, N. H., and has resided in Rochester many years. She has been a medium twenty years, or since her memory can serve her accurately. She is a lady of prepossessing appearance. Any one who was a careful observer of mediumistic traits would select her as a medium. She is a little less than five feet in height, and of a slender physique.

The face, which is quite large, is exceedingly pale, and perhaps rendered more prominently so by reason of the hair, which is black and short.

A circle having been arranged for the evening we were present early, and had every facility for investigation. The house where the circle was held is on Charles-street, a short distance from the village centre. It is a two story and a half structure, built after a plan quite common in that section, and designed for two families. A gable-roof end faces the street. As it fronts, on the extreme left is one entrance, while the other is on the right, at the end of a piazza, thus giving an entrance to the rear of the house. It was erected five years ago, and is owned by Mrs. Pickering, who occupies the last-mentioned apartment. The circle room is on the lower floor, on a level with and bounded on one side by the wall of the piazza before mentioned, on the end, and on the second side by the partitions separating it from the other tenement. A pair of folding doors open in the second end to the reception room of the house, which is entered by a door from the piazza, at a height of seven feet from the floor in the corner of the room, made by three feet of the piazza side, and three feet of the first-mentioned end, is fastened a slightly curved hoop, from this hangs curtains of black velvet, and the top is covered by a single thickness of the same material. Thus it will be seen that on two sides of the space enclosed are blank walls, on the third, the single velvet curtains; above the velvet covering, beneath a carpeted floor. The base board was six inches high, mortised with a clear sharp joint. It continued whole on either side from the corner to the casement of a door, where also it was joined flush. The walls were covered with clear light paper, having a small figure. It would show quickly any cut or fingering. There was not a trace of a concealed closet. To more effectually guard against the possibility of there being anything of this nature, an eight foot shawl was tacked to the top of the cabinet above and to the floor beneath, at either end and in the corner. This showed one foot of the shawl projecting beyond the point where the curtain of the cabinet joined the wall, and would have quickly indicated any movement of the wall or base-board. The room was nine feet high. Therefore two feet of the walls showed between the top of the cabinet and ceiling of the room.

In the corner of the room opposite to the cabinet, in an alcove made by the projection of chimney, stood Mr. Pickering with a common oil lamp, ready to increase or diminish its rays, as might be dictated. The sitters were formed in two rows. The first line of chairs were distant seven feet from the curtains, eight feet from the medium. The sitters

in the second row could by leaning forward bring their faces on a line with those in the first row. My face was distant from seven to seven and a half feet from the curtains during the evening.

There were fourteen persons in the circle. The developing circle were present, also several sceptics from the town, and two mediums. The latter, with three others, were visitors who had come from a distance. A young lady presided at the piano, occasionally singing, and assisted by another when a duet would be rendered. The circle did not sing once during the evening, nor were they requested to. The piano at times was silent, and seldom played much louder than a music box.

At 7.50 the light was lowered and the circle seated. The light was at all times bright enough for me to see the time by my watch, which I held in my hand. On my knee lay a note book, and with pencil in hand I recorded the time that each form appeared. Often the light would be sufficiently bright to enable me to distinguish the figure in the carpet, and the outlines of the subjects of the pictures that hung on the opposite wall, ten feet distant. The lamp, it will be remembered, was in the corner on the same end, and opposite the cabinet, so that the intervening space between myself and the cabinet was even lighter than where I sat.

7.55, the piano having ceased playing, there was a slight rustling in the cabinet, and the deep, heavy breathing of the medium could be plainly heard. Rappings came, and a duet was sung quietly. 8, a bright, phosphorescent mass appeared at the opening of the curtains, retiring immediately, and again presenting itself several times. The room was too warm, so the raps said, and a door was opened, giving ventilation, and lowering the temperature.

8.10, the first form appeared, parting the curtain and standing in full view. It was six feet in height, and raising its arm it touched the top of the cabinet easily and *naturally*. It retired, and as the light increased appeared again. The face was thin, cheeks sunken, moustache and chin whiskers black, pantaloons dark, shirt white. It took a chair in its hand, lifted it easily, and retired. 8.15, the chair with the medium in it moved slightly; the deep breathing still audible. 8.20, a form robed in white stepped forth strongly and pointed with the hand, retiring in 15 seconds. 8.21, another form advanced rapidly to the centre of the room. Its head was covered in white, and the flowing white dress had some lace covering upon it. Recognised as a daughter by a gentleman and lady of the developing circle. She had been before, they said. She remained 40 seconds.

8.30, a slight rustling in the cabinet and a tall, stout figure stepped out and pointed to a sitter. As it was not recognised, it asked for more light, and retiring again, appeared at 8.35. The face was round and full, wearing a light brown moustache. Features fixed. It was very perfect. One of the clairvoyants obtained the name, "George Henry," to which it nodded assent, again raised its arm and pointed to a gentleman who said "George Henry Downs, it is you." It makes one step forward and retires.

8.40, a bright light, a bluish white, shot out from the side of the curtain, apparently coming through it, describing a curve and falling to the ground, becoming invisible in the fall.

8.45, a little, old woman form, somewhat imperfect, but growing stronger, selected me as its object of interest; asking for more light it retired and again appeared, coming towards me. A dress of white, with a mantle on the shoulders, a cap of white on the head and face were seen. I could not trace any familiar features, however. A medium said it was my mother's mother, to which the form nodded assent. As I had never seen that lad in the earth form I could not recognise it. My description is said to tally with her appearance.

Immediately another form motioned my attention. It was now 8.50. This was that of a young lady—long, black hair. It continued to ask for light, by a wave of the hand, until I protested that it might be dangerous. Its features were correct, and its actions and motions were unmistakably those of a relative closely studied in this life. As I remarked "your features are correct, but your hair is a little too dark," it moved with a glad step to the cabinet, stooped deliberately and lifted the curtains, revealing the medium and itself at

* From the *Spiritual Scientist* (Boston, U.S.A.), March 1st.

one and the same time. For twenty-five seconds the tableau lasted. I asked the question "do all here see the medium and form?" One said that the form was in his line of vision, and then it moved, affording him an opportunity to see the medium's face.

Here we had the form in white, with a girdle round its waist, and long hair reaching to the girdle, while the face of the medium with its short hair, as well as her form, were plainly seen.

8.55, another lady form with a face something like the last mentioned and wearing brown hair, was claimed by a gentleman present. It remained 20 seconds.

9, a short, stout form, stepped out with considerable force, remained a few seconds, and retired.

9.5, a much taller form, full six feet, came out in a bright light. The silence was remarkable. He bowed, stooped to the curtains, lifted them over his head, and again the medium with a form bending over her was seen by all present. I say "all," because I obtained and have in my note book the signatures of thirteen persons to this effect. Two minutes were consumed. It was 9.7 when it retired.

Eight minutes had now elapsed, and rappings asked for a slate. It was passed in and returned with the writing, "You took the medium's strength last night." It transpired that several sceptics in the town desired to place the medium in a locked box and the developing circle, the previous evening, had experimented in this direction.

9.15, the curtain parted, and a fairy-like form stepped out. It was said that it had been often. It asked for more light, and, having obtained it, appeared three different times, remaining 53, 56 and 76 seconds respectively. It was clothed in thin drapery, revealing the outlines of the figure perfectly. The hands and arms were covered with this gossamer, delicate drapery, yet showing a profusion of it. An end streamed from either hand about a yard in length. Little feet wore white slippers, and golden spangles added to the effect. The remembrance of the perfectness of this figure is surprising. When it last appeared it asked for music, and gracefully danced the seconds it remained. 9.23 it retired. The medium could be heard breathing heavily, and it was unmistakably too warm in the room.

The temperature having been lowered at 9.25, the form of a tall Indian came into view. "We want to see you; come out good," urged one of the circle. It came out walking with the toe-in step, peculiar to an Indian. Feathers, coal-black hair, copper coloured face, a red blouse confined with a belt, and dark, muddy-red pantaloons, completed the costume so far as my eye could discover. "Have you the medium's slippers on," said one, and it jumped up and down evidencing weight and the presence of a hard substance under its feet as it came in contact with the floor. It was, measuring the feathers, seven feet and a few inches in height.

9.30, several members of the circle spoke of the criticisms being made in the town, and fifteen minutes were consumed in this way. It was painful to the medium, or at least, suffering moans from the cabinet would warrant the inference.

9.47, the curtains parted, and with a quick rapid step the form of an Indian girl bounded to within a foot of my face, coming to the medium on my right side, a lady from Portland. "Winona, is it you?" She nodded assent. It had a red skirt, copper coloured face, dark hair, a light waist, and dark brown stockings on its feet. It went to the cabinet, pushed the curtains one side, and appeared to be magnetising the mediums. It soon lifted the curtains and for the third time that evening medium and form were visible. The medium moaned deeply.

9.55, a large man form seen distinctly. 10, the slate was taken under the curtains and it was written that absolute quiet and a change of conditions only would save the medium. Questions in this connection were answered and directions given concerning the medium. Reference will be made to this in the future.

10.5, a young lady form, described at 9.15 again appeared. More light and music having been obtained, it commenced to dance, coming out four different times. The first it remained 57 seconds, second 80 seconds, and the third 55 seconds; the fourth 114, on which occasion it took a chair, and seating itself, acted as naturally as one of the circle could have done.

This ended the appearances for the evening. Time, 10.15. The circle remained unbroken ten minutes.

The medium was exhausted, and did not become herself for half an hour after this time. Aside from the fact of seeing both medium and form, the former wore nothing about her that could be made to do service for the various costumes. My wife was satisfied of this. Furthermore, Mrs. Pickering wore a little gold pin upon her dress that fastened a ruffling at her neck. It was arranged in a peculiar manner when she entered the cabinet; it had not been disturbed when she came out. The exact position was noted, and by no possibility could it have been replaced had it been removed in the dark.

One other important observation may here be noted. The faces were all of them inflexible. As the features appeared so they remained. There was no play of the emotions. The one form noticed as moving with a glad step did convey this idea in her movements, but not in the face. So with the others; the movements of the body were natural. The face was wax-like. In one instance a phosphorescent emanation was apparent.

Requesting permission to examine the premises, it was quickly and willingly granted. "We desire every one to do so," said Mr. Pickering, "when they come here." I took up the carpet to a point three feet outside where the curtain touched the floor. Under it lay the straw. This was removed, and floor-boards shown to be whole. Requesting one of the company to stand where the medium had been placed in the cabinet and strike his feet on the floor, I went into the cellar underneath. The noise of the feet above quickly showed where that portion of the floor was located. I sounded, and knew that I was under the spot enclosed by the cabinet curtains. Measurement showed the same. There was no double floor. The timbers were whole, and rested on the foundation sill. There was no trap-door or concealed closet. Confederates, masks, lay figures were out of the question. My senses and reasoning powers were convinced beyond a doubt, and I had obtained what I have earnestly sought for some years—the conviction that I had witnessed genuine form manifestations.

MR. AND MRS. FLETCHER, the American mediums, inform us that they have removed into their new apartments, 4, Bloomsbury-place, Bloomsbury-square, London, and are ready to attend professionally to callers, as usual.

THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM has brought out a new prospectus, with rules and *séance* regulations appended, the whole forming a neat little book. Similar local societies will do well to examine it, since it is a model in its way, and the regulations are the result of the long experience of a well-managed society.

SPIRITUALISM IN HULL.—The attempt to revive Spiritualistic Sunday services in Hull has answered well. Last Sunday the Foresters' Hall was crowded, to hear a lecture by Mr. James Coates on "Spiritualism: What we know about it." Several questions were asked by the listeners at the close of the discourse, and a collection covered all the expenses. Next Sunday, at seven p.m., Mr. Coates will lecture again in the same hall. All communications in relation to Spiritualism in Hull should be addressed to Mr. Bland, 2, Caroline-street, in that town.

BULWER LYTTON AND SPIRITUALISM.—*The Banner of Light* (Boston, U.S.) of March 2nd, contains the following, in an article about Charles Foster, the medium:—"While Mr. Foster was in England he was introduced to Bulwer, then Sir Edward only, in London, by Mrs. Frederick Barnes, an intimate friend and warm admirer of the distinguished author. Bulwer at that time was undertaking a new novel, and was likewise investigating Spiritualism, and thus meeting Foster at such a period, his mind was still more strongly directed to this subject. He invited Mr. Foster to call and see him at Knebworth, an invitation of which Mr. Foster availed himself on several occasions, and for several days at a time. During Foster's visits to Bulwer, the latter was engaged in constructing that wonderful novel called *A Strange Story*, in which certain spiritual phenomena are discussed and illustrated in a manner as yet unsurpassed for originality and interest. Certain points in the hero of this novel were taken from the *personnel* and history of Foster, and Bulwer often alluded to the fact that Foster was the model upon which he had based his Margrave. On several occasions Bulwer, who evidently regarded *A Strange Story* as his greatest book, would read passages from it to Foster. After the reading, the author would become a disciple, and Foster would hold a *séance*. Here arose another case of Mr. Foster's refusal to surrender his character as a spiritual instrument for the mere purpose of attaining a flattering popularity: on one occasion Bulwer advised Foster confidentially not to call himself a 'Spiritualist,' so that the name should not excite popular prejudice against him, but to give his 'exhibitions' merely as 'scientific phenomena,' but this advice was refused by the faithful medium, and Bulwer, being piqued that his counsel was not adopted, a dividing coolness arose between them."

"ISIS UNVEILED" AND THE TODAS.

To the Editor of "The Spiritualist."

SIR,—Having resided on the Neilgherries for more than seven years, during four of which, from 1830 to 1835, I held the appointment of principal medical officer, which brought me into constant contact and communication with the Todas (or Todaows), I consider myself bound, in the cause of truth, to testify to the accuracy of the strictures on Madame Blavatsky's statements regarding them contained in the letters of "H. M.," and "Late Madras C. S.," in your last and preceding numbers. Not having seen Madame Blavatsky's book, I can only refer to the passages quoted in "H. M.'s" letter, every one of which is wholly inaccurate. The Todas were in the habit of coming almost daily to me to consult me as to their own health or that of their children, whom I saw frequently, and many of whom I vaccinated with my own hands. I have, on many occasions, especially at their funeral ceremonies, which take place once a year, seen from fifty to eighty adult men present at one time. I may add that I generally received special invitations to be present on these occasions; that I have been often inside their huts, and that I discovered one of their temples in a remote corner of the hills, and carefully examined it, but saw nothing of the splendour alleged by Madame Blavatsky, it being little more than a small hut, with a high, conical roof. In fact, I can fully confirm all "H. M.'s" counter-statements. I am well acquainted with Colonel Marshall's book, which is in general very accurate, though neither it nor any of the publications referred to by Dr. Carter Blake add much to the knowledge of this remarkable tribe, conveyed by Captain Harkness's book, published in 1832.

Such being the case, I am utterly at a loss to understand how Dr. C. Blake can quote Colonel Marshall's book as supporting Madame Blavatsky's statements: to me it conveys exactly the opposite impression. I can only account for the singular misapprehensions in Madame Blavatsky's book by supposing that they rest on hearsay, and not on her own observation. A good deal of what she says applies to the Peiki-Tarali—a kind of priest, who is seldom seen or heard of, except at the funeral ceremonies before alluded to, but of whom I was told there were only one or two for the whole tribe, and who hold their office for a term of years. Any further discussion on this subject would be fitter for the columns of an anthropological journal than for yours.

Edinburgh.

R. BAIRIE, M.D., late H.E.I.C.S.

To the Editor of "The Spiritualist."

SIR,—Allow me to say a few more words on the above subject, after which I shall trouble you no further about the matter.

Madame Blavatsky asserts:—

1st. That the children seen with the Todas, and mistaken for Toda children, are those of the Badegas.

2ndly. That the Todas are white as Europeans, and differ entirely in colour from the Badegas.

I have merely to remark that it would be hardly possible for any one to mistake brown, copper-coloured children for the children of a race white as Europeans.

Dr. Carter Blake is mistaken in supposing that I intend to assert absolutely that there are no poisonous snakes on the hills. I merely gave my own experience to show that any immunity from snake-bites, on the *highest* parts of the hills, might be accounted for without the supposition of occult powers possessed by the Todas. As you descend lower and lower down, no doubt poisonous snakes gradually become more and more plentiful. Neither did I cite the *Cornhill Magazine* as an authority, for that speaks of the Thibetans, not of the Todas. I referred to it merely as illustrating the nature of the polyandry attributed to the Todas, not as proving that the latter practised it. Among Hindoos of every caste, all shades of colour, from a light bamboo to a jet black may be met with. The fairest specimens are to be found among Brahmins (presumably the caste least mixed with aboriginal blood); but even among these I have never seen any who could really be said to be fair as Europeans. Among Mussulmans, especially those from Upper India, I have seen those to whom the term might be applied; they had red whiskers and beards, and complexions no darker than those of Italians and Spaniards. Grey eyes

(cats'-eyes, as the natives call them in Southern India) I have seen among both Hindoos and Mussulmans, even when the skin has been of a copper colour.

I note that while "Late Madras C. S." cites Marshall's *A Phrenologist among the Todas* against Madame Blavatsky, Dr. Carter Blake would cite the work in her favour. I only contradict those statements which my own eyes tell me are wrong, and account for other alleged facts in the ordinary way.

H. M.

Bath, March 15th, 1878.

To the Editor of "The Spiritualist."

SIR,—Captain Burton's work entitled *Goa; and the Blue Mountains* has been referred to in your last issue by an anonymous writer. I, as one of Captain Burton's old European friends and colleagues, deeply regret that his name should have been imported into the controversy. As he is now in the desert of Midian, and unable to reply for himself, I shall not comment on the method which enables veiled writers to suggest the authority in their favour of a man who is in Arabia against the good faith of a woman who is in America. As regards the statement that *Goa; and the Blue Mountains* was "published more than thirty years since," I may say that there was only one edition published, and that the copy in my hands, published by Mr. Richard Bentley, of which the press mark in the British Museum is 10055 c bears date 1851. We thus see that "rough unveiling" may not require the presence of a Burton or a Blavatsky.

C. CARTER BLAKE.

We think that those who have taken part anonymously in this controversy, in an attack upon a known writer, ought to have given the public their names and addresses. The writers are known to us, therefore their testimony has been published.

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GOETHE'S PSYCHOLOGICAL SENSITIVENESS.—With what wonderful properties are we not born; what vague aspirations rise within us! How rarely do imagination and our bodily powers work in opposition! Peculiarities of my early boyhood again recur. While I am walking, and have a long road before me, my arms go dangling by my side; I often make a grasp, as if I would seize a javelin and hurl it at I know not whom or what, and then I fancy an arrow shot at me which pierces me to the heart; I strike my hand upon my breast and feel an inexpressible sensitiveness; and then, after this, I soon revert to my natural state.—GOETHE.

"PASSED TO SPIRIT LIFE."—On the 14th of March last, the Baron Michele Guitera de Bozzi, for three years president of the Psychological Academy of Florence, passed to the higher life. He was a man of noble mind and elevated sentiments, and a true friend. The leading séances in Florence for the investigation of Spiritual phenomena were held in the house of Baron Bozzi, where various learned Italians made a study of the facts. He was a member and correspondent of various learned societies, and the founder of the Florentine Psychological Society, of which he continued to be president until the time of his death. The service over his remains took place last Friday, at the Church of St. Felice. Baron Bozzi held liberal principles, and by his writings did much to promote freedom in Italy.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—At the meeting of the Council of this Association, held on Thursday evening, March 14th, the members present were—Mrs. Corner, president, in the chair; Mr. R. Pomeroy-Tredwen, Mr. John Rouse, Mr. R. A. March, Mr. Jonathan Toseland, and Mr. Thomas Blyton, hon. secretary. The minutes of the last meeting of the Council were read and confirmed. Letters of general interest were read from Mr. John Rouse; Mr. A. I. Smart, hon. sec. to the Cardiff Spiritual Society; Mr. G. R. Tapp; Mr. Leo. Tucker; Mr. Samuel H. Quarmby; Rev. G. T. Driffeld, M.A.; and Mr. E. W. Wallis. Presentations were accepted, with a cordial vote of thanks, from the Rev. John Charles Earle, B.A., and Mr. Samuel H. Quarmby. Mrs. Charlotte Rice, and Mr. and Mrs. Thomas Weeks, were elected ordinary members of the Association. Resignations of membership were accepted from Mr. Henry Cook and Mr. W. Langham Millard. A copy of the March agenda was submitted, and a letter read from Herr Christian Reimers, with arrangements to read a paper, which were confirmed. A letter was read from Mr. W. Eglington respecting his terms for an engagement, and the hon. secretary was authorised to make the necessary arrangements for a special subscription séance with him, on a date to be agreed upon. The secretary reported the acceptance of an invitation by Mr. T. L. Nichols, M.D., to narrate a "Ghost Story," on Monday evening, April 15th next, which was confirmed. It was also resolved to invite Mr. Morell Theobald to read a paper on "Christianity and Spiritualism—their Relationship to each other," on Monday evening, the 1st of April. The hon. secretary was further instructed to make suitable arrangements for the closing of the present winter's series of fortnightly Monday evening discussion meetings, on Monday, April 29th. It was resolved to engage the services of Mr. J. J. Morse for an inspirational trance discourse, on Thursday evening, April 4th next. The Council then adjourned.

## THE MATERIALISATION OF A SPIRIT.

BY HENSLEIGH WEDGWOOD, J.P.

I HAD on Thursday last an excellent opportunity of observing the astonishing phenomenon of a living form built up before my eyes in my own study. Mr. Haxby sat as medium in the cabinet, consisting of a corner of the room curtained off; and just in front of the opening of the curtains, at a distance of about two feet, Mrs. Guppy Volckman stood with her back to the cabinet. I was directly in front of her at a distance of three or four feet, with two other sitters on my right and two on my left. My attention was first caught by an indistinct cloudy object of rounded form between me and the lower part of Mrs. Volckman's dress, apparently floating a little above the floor. Presently, the form began to grow upwards, becoming more distinct and solid as it rose, and soon displayed the unmistakeable form of Abdullah, whom we had repeatedly seen in the course of the sitting. He did not seem to rise through the floor, as the bottom of his drapery lay unmoved upon the carpet when he had not risen to above half the height of Mrs. Volckman, and so it continued while he seemed to grow up from within, until he stood up close to Mrs. Volckman on her left hand as distinct and apparently as solid as herself. While standing there we compared the height of the two, and considered Abdullah as the taller by perhaps an inch, while on a similar comparison subsequently made with Mr. Haxby, we considered him to be shorter than Mrs. Volckman by about the same amount. When this little discussion was over, Abdullah began to sink, and gradually disappeared, much in the same way that he had risen up. The medium on this occasion was not confined in any way, but the whole process of the building up of the materialised figure took place so distinctly before my eyes, that it was physically impossible that it could have been accomplished by an escape of Mr. Haxby from the cabinet. The light was a low jet of gas just over my head. The greatly increased power of the medium on this occasion was evidently owing to the presence of Mrs. Volckman. All the materialised figures (of which there were four of different heights) were much freer in their movements than usual. Abdullah unbolted the door and went out alone into the daylight of the hall, from whence he brought something that was lying on the table there. The dwarfish form known as "Cissy," who generally appears only at the opening of the curtains, came out and climbed up on Mrs. Volckman's lap, where she lay kicking out her feet against the curtains. Finally, the curtains were drawn aside, and Mr. Haxby shown with a shadowy white figure standing by his side.

Queen Anne-street, Cavendish-square, London, March 16th, 1878.

## AN INDIAN LEGEND.

It seems that Moon Mountain, in the south-western part of the town of Mouson, has a veritable Indian legend attached to it, fantastic and romantic enough to suit the most fanciful. Of course, its date is ages and ages ago, and a most beautiful maiden is concerned, with an unpronounceable name, but called, for short, Ke-wa-goosh-tunk-kum-can-ge-woek, which means something about the top of a mountain and the bottom of a river, for she was born on the top of Moon Mountain, and her mother, who died at the time, prophesied that in death her daughter should rest among the rocks at the bottom of Chicopee River. She grew to young womanhood, and became her father's darling and solace, to give him a parting caress when he went to the chase or to war, and to welcome him on his return.

One day, when her father was gone, there came a terrible thunder-storm, and at its height there appeared at the door of the wigwam a young Indian brave, who asked, and was granted shelter. The rain continued to pour and lightning to flash, when suddenly a white horse descended from the skies in a flash of lightning, and the thunder that followed brought a coal-black steed. Just then a heavy gust of wind blew away the wigwam, and the couple were left exposed to the elements. Then the white steed opened his mouth, and said:—

"Maiden, your father is dying, and sent me to carry you to him;" and the black steed said, "Young brave, this maiden's father sent me to carry you as company for this maiden."

So they mounted the horses and rode away with the speed of lightning toward the west. When they came to the place where her father had been, he had been taken away, and they told her a spirit-horse had taken him to his home.

So they turned their faces toward the east again, and when they came to where their wigwam had stood they found an old man there, who said that her father had returned, but, not finding her, he had driven his horse down to the river; so, toward the Chicopee this Indian maiden and the brave made their way, and, as they arrived on the bank, they saw her father in an airy boat on the dark waters,

being forced by some invisible power up the stream. He saw her, and said:—

"Come not to me, oh my daughter; I am going to the happy hunting-grounds. The Great Spirit has sent you a protector in the brave at your side! Farewell, I will see you no more!"

Then the airy boat disappeared, and her father with it. Frantic with grief, the maiden urged her steed into the waters, and the brave followed. When they arrived at the spot where her father went down the horses vanished from under them, and they were left struggling in the waters.

Then her father again appeared, and said, "My children, receive my blessing," and they all went down together, and were never seen again.—*Springfield Republican.*

## AN INSPIRATIONAL LECTURE AT ULVERSTONE.

On Friday evening last the library room of the Ulverstone Temperance Hall was filled by an audience composed of the leading Spiritualists of that town, Dalton, Barrow, and Millom, with other friends, the occasion of the concourse being to listen to an "inspirational" lecture by Mr. Colville, the well-known, Spiritualist trance speaker.

Mr. James Hamer took the chair, and stated that Mr. Colville had been sent by the Lancashire Association of Spiritualists. He defined the nature of Mr. Colville's mediumship, which was that of an "inspirational speaker." He then called upon the audience to send up in writing any subject on which they desired Mr. Colville to address them. About a dozen topics were handed in, and each having been put to the show of hands, the vote of the majority was found to be in favour of one "On the Best Spiritual Gifts, and How to Attain them."

Mr. Colville then rose and spoke for nearly an hour. His flow of language was remarkable. With scarcely a pause, he dilated upon the various spiritual gifts, such as those of prophecy, healing the sick, and the gift of tongues. The best gifts could only be attained by attending closely to the cultivation of the human body, otherwise the intelligences from the spirit world could not successfully influence the medium. Abstinence from alcoholic drinks, and smoking, with a careful attention to diet, so that nothing coarse or unclean be taken into the system, was recommended, and the daily eating of fruit when in season was desirable.

At the close of the lecture questions were put by the audience. In reply to one minister the speaker said that, in order to become open to inspiration, it was desirable for a young would-be speaker to go to the summit of a hill or mountain occasionally with a few friends, and then, keeping his mind perfectly passive, just speak out the thoughts as they entered. The purity of the atmosphere in elevated positions was such as to render it much easier for other-world intelligences to influence the speaker, and render his task one of inspiration rather than of mental labour. He added that it would be very difficult, if not impossible, for a person over forty years of age to become an inspired orator. The sooner in life inspirational speaking was commenced the better and easier it would be. It had to be understood, however, that the controlling intelligences required a finely-organised brain for high efforts; just as it would be impossible for the grandest musician to give forth harmony from a defective instrument, so would it be for them to speak with eloquence through a brain of a low order.

Another reverend gentleman asked in what way Spiritualists regarded the atonement of Christ? In answer, Mr. Colville's guides said that in the ranks of Spiritualism there were men of all creeds and beliefs, but if they wanted to know the view of the particular intelligence then controlling, he would say at once that Christ came on earth to reconcile man to God, but certainly not to reconcile God to man.

A hymn was sung, and the chairman then stated that Mr. Colville's guides would be prepared to deliver an impromptu poem on any subject they might choose to name. Several were handed in, such as "Sympathy of the Two Worlds," "The Crescent and the Cross," "On the Borderland," "Death," "Total Abstinence," "The Communion of Angels," and "In Memory of Sir John Barrow." The latter, being of local interest, was chosen almost unanimously. Mr. Colville then asked, who was Sir John Barrow? One of the audience contended that spirits ought to know; to which Mr. Colville replied that it was a great mistake to suppose that each spirit knew every other spirit who had passed away. They, themselves, did not know every one on this earth, and was it to be expected that they, who were chiefly deceased Americans, were able to know anything of Sir John Barrow? If they had this knowledge, then spirits would, indeed, be omniscient, and equal to the Omnipotent Himself. If any one would be good enough to tell them a few facts about Sir John, they would be quite prepared to proceed with the poem.

Mr. Robert Casson then briefly sketched the life of Sir John, mentioning that he had risen from a cottage home in Ulverstone to become the Secretary to the Admiralty and a master of many little-known languages. To his memory a monument had been erected on a hill adjacent to the town. Mr. Colville, without hesitation, delivered a poem of several verses anent the subject, full of kindly sentiment, praising the laudable ambition of the deceased, who had, without—

Title, rank, or earthly fame,  
Nobly earned a knightly name;

And in a very creditable manner Mr. Colville convinced many that inspiration was, indeed, a veritable fact, whether it came, as alleged, from the spirit-world, or from the depths of his inner consciousness. The general opinion was that Mr. Colville had accomplished a literary feat which very few men living would dare to undertake.

The proceedings closed in the usual manner with the singing of the doxology.

### A REMARKABLE PRIVATE SEANCE. A MEDIUM CARRIED OUT OF A CLOSED ROOM.

LAST Saturday night, at a *séance* held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, Mr. Eglinton was the medium. The *séance* was held in the drawing-room on the first floor, therefore high above the street; the shutters of all the windows of the room were closed and barred; they could not have been opened without admitting light from the street. The door was locked on the inside, and the key left in the lock. The table around which all the sitters sat, was about two yards from the lock, and accidentally in the most favourable position for enabling all the sitters to gaze into the passage if the door had been opened either to a large or small extent.

The members of the circle were seated around the table in the following order, in the dark, and with their hands interlinked:—Mr. Eglinton; Mrs. Fletcher; Mr. W. H. Harrison (of 38, Great Russell-street); Mrs. Makdougall Gregory; Mrs. Wiseman (of 1, Orme-square, Bayswater); Mr. George Sutherland (of 117, Sloane-street); Mr. J. W. Fletcher; and Mr. Arthur Colman. After some ordinary manifestations had taken place, Mr. George Sutherland was raised, chair and all, and placed on the centre of the table, where he was seen when a light was struck. Another sitter and his chair were raised about two feet. Mr. Harrison, half seriously, asked if the spirits could take Mr. Colman through the ceiling, by way of giving variety to the manifestations; this remark was spontaneous, no medium present having said anything to lead the conversation in that direction. Mrs. Fletcher and Mr. Colman then called out simultaneously that Mr. Eglinton had broken the circle and left them, and Mrs. Gregory told them to join hands. At about the same moment a chair, probably Mr. Eglinton's, was heard to fall lightly on its feet, apparently some yards from the circle, and a violent "bump" caused by the falling of a heavy body on the floor of the room above, caused everybody to think that Mr. Eglinton had been carried through the ceiling, so a light was struck. From the time the remark was made about Mr. Colman, to the time the light was struck, was about a minute. From the time Mr. Eglinton disjoined hands, to the time the fall in the room above was heard, was probably less than ten seconds; some of the sitters a few minutes after the event occurred, estimated it at five seconds.

When the light was struck, Mr. Eglinton was not in the room. Mr. George Sutherland unlocked the door, by turning the key which was in the lock, and it was then noticed that the passage outside was feebly illuminated by reflected light, from the gas in the hall below. Mrs. Gregory and several sitters proceeded upstairs, and found Mr. Eglinton lying in a deep trance on the floor, with his arms extended. This was about two minutes after he disjoined hands in the room below. In two or three minutes he revived, and complained of the back of his head being hurt, as if by a blow; beyond this there was nothing the matter with him, and he was as well as ever in a few minutes.

The sitters were all satisfied that the phenomenon was genuine, and that the door could not have been opened, closed, and locked on the inside by any of the mortals present without their knowing it.

This case is paralleled by others in the history of modern Spiritualism, as well as by ancient church legends. Mr. Eglinton tells us that he has had the same manifestation twice before—once at the house of his friend Mr. Davis, where he states that it was given under test conditions, some of those present having their backs against the door at the time. The production of manifestations in response to the sudden suggestion of somebody present is not uncommon. The late Mr. Guppy used to speak of it as a remarkable thing that when Mr. Benjamin Coleman, of Upper Norwood, was present at Mrs. Guppy's *séances*, the spirits were almost sure to do whatever he asked. The facts herein recorded cannot in any degree be paralleled by any experiments known to physicists, and are at present foreign both in degree and in kind to their experience and their theories.

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We desire to receive no more communications at present about Theosophy, except the reply which Madame Blavatsky will doubtless desire to give when she sees what has been published. The occasional examination of various hypotheses like those of the Theosophists, will bring up many ideas about the spiritual nature of man for consideration.

A WAR OFFICE GHOST.

A FEW days ago the War Office received a notification of the death of one of its military pensioners, who is stated in the documents to have been "killed by a ghost." A man named Clement Dixon (otherwise Ixion), a pensioner of the Third West India Regiment, died on January 2nd last at Rio Pongas, about ninety miles north of Sierra Leone. At the time of his death he was a watchman at the Sangha Factory, and his employer, Mr. F. J. Morfa, wrote the report of the decease of Clement Dixon, to the military authorities. The statement is, that on the morning of January 2nd, when Clement Dixon had to take a canoe down the river, he suddenly fell sick, and after a time became senseless and unable to speak. All means were tried for his recovery, but he died at three p.m. Mr. Morfa added that it was supposed that "he saw one of the evil ghosts of this place, and took a loan of something from the said ghost;" he did not tell the ghost that he intended leaving the place in the canoe, so the ghost upon discovering the fact was "desperately vexed" with the watchman, and took away his life "as a forfeit for his ill conduct." Mr. Morfa further stated that an old man who attended the dying watchman, was able to give further particulars about the matter, and we shall be thankful if he will send us those particulars for publication, together with other information about the ghosts of Rio Pongas. The name of the deceased is entered on the War Office books as Clement Ixion, who was admitted to pension August 14, 1860; stationed at Sierra Leone.

SLATE WRITING.

To the Editor of the "Religio-Philosophical Journal" (Chicago, March 2).

SIR,—As it is necessary to bring all facts that bear on Spiritualism before the overwise people who will believe only in facts, I will write you a few lines, for the truth of which I stake my honour and reputation as a public journalist. In the vicinity of Cleveland resides one of the most respectable, highly educated and wealthy families, who, although liberal in all things, had until a few months ago paid no attention to Spiritualism. A friend of the family from the city, knowing the desire of this family for investigation and truth, invited several members of it to attend a *séance* given by Mr. Chas. E. Watkins, in Cleveland, who claimed to receive communications written on a slate from departed relatives or friends of the sitter. The old country gentleman, as we will call him (and who will some day be heard from over his own signature), bought before going to the *séance* two new slates at a book store; these he tied together, and they never left his hands even for a second; they were not even opened, only for a moment to allow the medium, Mr. Watkins, to throw a piece of slate pencil between the slates. The writing was at once heard, and in a few seconds the medium said, "Open your slates," and untying them, there was found written upon one side a message from a sister, signing her name (a German one); the whole being a very fair, honest and satisfactory test. The family now took an interest in Spiritualism, and decided to investigate it at their leisure at their own home. They had not long to wait for developments; after sitting around the table the first evening, a young lady (a prospective daughter-in-law) was at once thrown into a trance and gave some wonderful tests of spirit power and existence. Shortly after, a daughter was controlled by a Dr. Field, of London, and a musician; both controls are exciting astonishment, the doctor (in spirit) being able to examine any person and locate the disease immediately. The musician controlling his medium, plays the most difficult compositions on the piano (the daughter never played before). A few weeks more and a son-in-law and a cousin were put under control, also the old gentleman himself—all three being developed as writing mediums, writing on the most beautiful and instructive subjects. There are now developed in this one family, five persons who represent nearly all phases of mediumship. Hundreds can testify to the truthfulness of the above remarks, and as I have witnessed the development and manifestations personally, I know whereof I speak.

HUGO PREYER,

Editor of the *Ohio Staats Zeitung*, Canton, O.

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The new book by "M.A. (Oxon)," on *Psychography* (Harrison: 1878), will be published next Tuesday afternoon.

On Monday evening next, at the usual fortnightly meeting of the National Association of Spiritualists, 38, Great Russell-street, London, a paper will be read by Dr. Kenneth Mackenzie, F.S.A., on "The Spirit World, as seen through Crystals, Mirrors, and Vessels of Water." Dr. Mackenzie, who was long one of the most active members of the Anthropological Society, has collected much out-of-the-way information about the interesting subject of visions in crystals.

SPIRITUALISM IN MANCHESTER.—Mr. W. J. Colville will deliver an inspirational address and poem, on subjects selected by the audience, in Hulme Town Hall, Manchester, on Sunday next, at seven p.m. Admission, free; a collection to defray expenses. On Sunday, March 31st, he will deliver an address in the Temperance Hall, Grosvenor-street, at 2.30 p.m.; and in the Hulme Town Hall, at seven p.m. He will return to London for about a fortnight at Easter, and will lecture at the Langham Hall on Good Friday.



## INDIAN MYSTICISMS.

DURING the last twelve or eighteen months, owing chiefly to the publication of such works as *Art Magic* and *Isis Unveiled*, the attention of Spiritualists has been called to certain wonderful phenomena occurring in various parts of the world, and more particularly in the regions of Hindustan, where, we are told, such manifestations as we are in the habit of witnessing are thrown into the shade. It is my good fortune to be on very friendly terms with two persons who have frequently visited India, one as quartermaster of a merchant vessel trading to Calcutta; my other acquaintance served in the naval brigade during the Sepoy mutiny. Both of these have had many opportunities of seeing the performances of Indian jugglers, and both confess their entire inability to explain "How it is done." The narrative I now append is taken from the *Oriental Annual*, being portion of a description of various sports which took place in the presence of a native Rajah. Both of my friends certify the truth of the narrative, as they declare themselves to have personally seen what is described on more than one occasion, excepting the extraordinary matter of the animals under the wicker basket, which has not come within their notice. One of my friends says he has reason to believe that in all cases where the Hindoos "conjure" with snakes, the reptiles are first well drugged with opium. They can offer no suggestion explanatory of these marvels, and state that generally the performer wears no raiment excepting a small cloth round the loins; they add that the plant-growing "trick" is very common, and can be seen almost any day in the streets of Calcutta, being no more uncommon than a Punch and Judy show in this country. I append the record from the *Annual* already spoken of, and which is quoted by Dr. Douglas, of Edinburgh:—

"To me the most interesting part of the sports was the performance of the Indian jugglers, a party of them now being introduced. One of the men took a large earthen vessel, with a capacious mouth, filled it with water, and turned it upside down, when all the water flowed out, but the moment it was placed with the mouth upward it always became full. He then emptied it, allowing any one who chose to inspect it. This being done, he desired that one of the party would fill it. His request was obeyed; still, when he reversed the jar not a drop of water flowed, and upon looking into it, to our astonishment, it was empty. I was allowed to fill it myself; still, upon taking it up, after turning it over, all was void within; yet the ground around was perfectly dry, so that how the water disappeared, and where it had been conveyed, were problems which none of us were able to explain. The vessel employed was one of the common rough earthenware of the country, and, in order to convince us it had not been specially constructed for the purpose of aiding his clever deceptions, he permitted it to be broken in our presence. The fragments were then handed round for the inspection of his highness and the party present with him.

"The next thing done was still more extraordinary. A large basket was produced, under which was put a lean, hungry female dog; after the lapse of about a minute, the basket was removed, and she appeared with a litter of seven puppies. These were again covered, and upon raising the magic basket a goat was presented to our view. This was succeeded by a pig, in the full vigour of existence, but which, after being covered for the usual time appeared with its throat cut. It was, however, mystically restored to life under the shadow of the wicker covering. What rendered these sudden changes so extraordinary was that *no one stood near the basket but the juggler*, who raised and covered the animals with it. When he raised the basket there was nothing to be seen under it; and what became of the different animals which had figured in this singular deception was a question that puzzled us all.

"A man now took a small bag full of brass balls which he threw into the air one by one. None of them appeared to return. When he had discharged the last, there was a pause of a full minute. He then made a variety of motions with his hands, at the same time grunting forth a kind of barbarous chant. In a few seconds the balls were *seen to fall one by one* until the whole were replaced in the bag.

This was repeated half-a-dozen times. *No one was allowed to come near him* while this was performed.

"A gaunt-looking Hindoo next stepped forward, and, opening a box, produced a cobra-di-capello, not less than five feet long, and as big as an infant's wrist. *He stood apart*, like his predecessor, at some distance. He then, as it appeared to us, took the snake, and putting its tail into his mouth, gradually lowered it into his stomach until nothing but the head appeared to project from his lips, when, with a sudden gulp, he seemed to complete the disgusting process of deglutition, and to secure the odious reptile within his body. After the expiration of a few seconds he opened his mouth and gradually drew forth the snake, which he replaced in the box, making a salaam to the rajah.

"The next performer spread upon the ground a cloth about the size of a sheet; after a while it seemed to be gradually raised: upon taking it up there appeared three pine apples growing under it, which were cut and presented to the spectators. This is considered a common juggler, and yet it is perfectly inexplicable."

If this account be true, then, how very far do these itinerant Hindoos exceed and excel the Maskelynes, Cookes, Boscos, Lynns, *et hoc genus omne*? Of all the travellers who have witnessed these surprising feats, I know of none who venture an exposition, whereas there are but few of the tricks of the European conjurer but can be quickly discovered. Granted that these things do take place, then it seems to be there are but three explanations: (1.) It is conjuring pure and simple—dependent for its success on the well-known fact that the hand is quicker than the eye. Here, however, is the difficulty, that there are no confederates concealed behind curtains at the rear of public platforms with shaded lights and oblique tables, the surface placed just above the range of vision. (2.) If not jugglery, then does it all come within the domain of Spiritual manifestations? If so, how immeasurably are these people in advance of us. No dark *séances* and cabinets, but everything in the open field or public street, with a thousand watchful eyes upon them. (3.) A final suggestion is sometimes offered that the spectators are in a mesmeric condition, and fancy that they see what the juggler describes, when in reality there is nothing of the kind. This seems the most difficult solution of any, and one I would refuse to accept until I know either more or less of mesmerism than I do already. Here, however, are certain facts to grapple with. They are not mere theories like some of those of the Theosophists, and should be accounted for on one basis or another. Not a few of your readers have travelled, and perhaps have seen these things for themselves. Can they enlighten us? Perhaps your Bath correspondent, "H. M." (who has put such a different complexion on the coffee-coloured "Todas," to that depicted by the author of *Isis Unveiled*), having sojourned in Hindoostan, may be inclined to vouchsafe some explanation of these Asiatic marvels.

T. J.

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AMONG those who contributed to the fund to secure Dr. Slade's presence in St. Petersburg, were Mr. Aksakof, Professor Boutlerof, General Solovzof, General Mélnikof, Prince Paskewitch, Mr. Balashof, and Mr. Bashmakof.

MESMERISM.—The Lake District journals contain several lengthy biographical notices of the late Miss Aglionby, the eldest daughter of Major Aglionby, M.P. for East Cumberland, and chairman of Quarter Sessions for the county. It is stated "the deceased lady was remarkable for the vigour and originality of her character. For many years she was a devoted member of the Roman Catholic Church, but she had been, we imagine, very much under the influence of Miss Martineau. We have seen a number of letters, dated from Wigton, Allonby, Scarborough, and the Nunnery, in the summer of 1848, in which she records the results of 'mesmeric phenomena' on herself. She was induced to try mesmerism in consequence of weakness remaining from a feverish attack in the previous winter, and the experiments were made by Mr. Nixon, of Wigton, her medical adviser. She boasts in one of her letters that she had converted Mr. Nixon to that system of treatment. He mesmerised her every day for a fortnight, and during those days she notes that before he reached the house she could tell sympathetically that he was on his way. She records that she derived very great benefit from mesmerism, and she was able to confer even greater benefit upon a girl named Jane Ritson, whom she says she cured of neuralgic pains and palpitation of the heart. Miss Aglionby was widely famous for her splendid breed of mastiffs and St. Bernards, the finest in the country, for which she carried off the chief prizes at the great dog shows. Her family was one of the oldest in Cumberland."

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.]

MADAME BLAVATSKY ON INDIAN METAPHYSICS.

SIR,—Two peas in the same pod are the traditional symbol of mutual resemblance, and the time-honoured simile forced itself upon me when I read the twin letters of our two masked assailants in your paper of February 22nd. In substance they are so identical that one would suppose the same person had written them simultaneously with his two hands, as Paul Morphy will play you two games of chess, or Kossuth dictate two letters at once. The only difference between these two letters—lying beside each other on the same page, like two babes in one crib—is, that “M.A. (Cantab’s)” is brief and courteous, while “Scrutator’s” is prolix and uncivil.

By a strange coincidence both these sharpshooters fire, from behind their secure ramparts, a shot at a certain “learned occultist” over the head of Mr. C. C. Massey, who quoted some of that personage’s views, in a letter published May 10th, 1876. Whether in irony or otherwise, they hurl the views of this “learned occultist” at the heads of Colonel Olcott and myself, as though they were missiles that would floor us completely. Now, the “learned occultist” in question is not a whit more or less learned than your humble servant, for the very simple reason that we are identical. The extracts published by Mr. Massey, by permission, were contained in a letter from myself to him. Moreover, it is now before me, and, save one misprint of no consequence, I do not find in it a word that I would wish changed. What is said there I repeat now over my own signature; the theories of 1876 do not contradict those of 1878 in any respect, as I shall endeavour to prove, after pointing out to the impartial reader the quaking ground upon which our two critics stand. Their arguments against Theosophy—certainly “Scrutator’s”—are like a verdant moss, which displays a velvety carpet of green, without roots, and with a deep bog below.

When a person enters a controversy over a fictitious signature, he should be doubly cautious, if he would avoid the accusation of abusing the opportunity of the mask to insult his opponents with impunity. Who, or what, is “Scrutator”? A clergyman, a medium, a lawyer, a philosopher, a physician (certainly not a metaphysician), or what? *Quien sabe?* He seems to partake of the flavour of all, and yet to grace neither. Though his arguments are all interwoven with sentences quoted from our letters, yet in no case does he criticise merely what is written by us, but what he thinks we *may* have meant, or what the sentences *might* imply. Drawing his deductions, then, from what existed only in the depths of his own consciousness, he invents phrases and forces constructions upon which he proceeds to pour out his wrath. Without meaning to be in the least personal—for, though propagating “absurdities” with “utmost effrontery,” I would feel sorry and ashamed to be as impertinent with “Scrutator” as he is with us—yet, hereafter, when I see a dog chasing the shadow of his own tail, I will think of his letter.

In my doubts as to what this assailant might be, I invoked the help of Webster to give me a possible clue in the pseudonym. “Scrutator,” says the great lexicographer, “is one who scrutinises, and “scrutiny” he derives from the Latin *scrutari*, “to search even to the rags;” which *scrutari* itself he traces back to a Greek root, meaning “trash, trumpery.” In this ultimate analysis, therefore, we must regard the *nom de plume*, while very applicable to his letter of Feb. 22nd, very unfortunate for himself; for, at best, it makes him a sort of literary *chiffonnier*, probing in the dust-heap of the language for bits of hard adjective to fling at us. I repeat that, when an anonymous critic accuses two persons of “slandorous imputations” (the mere reflex of his own imagination), and of “unfathomable absurdities,” he ought, at least, to make sure (1) that he has thoroughly grasped what he is pleased to call the “teachings” of his adversaries; and (2) that his own philosophy is infallible. I may add, furthermore, that when that critic permits himself to call the views of other people—not yet half digested by himself—“unfathomable absurdities,” he ought to be mighty careful about introducing as arguments into the dissension sectarian absurdities far more “unfathomable,” and which have nothing to do with either science or philosophy. “I suppose,” gravely argues “Scrutator,” “a babe’s brain is soft, and a quite unfit tool for intelligence, otherwise Jesus could not have lost His intelligence when He took upon Himself the body and the brain of a babe.” (!!) The very opposite of Oliver Johnson evidently, this Jesus-babe of “Scrutator’s.”

Such an argument might come with a certain force in a discussion between two conflicting dogmatic sects, but if picked “even to rags,” it seems but “utmost effrontery”—to use “Scrutator’s” own complimentary expression—to employ it in a philosophical debate, as if it were either a scientific or historically proved fact! If I refused, at the very start, to argue with our friend “M.A. (Oxon.),” a man whom I esteem and respect as I do few in this world, only because he put forward a “cardinal dogma,” I shall certainly lose no time in debating Theosophy with a tattering Christian, whose “scrutinising” faculties have not helped him beyond the acceptance of the latest of the world’s *Avatars* in all its unphilosophical dead-letter meaning, without even suspecting its symbolical significance. To parade in a would-be philosophical debate the exploded dogmas of any church, is most ineffectual, and shows, at best, a great poverty of resource. Why does not “Scrutator” address his refined abuse, *ex cathedra*, to the Royal Society, whose Fellows doom to annihilation every human being, Theosophist or Spiritualist, pure or impure?

With crushing irony he speaks of us as “our teachers.” Now, I remember having distinctly stated in a previous letter that we have not offered ourselves as teachers, but, on the contrary, decline any such office—whatever may be the superlative panegyric of my esteemed

friend, Mr. O’Sullivan, who not only sees in me “a Buddhist priestess” (!) but, without a shadow of warrant of fact credits me with the foundation of the Theosophical Society and its branches! Had Colonel Olcott been half as “psychologised” by me as a certain American Spiritualist paper will have it, he would have followed my advice and refused to make public our “views,” even though so much and so often importuned in different quarters. With characteristic stubbornness, however, he had his own way, and now reaps the consequence of having thrown his bomb into a hornet’s nest. Instead of being afforded opportunity for a calm debate, we get but abuse, pure and simple—the only weapon of partisans. Well, let us make the best of it, and join our opponents in picking the question “to rags.” Mr. C. C. Massey comes in for his share, too, and, though fit to be a leader himself, is given by “Scrutator” a chief!

Neither of our critics seems to understand our views (or his own) so little as “Scrutator.” He misapprehends the meaning of elementary, and makes a sad mess of spirit and matter. Hear him say that elementary “is a new-fangled and ill defined term . . . not yet two years old!” This sentence alone proves that he forces himself into the discussion, without any comprehension of the subject at issue. Evidently, he has neither read the mediæval, nor modern, Kabalists. Henry Kunrath is as unfamiliar to him as the Abbé Constant. Let him go to the British Museum, and ask for the *Amphitheatrum Sapientiæ Aeternæ* of Kunrath. He will find in it illustrated engravings of the four great classes of elementary spirits, as seen during an evocation of ceremonial magic, by the Magus who lifts the *Veil of Isis*. The author explains that these are disembodied vicious men, who have parted with their divine spirits, and become as beasts. After reading this volume “Scrutator” may profitably consult Eliphas Levi, whom he will find using the words “Elementary Spirits” throughout his *Dogme et Rituel de la Haute Magie*, in both senses in which we have employed it. This is especially the case where (vol. 1 p. 262, *seq.*) he speaks of the evocation of Apollonius of Tyana by himself. Quoting from the greatest Kabalistic authorities, he says:—“When a man has lived well, the astral cadaver evaporates like a pure incense as it mounts towards the higher regions; but if a man has lived in crime, his astral cadaver, which holds him prisoner, seeks again the objects of his passions, and desires to resume its earthly life. It torments the dreams of young girls, bathes in the vapour of spilt blood, and wallows about the places where the pleasures of his life flitted by; it watches without ceasing over treasures which it possessed and buried; it wastes itself in painful efforts to make for itself material organs (materialise itself) and live again. But the astral elements attract and absorb it; its memory is gradually lost, its intelligence weakens, all its being dissolves. . . . The unhappy wretch loses thus in succession all the organs which served its sinful appetites. Then it (this astral body, this “soul,” this all that is left of the once living man) dies a second time and for ever, for it then loses its personality and its memory. Souls which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captive in the astral cadaver, where they are refined by the odic light, which seeks to assimilate them to itself and dissolve. It is to rid themselves of this cadaver, that suffering souls sometimes enter the bodies of living persons, and remain there for a time in a state which the Kabalists call embryonic (*embryonmat*). These are the aerial phantoms evoked by necromancy; (and, I may add, the “materialised spirits,” evoked by the unconscious necromancy of incautious mediums, in cases where the forms are not transformations of their own doubles); these are larvæ, substances dead or dying, with which one places himself in rapport.” Further, Levi says (*Op. cit.* p. 164) “the astral light is saturated with elementary souls. . . . Yes, yes, these spirits of the elements do exist. Some wandering in their spheres, others trying to incarnate themselves, others, again, already incarnated and living on earth: these are vicious and imperfect men.”

And in the face of this testimony (which he can find in the British Museum, two steps from the office of *The Spiritualist*!) that since the middle ages the Kabalists have been writing about elementaries, and their potential annihilation, Scrutator permits himself to arraign Theosophists for their “effrontery” in foisting upon Spiritualists a “new-fangled and ill-defined term” which is “not yet two years old”!!

In truth, we may say that the idea is older than Christianity, for it is found in the ancient Kabalistic books of the Jews. In the olden time they defined three kinds of “souls”; the daughters of Adam, the daughters of the angels, and those of sin; and in the book of *The Revolution of the Souls* three kinds of “spirits” (as distinct from material bodies) are shown—the captive, the wandering, and the free spirits. If Scrutator were acquainted with the literature of Kabbalism, he would know that the term elementary applies not only to one principle, or constituent part, to an elementary primary substance, but also embodies the idea which we express by the term elemental—that which pertains to the four elements of the material world, the first principles or primary ingredients. The word “elemental,” as defined by Webster, was not current at the time of Kunrath, but the idea was perfectly understood. The distinction has been made, and the term adopted by Theosophists for the sake of avoiding confusion. The thanks we get are that we are charged with propounding, in 1878, a different theory of the “elementaries” from that of 1876!

Does anything herein stated, either as from ourselves, or Kunrath, or Levi, contradict the statement of the “learned occultist” that “each atom, no matter where found, is imbued with that vital principle called spirit:” or that each grain of sand, equally with each minutest atom of the human body, has its inherent latent spark of the divine light? Not in the least. “M.A., Cantab.,” asks, “How, then, can a man lose this divine light, in part or in whole, as a rule, before death, if each minutest atom of the human body has its inherent latent spark of the divine light?” Italicising some words, as above, but omitting to emphasize the one important word of the sentence, *i.e.*, “latent,” which

contains the key to the whole mystery. In the grain of sand, and each atom of the human material body, the spirit is *latent*, not active; hence, being but a correlation of the highest light, something concrete as compared with the purely abstract, the atom is vitalised and energised by spirit, without being endowed with distinct consciousness. A grain of sand, as every minutest atom, is certainly "imbued with that vital principle called spirit." So is every atom of the human body, whether physical or astral, and thus every atom of both, following the law of evolution, whether of objective or semi-concrete astral matter, will have to remain eternal throughout the endless cycles, indestructible in their primary, elementary constituents. But will "M.A., Cantab.," for all that, call a grain of sand, or a human nail-paring, consciously immortal? Does he mean us to understand him as believing that a fractional part, as a fraction, has the same attributes, capabilities, and limitations as the whole? Does he say that because the atoms in a nail-paring are indestructible as atoms, therefore the body, of which the nail formed a part, is of necessity, as a conscious whole, indestructible and immortal?

Our opponents repeat the words Trinity, Body, Soul, Spirit, as they might say the cat, the house, and the Irishman inhabiting it—three perfectly dissimilar things. They do not see that, dissimilar as the three parts of the human trinity may seem, they are in truth but correlations of the one eternal essence—which is no essence, but unfortunately the English language is barren of adequate expression—and, though they do not see it, the house, the physical Irishman, and the cat are, in their last analysis, one. I verily begin to suspect that they imagine that spirit and matter are two, instead of one! Truly, says Vishnu Bārvā Brahmachari, in one of his essays in Marathi (1869), that "the opinion of the Europeans that matter is 'Padārtha'—(an equivalent for the 'pada,' or word 'Abhava,' i.e., *Ahey*, composed of two letters, 'Ahe,' meaning *is*, and 'nahin,' *not*)—whereas 'Abhava' is no 'Padārtha,' is foolishly erroneous! Kant, Schopenhauer, and Hartmann seem to have written to little effect, and Kapila will be soon pronounced an antiquated ignoramus. Without at all ranging myself under Schopenhauer's banner, who maintains that in reality there is neither spirit nor matter, yet I must say that if ever he were studied, Theosophy would be better understood.

But can one really discuss metaphysical ideas in an European language? I doubt it. We say "spirit," and behold, what confusion it leads to? Europeans give the name spirit to that something which they conceive as apart from physical organisation, independent of corporeal, objective existence; and they call spirit also the airy, vaporous essence, alcohol. Therefore, the New York reporter who defined a materialised spirit as "frozen whisky," was right, in his way. A copious vocabulary, indeed, that has but one term for God and for alcohol! With all their libraries of metaphysics, European nations have not even gone to the trouble of inventing appropriate words to elucidate metaphysical ideas. If they had, perhaps one book in every thousand would have sufficed to really instruct the public, instead of there being the present confusion of words, obscuring intelligence, and utterly hampering the orientalist, who would expound his philosophy in English. Whereas, in the latter language, I find but one word to express, perhaps, twenty different ideas; in the Eastern tongues, especially Sanskrit, there are twenty words or more to render one idea in its various shades of meaning.

We are accused of propagating ideas that would surprise the "average" Buddhist. Granted, and I will liberally add that the average Brahminist might be equally astonished. We never said that we were either Buddhists or Brahminists in the sense of their popular exoteric theologies. Buddha, sitting on his lotus, or Brahma, with any number of teratological arms, appeal to us as little as the Catholic Madonna, or the Christian personal God, which stare at us from cathedral walls and ceilings. But neither Buddha nor Brahma represent to their respective worshippers the same ideas as these Catholic icons, which we regard as blasphemous. In this particular, who dares say that Christendom, with its boasted civilisation, has outgrown the fetichism of the Fijians? When we see Christians and Spiritualists speaking so flippantly and confidently about God and the materialisation of "spirit," we wish they might be made to share a little in the reverential ideas of the old Aryas.

We do not write for "average" Buddhists, or average people of any sort. But I am quite willing to match any tolerably educated Buddhist or Brahmin against the best metaphysicians of Europe, to compare views on God and on man's immortality.

The ultimate abstract definition of this—call it God, force, principle, as you will—will ever remain a mystery to humanity, though it attain to its highest intellectual development. The anthropomorphic ideas of Spiritualists concerning spirit are a direct consequence of the anthropomorphic conceptions of Christians as to the Deity. So directly is the one the outflow of the other, that "Scrutator's" handiest argument against the duality of a child and potential immortality, is to cite "Jesus who increased in wisdom as his brain increased." Christians call God an Infinite Being, and then endow Him with every finite attribute, such as love, anger, benevolence, mercy! They call Him All-Merciful, and preach eternal damnation for three-fourths of humanity, in every church; All-Just, and the sins of this brief span of life may not be expiated by even an eternity of conscious agony. Now, by some miracle of oversight among thousands of mistranslations in the "Holy" Writ, the word "destruction," the synonym of annihilation, was rendered correctly in the King James's version, and no dictionary can make it read either damnation, or eternal torment. Though the Church consistently put down the "destructionists," yet the impartial will scarcely deny that they come nearer than their persecutors to believing what Jesus taught and what is consistent with justice, in teaching the final annihilation of the wicked.

To conclude, then, we believe that there is but one undefinable principle in the whole universe, which, being utterly incomprehensible by

our finite intellects, we prefer rather to leave undebated, than to blaspheme its majesty with our anthropomorphic speculations. We believe that all else which has being, whether material or spiritual, and all that may have existence, actually or potentially in our idealism, emanates from this principle. That everything is a correlation in one shape or another, of this Will and Force; and hence, judging of the unseen by the visible, we base our speculations upon the teachings of the generations of sages who preceded Christianity, fortified by our own reason.

I have already illustrated the incapacity of some of our critics to separate abstract ideas from complex objects, by instancing the grain of sand and the nail-paring. They refuse to comprehend that a philosophical doctrine can teach that an atom imbued with divine light, or a portion of the great Spirit, in its latent stage of correlation, may, notwithstanding its reciprocal or corresponding similarity and relations to the one indivisible whole, be yet utterly deficient in self-consciousness. That it is only when this atom, magnetically drawn to its fellow-atoms, which had served in a previous state to form with it some lower complex object, is transformed at last, after endless cycles of evolution, into MAN—the apex of perfected being, intellectually and physically, on our planet—in conjunction with them becomes as a whole a living soul, and reaches the state of intellectual self-consciousness. "A stone becomes a plant, a plant an animal, an animal a man, and man a spirit," say the Kabalists. And here, again, is the wretched necessity of translating by the word "spirit" an expression which means a celestial, or rather ethereal, transparent man—something diametrically opposite to the man of matter, yet a man. But if man is the crown of evolution on earth, what is he in the initiatory stages of the next existences—that man who, at his best, even when he is pretended to have served as a habitation for the Christian God, Jesus is said by Paul to have been "made a little lower than the angels"? But now we have every astral spook transformed into an "angel"! I cannot believe that the scholars who write for your paper—and there are some of great intelligence and erudition who think for themselves; and whom exact science has taught that *ex nihilo nihil fit*; who know that every atom of man's body has been evolving by imperceptible gradations, from lower into higher forms, through the cycles—accept the unscientific and illogical doctrine that the simple unshelling of an astral man transforms him into a celestial spirit and "angel" guide.

In Theosophical opinion a spirit is a ray, a fraction of the whole; and the Whole being Omniscient and Infinite, its fraction must partake, in degree, of the same abstract attributes. Man's "spirit" must become the drop of the ocean, called "Ishwara-Bhava"—the "I am one body, together with the universe itself" (I am in my Father, and my Father is in me), instead of remaining but the "Jiva-Bhava," the body only. He must feel himself not only a part of the Creator, Preserver, and Destroyer, but of the soul of the three, the Parabrahma, who is above these, and is the vitalising, energising, and ever-presiding Spirit. He must fully realise the sense of the word "Sahajanand," that state of perfect bliss in Nirvāna, which can only exist for the It, which has become co-existent with the "formless and actionless present time." This is the state called "Vartamana," or the "Ever Still Present," in which there is neither past nor future, but one infinite eternity of present. Which of the controlling "spirits," materialised or invisible, have shown any signs that they belong to the kind of real spirits known as the "Sons of Eternity"? Has the highest of them been able to tell even as much as our own Divine *Nous* can whisper to us in moments when there comes the flash of sudden pre-vision? Honest communicating "intelligences" often answer to many questions, "We do not know; this has not been revealed to us." This very admission proves that, while in many cases on their way to knowledge and perfection, yet they are but embryonic, undeveloped "spirits"; they are inferior even to some living Yogis, who, through abstract meditation, have united themselves with their personal individual Brahma, their *Atmān*, and hence have overcome the "Adnayāna," or lack of that knowledge as to the intrinsic value of one's "self," the *Ego*, or self-being, so recommended by Socrates and the Delphic commandment.

London has been often visited by highly intellectual, educated Hindus. I have not heard of any one professing a belief in "materialised spirits"—as spirits. When not tainted with Materialism, through demoralising association with Europeans, and when free from superstitious sectarianism, how would one of them, versed in the Vedānta, regard these apparitions of the circle? The chances are that, after going the rounds of the mediums, he would say: "Some of these may be survivals of disembodied men's intelligences, but they are no more spiritual than the average man. They lack the knowledge of 'Dryananta,' and evidently find themselves in a chronic state of 'Maya,' i.e., possessed of the idea that 'they are that which they are not.' The 'Vartamana' has no significance for them, as they are cognizant but of the 'Vishama' (that which, like the concrete numbers in mixed mathematics, applies to that which can be numbered). Like simple, ignorant mortals, they regard the shadow of things as the reality, and *vice versa*, mixing up the true light of the 'Vyatireka' with the false light or deceitful appearance—the 'Anvaya.' . . . In what respect, then, are they higher than the average mortal? No, they are not spirits, not 'Devas,' . . . they are astral 'Dasyoos' . . .

Of course, all this will appear to "Scrutator" "unfathomable absurdities," for, unfortunately, few metaphysicians shower down from Western skies. Therefore, so long as our English opponents will remain in their semi-Christian ideas, and not only ignore the old philosophy, but the very terms it employs to render abstract ideas; so long as we are forced to transmit these ideas in a general way—particularly being impracticable without the invention of special words—it will be unprofitable to push discussion to any great lengths. We would only make ourselves obnoxious to the general reader, and receive from other anonymous writers such unconvincing compliments as "Scrutator" has favoured us with.

Now York, March 7th, 1877.

H. P. BLAVATSKY.

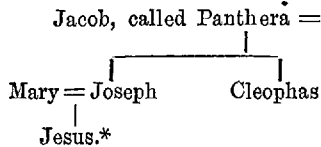
JESUS, AND THE RECORDS OF HIS TIME.

SIR,—In a pamphlet published by Dr. Peebles, entitled *Christ the Corner Stone of Spiritualism*, I find the following reference to myself:—

"Unlike many uncultured Spiritualists, Gerald Massey, the poet and the scholar, said, in his music-hall lecture, Boston, January 18th:—'The question of the real personal existence of the man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, Rabbi Joshua, in Egypt; and that he wrote a manuscript there which he brought into Palestine. This manuscript was well known to the rabbis, and I doubt not it contained the kernel of his teachings, fragments of which have floated down to us in the Gospels.'"

'Tis true that I made the statement, and now am desirous of withdrawing it as publicly as possible.

The truth is, that, like too many others, I took too much for granted. I could find no extraneous proofs of any other Jesus, and, therefore, accepted this one as better than none at all. I found that Epiphanius—who was vitally concerned to know the truth, and who wrote "against heresies" at the end of the fourth century, gave this as the genealogy of Jesus:—



The pedigree is from Panther, or Panthera, the father of Ben-Perachia's pupil. Epiphanius then knew of no other person. Since that time I have put the facts together for myself. Very briefly they are these. The Jesus of the Talmud was the pupil of Jehoshua, son of Perachia, a Hebrew teacher, well known to history, who began to teach about 3606 (year of the world), or B.C. 154. This Rabbi was one of the Sanhedrim in the reign of Alexander Jannæus, who was King of the Jews B.C. 106. About this time there was a religious revolt, and some 50,000 Jews were put to death; others fled. It is known that Ben-Perachia sought safety with his pupil in Egypt. It is related in the Babylonish Gemara (Tract. Sanhedrim, fol. 107, and Sota, fol. 47) that during the persecution of the Rabbis by King Alexander Jannæus, Jehoshua, the son of Perachia, fled into Egypt, taking with him his pupil, Jesus, who was the son of Panthera, and that they both went to Alexandria, and were initiated into the Egyptian mysteries, or, as it was said, they became magicians: that is, magi.

I calculate from the data that Ben-Panthera was born about 120, and died about 70 B.C., at the age assigned to Jesus by Irenæus, who affirms that "those who were conversant with John in Asia," to whom John himself "conveyed the information," and "all the Elders" testified that Jesus was teaching from his fortieth to his fiftieth year of age.†

Here again it is Ben-Panthera to nothing, and he lived and died a century before the time assigned to the Jesus of the Evangelists, whose age ranges from thirty to thirty-three years.

Jesus, the son of Panthera, was born of Stada, not Mary. He went into Egypt, and on his return was charged with being a heretic and a sorcerer. He was tried as a magician and perverter of the Jews, and condemned to death. On the eve of the Passover he was stoned to death, and the body was hung on the "accursed tree," outside the city of Lud or Lydda.‡ This was the Jesus known as the "magician" to the Jew of Celsus. The Jews know nothing of any other.

Now the Apologists have of late years come to the conclusion that one era is wrongly dated by some four years. But if Jesus Ben-Panthera be the Jesus of the Gospels, then we are a whole century out of our reckoning. The only bridge across this chasm has been made by the assumption that the Jews, on their side of it, did wilfully fuse the two Jesuses into one, and the Christians did the same thing ignorantly. Epiphanius certainly identified the one with the other, and I was misled by the common custom of fusing and confusing the two together. But no Jewish tradition declares, and some of the most learned authorities have always denied their identity. Rabbi Jehiels, in his discussion with the convert Nicolas, says that which is related in the Talmud of Jesus and the Rabbi Joshua, son of Perachia, contains no reference to him whom Christians honour as a God, and he shows how irreconcilable are the dates, these being in themselves sufficient to prove that Ben-Panthera was not the Christian Jesus, of whom the Jews had no knowledge whatever, except such as in later times they gathered from the Gospels. This is well witnessed by Origen, who tells the Jews and taunts them with the fact that they know nothing of Jesus of Nazareth except what they learned from the Christians. This is the exact echo of what they assert, so that the evidence is doubled. The Mishna was compiled by the Sea of Galilee, at Tiberias, on the spot—the very scene of the miracles and teachings; various Rabbins lived at the time whose words were written down in the Mishna, yet there is an absolute and utter silence respecting Jesus of Nazareth. His works, His words, His personal existence are as unknown to the Jewish Rabbins of the Mishna as they were to Philo. Therefore, the "question of the real personal existence of the man" is no longer settled for me by the references to Jesus in the Talmud. I now know that Jesus Ben-Panthera can no longer be fused and confused with him "whom Christians honour as a God."

In passing, it would be interesting to ascertain from those mediums who are so familiar with Jesus, *which* it is who communicates with them? Is it Ben-Panthera, or was he ever known by the name of *Khunsu-Nefer-Hept*? I am asking this seriously, as I have been struck with one or two things in the reports of mediumistic doings.

For example, it was lately announced that some "Oriental" (useful word that) control or materialisation gave the name of "*Ahi*." And

this was the special name of the Egyptian Messiah Horus, who was "*Ahi*," the supporter and sustainer of his father—"Ahi" is Egyptian for "the supporter;" and, from the description, I thought it possible some spirit (elementary or not) had put in an Egyptian appearance! The writer spoke of some peculiar figures. In all cases these should be noted down. This is the resurrection day of Egypt, and, according to our theories, there is likely to be a response from the other side. I feared, however, to mention this lest a very thin partition might be perforated and a deluge let in. We don't want the Past to be had for the asking. Another case:—The name given by one of Dr. Monck's manifestations is the Mahoudi. This is Egyptian; it may have gone into Arabic, but is *curiously* Egyptian under the circumstances. The Egyptian, however, has no "d," but with the "t" "ti" is the plural terminal of Mahaut, and the Mahauti mean a clan, a company—as a group of courtiers or a family clan. Dr. Monck's "Mahauti" appears to include a whole clan. Another instance occurs in the case of David Duguid's hieroglyphs. Many of these are real. I don't think any Egyptologist would make out a message, but this is the point. He is said to have *formed* them as fast as ordinary letters, which I should be unable to do with a lifetime of practice. So that my question may not be so remote as it seems.

It is but fair I should intimate to the "elementaries" that the means of proof, however little known and unexpected, are still extant on our side, now dumb Egypt has recovered its lost voice again.

Lastly. I do not suppose that *The Spiritualist*, or Spiritualism, penetrates far amongst the Hebrews. Yet we never know who is secretly listening, and I want to get at a good Talmudic Hebraist, and also at a pamphlet written by the Rabbi Salman Zevi,* in which he went into the subject of the "Two Jesuses," and furnished "Ten Reasons" why the Jesus of the Talmud was not the Jesus of the Gospels, who was claimed by the Christians as their God, and by the Gnostics as their Horus.† Can any one help me?

GERALD MASSEY.

[We do not intend to open these pages to any theological controversy, so writers on the other side of this interesting question are requested to confine themselves, as Mr. Massey has done, to alleged historical facts alone.—Ed.]

SPIRITUALISM IN HULL.

SIR,—I arrived here from Glasgow, after a tedious ride. My first inquiry, as soon as I had a chance of looking around, was naturally, were there any Spiritualists in Hull? and if so, where did they hide themselves from public gaze?

The first step in this direction was to go to the principal stationers in the town, to order *The Spiritualist* and *Medium* to be supplied to me during my stay. From the proprietor I ascertained that he supplied to order some forty of these papers to persons whom he supposed were Spiritualists, but he was not aware of any organised movement in the town.

Several attempts have been made at organisation in Hull, and in every instance have failed. Public speakers have been invited, but little or no good resulted from their presence, so far as can be ascertained. The expenses fell upon private individuals but ill-prepared to sustain the burthen.

Dr. Seaton was invited to aid the cause with his oratory and presence, and he cordially responded. The town was placarded, the lectures well advertised, but, notwithstanding all these efforts, the attendance at the lectures was meagre in the extreme, so much so that the last was delivered to a small audience of ten persons. But now the good doctor has ceased to lecture to, but occasionally at, Spiritualists, the result, as far as attendance is concerned, is much more pleasing. It is just seven weeks ago since that talented orator preached here in a Primitive Methodist Chapel, and hundreds were turned away from the door.

There are four circles in Hull. A "school" is held every Wednesday night, at Mr. Bland's, 2, Caroline-street. The "school" is the only public form of meeting held here; strangers are invited to be present; members can bring friends; every member is a "teacher"; the subject of Spiritualism is discussed, and becomes "Christian," "Progressive," or "Scientific," according to the standpoint of each "teacher."

Mr. Bland has also a library of some forty volumes, which will make a handsome nucleus of a library, in the event of the formation of a society, which is contemplated. I may mention that Mr. Bland kindly gives up the use of his parlours for the use of the Spiritualists and their friends free of charge.

There are, I believe, two *séances* held weekly at a Mr. Parsons', on Tuesdays and Fridays, to which strangers are admitted, when properly introduced. Every Sunday night a *séance* is held at Mr. Bland's. On Sunday night last there were thirty-two persons present, too large a number to hold the usual *séance*, especially as the greater proportion were strangers. Mr. Bland occupied the evening with a pleasing lecture on his early experiences connected with Spiritualism; some of these experiences were very interesting, dating back some twenty-six years. He said, in the course of his lecture, that when his attention was called to "table-turning," he thought he would see what could be done in that way himself, so he invited to his house a number of friends; some twenty-six people were present to witness the first experiment. The table used was a round-topped, three-legged, kitchen table. Six persons sat at the table, and the rest stood around anxiously watching for something to turn up—and something did—the table turned up; yes, it moved, and moved with a vengeance. All were astonished: it was very wonderful.

But table-turning soon lost its attractions, after learned men ex-

* Adv. Hoer, Lib. 3; Hoer, 68, 7.

† Irenæus Against Heresies, B. 2, ch. xxii. 5.)

‡ Bab Gemara to the Mishna of Tract. Sabbath, fol. 67, ib., fol. 104.

* Eisenmenger: Neuentdecktes Judenthum. Königsberg, 1711. Vol. 1, 231-7.
† Irenæus Against Heresies.

plained how it was done—it was “animal magnetism” that did it. Yet such experiments, simple as they appeared, were the thin edge of the wedge of the Spiritualism which was to break through the creedal logs of English theology, and the heavy timbers of materialism, and let the light of spirit penetrate their midst.

About two years subsequent to the “table-turning” experiment referred to, he dated his commencement as an investigator of Spiritualism. He sat with a friend patiently, for a considerable period, and the result of the investigation might be stated thus. He found it was not necessary to join hands to form an imaginary “circuit”; the table sometimes moved without contact. The information received was superior and beyond the knowledge of the circle, and the “force” which moved the table also answered questions, and claimed to be “spirit.”

Such was the undoubted evidence obtained in twenty-six years’ patient inquiry; he knew it was spirit—disembodied human spirit—and now he could say he was a Spiritualist in head and heart, in deed and in truth, and he would strongly recommend the investigation of Spiritualism to their consideration. It would teach them to be patient in hope, to have higher conceptions of duty, it would banish the dark clouds of materialism, unfetter them from creeds, dispel the fear of death, aid them to work out their own salvation and to worship God in spirit and in truth. The lecture was well received.

The Hull Spiritualists inaugurated a series of Sunday services and public lectures, commencing on Sunday, the 17th of March, at Foresters’ Hall.

JAMES COATES.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—May I ask you kindly to allow space for a few lines in reference to two matters in your report of the last Council meeting of the British National Association of Spiritualists?

First,—In the permission given to Dr. Peebles due regard was paid to the wish of several members of the Association that their names should not in any way become public. This was specially guarded against when the subject was before the Council. In the absence of any reference to this in your report, and especially as no mention is made of the object for which the permission was granted, it might seem as though the Association was guilty of what might result in a breach of faith towards the members in question.

Second,—As to the Agenda. The “five or six” should refer to the number of extracts from letters which I read. I think I mentioned that the number of persons, members of the Association and others, who had offered to take copies for distribution was much larger; it was, in fact, over twenty.

I shall be much obliged if you will find room for the above.

EDWD. T. BENNETT.

Richmond, March 17th, 1878.

[Endless petty details at meetings we do not report; they have no interest to the public, and would fill a dozen journals. The subscribing of about eighteenpence a head per month, by a few anonymous persons is not of public interest. We should imagine that if Mr. Peebles is furnished with the names of those who do not want their names known, or if he should exhibit to anybody the larger list given him confidentially, there would be a breach of faith. —ED.]

“ISIS UNVEILED.”

SIR,—Mr. Gerald Massey, in the late hysterical effort to rid himself of some of his apparently indigestible and uncomfortable knowledge of the subject of Egyptian culture, in the pages of *The Spiritualist* newspaper, has fallen into an error which I proceed to point out in the following brief extract from page 415 of Lemprière’s *Bibliotheca Classica*, revised by William Park, M.A., librarian of the University of Glasgow. Speaking of the statue of Memnon, Lemprière says: “It had the wonderful property of uttering a melodious sound, like the snapping of a harp string, as soon as the first rays of the morning fell on it; but at the setting of the sun, and during the night, it uttered very lugubrious sounds. Cambyzes, king of Persia, during the havoc which he made amongst the temples of Egypt, when he invaded the country, wreaked his vengeance on the person whom this statue represented, by causing it to be broken and thrown upon the ground, but its wonderful power of speech still remained, and the superstition of the people was more firmly riveted to it than ever, when even in its mutilated state it did not cease to welcome the first smile of its beautiful mother, nor to bemoan her absence during the gloomy watches of the night. This extraordinary phenomenon was witnessed by some of the most exalted and illustrious men in the world.” “The upper part of the statue,” he adds, “may be seen in the gallery of the British Museum.”

Without pretending to lay claim to any of those “literary qualifications” which Mr. Massey very properly “fails to recognise,” but of which, if the idea were not too preposterous, and he were not writing of me, I should judge that, almost unconsciously to himself, he felt somewhat jealous, it may be remarked, that I have even had the inconceivable presumption to precede Mr. Gerald Massey in that field, where, to imitate his own questionable style of writing, he appears as yet to be wandering in “Egyptian darkness;” and the *History of Religions*, of which I was not the author, but the humble translator, commended itself for its profundity and impartiality, even to the mind and judgment of “Mr. Bradlaugh,” in whose presence Colonel Olcott has had the temerity, according to Mr. Massey, to avow himself “a Spiritualist of seventeen years standing.”

Mr. Austin Holyoake, who staid with me for several weeks at Teignmouth, and frequently mentioned the attention that I was only too glad to show him during his illness, in the pages of the *National Reformer* for 1872, would have been only too happy were he now living, to inform Mr. Gerald Massey that I am just about the last person to find ault with another on the score of his religious proclivities. Had any author, in attacking the Hindoos, been as unjust to them as Madame Blavatsky has shown herself to be towards the Christians, I would have

defended them equally to the best of my poor ability, whenever permitted to do so, and it is BECAUSE of my detestation of fanaticism among believers of all faiths, that I find such fault with Madame Blavatsky for endeavouring to awaken and nurse in Spiritualists the feeling that she is professedly denouncing in Christians. As you tell me you wish the discussion on Isis brought to an end, I will only add that the greater part of the second volume teems with abuse of the Christians, and at p. 9, Vol. I., in the chapter headed, “Before the Veil” (of the Saitic Isis, by the way, it is inscribed “My veil hath no mortal ever raised”), we find Madame Blavatsky talking of our “unspiritual, dogmatic, too often debauched, clergy.” Well, some of those gentlemen who occasionally use the pages of *The Spiritualist* newspaper—

A. B. and D. D.,
Doctors and proctors of every degree,
Bishops in partibus,
Masters in artibus,

best know how far their order merits this sweeping condemnation. They certainly manage to keep their debaucheries very quiet, so perhaps those Thibetans, Hindoos, and Egyptians, with whom, to quote Madame Blavatsky’s own words, Vol. I., p. 42, “The Theosophical Society has established relations, in order to furnish authenticated reports of ecclesiastical crimes and misdemeanours,” will not derive so much benefit and satisfaction from the subject, after all. FREDERICA SNOWERS.

103, Seymour-place, 16th March.

SIR,—Without doubt the Indian Browns, Joneses, and Robinsons were clever fellows four thousand years ago, but to adopt as a creed for life’s guidance what sprang from the inner consciousness of those “Browns,” with a dark age intervening, seems to me throwing brains away. If we are to have creeds at all, better take to the one accepted in these parts, which also had a dark age intervening between its origin and its latter end.

G.

A MATERIALISED SPIRIT.

SIR,—I am anxious to add my testimony to the very careful and correct account given by Mr. Herbst of a *séance* held in Lamb’s Conduit-street, in your issue of March 8th, page 116.

John King first proposed to me that he would show himself and the medium (Mr. Williams) together in the cabinet. However, as he had given me this test in my own house several times before, he gave precedence to the stranger so lately arrived in this country. After returning Mr. Herbst to his seat, John King took me by the hand, threaded me through the chairs in the pitch darkness, and, leading me into the cabinet, threw a brilliant light over himself, displaying his features and his dress from head to foot. He then threw his light over the entranced medium, not only giving me a full view of him, but desired me to pass my hand over him, which I did, from his head to below his knees, and can bear testimony that Mr. Williams was himself bodily there.

I have been so often met with the following remark when I have described, as I have seen in my own house, the entranced medium and John King standing over him with his light, “Oh, you may have seen only the clothes of the medium lying on the sofa; your eyes may have deceived you.”

Now, I have been privileged to add touch to sight, so that in this case the remark is inadmissible.

CHARLOTTE FITZ-GERALD.

19, Cambridge-street, Hyde Park-square, London.

DR. EUGENE CROWELL is in California, but will shortly return to New York.

THE article of Dr. Maurice Davies, on *Devotional Spiritualism*, has been reprinted from these pages in the Memphis weekly spiritual periodical, recently established in the Southern States of America.

THE Rev. J. Tyerman, formerly of Manchester, but latterly one of the most prominent and faithful advocates of Spiritualism in Australia, is about to visit the United States.

In engaging professional mediums, it is important to ascertain how many *séances* they have had previously the same day. The more they have had, the weaker are their manifestations, in consequence of the previous exhaustion of their vital power.

ALLEGED CLAIRVOYANCE IN A DOG.—*The Religio-Philosophical Journal* (Chicago) of February 2nd, 1878, says: “A small dog of ours who was a cross of the water-spaniel, beautiful in appearance and marked with large brown and white spots, and was a great favourite in the family, had been taught as many tricks as a showman’s monkey. What we are about to relate of him, is with the view of showing that he was clairvoyant as well as intelligent and revengeful. Upon one occasion he, being rather pugnacious, caused a large Newfoundland dog to turn upon and chastise him for his rashness. This punishment he never forgot, and upon every occasion that offered he was ready to attack his overgrown enemy. We often wondered how he knew the dog was in the neighbourhood. Upon one occasion, however, the reason became very evident, for he was asleep behind the stove in our back office, when all at once he became uneasy, sprang to his feet, and barking furiously, ran to the front window (which was low enough for him to look out), and continued to bark as if he saw the dog. Upon going to the front door immediately we observed that the Newfoundland dog had just passed the house, and was trotting up the pavement some houses above. We were careful at the time to notice that the wind was averse to his getting any scent of his antagonist, and as the front door was closed, and he being asleep, it was impossible for him to scent or see the dog—unless he did so clairvoyantly. But the idea of a dog being clairvoyant may seem ridiculous, yet we are satisfied that it was impossible for him to get his information in any other way than by the reaching out of his faculties clairvoyantly while asleep.—WM. B. FAHNESTOCK.”

SPIRITUALISM IN FOREIGN COUNTRIES.

BY EMILY KISLINGBURY.

AT the close of last year, M. Alexandre Aksakof, after having borne, single-handed, the cost of bringing out the German journal, *Psychische Studien*, during four years, in addition to the translation and publication of fourteen works on Spiritualism by the best English and American writers, signified his intention of withdrawing from the work of supplying Germany with a journal on a subject which had found so few supporters. Before the article setting forth M. Aksakof's views, and giving a retrospect of his labours, with a farewell address to his readers, had appeared in print, the advent of Slade in Berlin, and his subsequent visit to Leipzig, completely changed the current of affairs, and a gentleman in Leipzig offered to share the burden of expense with M. Aksakof, if he would consent to continue the publication of *Psychische Studien*. To this M. Aksakof agreed, and his article of seventeen pages—"My Farewell Transformed into an Exhortatory Greeting"—is a kind of bugle-call to Germany to aid in the work, of the reality and usefulness of which he gives, here and elsewhere, the history and the proof. In particular, he insists upon the necessity of personal experiment by means of private circles, and cites the case of Herr Gustav Wiese, in Wiesbaden, as an encouraging example, this gentleman having now all the same manifestations in his own circle, that he witnessed with Mr. Williams in London.

In the February number of the journal, some extracts are given from Professor Zöllner's new work, *Wissenschaftliche Abhandlungen*, which contains the account of that gentleman's sittings with Dr. Slade. Professor Zöllner passes in review the various theories of motion propounded from time to time by Sir William Thomson, Professor Tait, Maxwell, and the Edinburgh School, some of which he considers utterly wild and unprovable, and contrasting very unfavourably with the more sober German school of natural philosophers. He shows, nevertheless, that such men as Herschel and Newton, who were less arrogant on the score of their intellectual achievements than the scientific men of these days, did not attempt to solve all the mysteries of Nature's working by the agency of blind force, and that those who took refuge in "a fortuitous concourse of atoms" theory were looked upon as of unsound mind. Professor Zöllner proceeds to argue that impressions of sight are by no means more to be trusted or taken into account than the impressions due to other senses, and that all the senses on which our impressions of space are founded are capable, as some modern inventions—notably the telephone—go to prove, of indefinite and almost inconceivable expansion. The further development of these ideas, and their connection with certain experiments with Dr. Slade, of which Professor Zöllner has been the first to show the high scientific importance, will be given in succeeding numbers of *Psychische Studien*.

M. Aksakof also publishes the account of his first *séance* with Slade on his arrival in St. Petersburg. Having taken his own slates and pencil, and the words which he desired to have written, being actually written in his own hearing, and on the under side of the slate, M. Asakoff says: "Therefore the sentence was not written beforehand on Mr. Slade's knees, nor afterwards on the upper side of the slate with his fingers." Also, having himself broken off the crumb of pencil, and having observed that the point of the same was resting after the writing was finished on the last letter written, and that it was worn away in so writing: "Therefore the writing was not produced by a pencil applied by Slade, as Hermann and Co. (conjurers) are pleased to say. It is enough for me to say, at present, that I consider the phenomenon of direct writing, as exhibited by Mr. Slade, to be completely demonstrated—at least for me."

Reformirende Blätter is the title of a new monthly publication issued by the Buda-Pest Society, and which has taken the place of *Reflexionen aus der Geisteswelt*, formerly published by the same society, and suspended about six months since. The *Blätter* consists entirely of commentaries on the Gospel of St. John, written through the mediumship of the Baroness Adelma von Vay. The name of this honoured lady and diligent worker in our cause is of itself a sufficient recommendation to readers, but the merits and

beauty of this work appear to be above the average of her writings. She says: "Faith is an attracting, unbelief a repelling force; therefore, by faith the grace of God and Spiritual gifts are drawn to us, as by unbelief they remain far from us. This is a natural law, and not the effect of imagination. On this account unbelievers cannot receive Spiritual tests and signs, and therefore by virtue of this power which resides in faith, believers attract to themselves the greater number of Spiritual manifestations. Those full of material learning despise faith, and consider it the first step into intellectual darkness; yet it is the first condition of knowledge; it is the letter A, where knowledge is B; for before we can know positively, we have the impulse to believe. Only those can comprehend the power of faith who do not live wholly the material life, but who perceive the light of God, that is their own spirit, with an unclouded understanding; for how can that which is crooked conceive of that which is upright?"

It is to be hoped that the agitation produced by the German press in Berlin, Leipzig, Vienna, and elsewhere, on the subject of Slade's manifestations, will not subside without leaving some lasting impression, and will lead to a practical investigation and pursuit of Spiritualism in all parts of Germany.

The *Criterion Espiritista* of January and February are before us. The January number contains a communication which purports to come from the spirit of the late Señor Palet, suggesting various alterations in the social, moral, and political customs of Europe. The article, by Don R. Caruana Berard, contains a popular account of the recent discoveries in practical telegraphy, such as the telephone and phonograph. The February number has for its first article one by Viscount Torres-Solanot, entitled "Espiritistas y Espiriteros" (Spiritists and Spirit-bringers), in which we think we recognise a new word in the second term. An article on "Spiritualism in Germany and Austria" is translated from *De Rots*. The general news of the subject is as usual, collected with the greatest care.

The *Revista Espiritista*, of Montevideo, for January, contains an article by a lady, Doña Amalia D. y Soler, on the subject of obsession, but named "Al fin lo conseguimos." J. de E. contributes an article, entitled "Todo por la verdad" (All for truth). The paper is especially devoted to the ardent Reincarnationist platform, and indirectly alludes, in an article extracted from the *Buen Sentido*, of Lérida, to the Brahmanic conceptions of creation, preservation, and destruction, which the Parsees divide into action, word, and thought, and which the Spiritists term power, intelligence, and love. The Aquinatic conception of action to sin *in cogitatione, verbo, et opere*, is that proved to have existed as a thinkable reality centuries before Christ. The trimurti of thought is thus coincident with the trimurti of mythology.

SOIREE OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—At the *soirée* of the National Association of Spiritualists, held at 38, Great Russell-street, London, on Wednesday evening, last week, Mr. A. Calder, president of the association, read an address (which we published last Friday), giving a retrospect of Spiritualism during the past year. It was listened to with attention, and at the close elicited much applause. Dr. Peebles then spoke of the marked progress he had observed on his return to England in the matter of Spiritualist meetings, and the numbers who attended them. He felt that the knowledge of Spiritualism was much more wide-spread than when he gave his first lectures in the Cavendish Rooms, London, in the year 1869; he was glad of the establishment of such a body as the National Association. The rest of the evening was passed in music and conversation. Mr. R. Little gave some performances from Bach on the piano, and Mrs. Ellis sang with grace and true artistic skill Horace's *Ode to Chloë*, set to music by Mr. R. Little. Miss Maltby played an arrangement of Schumann's *Peasant* with great finish; and Miss Kislingbury sang the favourite song, *The Flower Girl*, by Prince Poniatovsky. The *soirée* was attended, amongst others, by Mrs. Fitz-Gerald, Mrs. Desmond Fitz-Gerald, and Miss Fitz-Gerald, Mr. and Miss Eno, Mr. and Miss Glendinning, Mr. G. T. Bennett, Mrs. and Miss Maltby, Mr. and Mrs. Edwin Ellis, Mr. A. O'Shaughnessy, Mr. R. Little, Miss Houghton, Mr. E. D. Rogers, Dr. Carter Blake, Mr. G. R. Tapp, the Misses Corner, and Mr. Herbst, of Cape Town. Some highly-finished crayon drawings by Miss Maltby were exhibited; her portraits of Dr. Slade and Mr. R. Cogman excited much interest, and were pronounced to be excellent likenesses.

ANSWERS TO CORRESPONDENTS.

F. C. P.—Evidence of identity is of no use to the public, unless authenticated by the names and addresses of the testifiers.

"Scrutator," otherwise "M.A. (Cantab)," writes that his use of two signatures was not for any special purpose, and that any of the controversialists may privately have his name and address.

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

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