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"THE SPIRITUALIST" NEWSPAPER:

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

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THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the globe; it also has an influential body of readers on the Continent of Europe. The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Penname. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but lins up to the present time, expressed no decided opinion as to their cause); Mr. Alfred B. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Cathness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Dinkeld-Holmstedt (Holstein); Mr. Gerald Massey, Le Comte de Bulest; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wylid; Mr. T. P. Barkas, F.G.S.; Mr. Serjeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Eves Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence, Italy); Mrs. Madeline Gregory; the Hon. Alexander Akasof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adela Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Lummoore; Mr. John R. Purdon, M.B. (India); Mrs. Honywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon.); Mr. James Vason; Mr. N. Fabyan Dawe; Herr Christian Reimer; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mrs. S. C. Hall; Mr. William Newton, F.R.G.S.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy, M.Inst.C.E.; Mr. D. H. Wilson, M.A., L.L.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kelling; Mrs. Miss A. Blackwell (Paris); Mrs. P. Showers; Mr. J. N. Z. Martine; Mr. J. M. Peebles (United States); Mr. W. Lindsey Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d.; in the United States and Australia, 13s., post free.

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Friday, 5th.—Experimental Research Committee, at 6.30 p.m.

Committee's Séance, at 7.30 p.m.

Monday, 8th.—FORTNIGHTLY DISCUSSION MEETING, at 7.45 p.m. Paper by Mr. W. Newton on "Faith versus Knowledge."

Tuesday, 9th.—Finance Committee Meeting, at 6 p.m. COUNCIL MEETING, at 6.30 p.m. Special Council Meeting to follow. Motion by Mrs. Lowe.

Wednesday, 10th.—Inquirers' Séance at 8 p.m., Mr. W. Eglinton, medium.

Friday, 12th.—Library Committee, at 5.50 p.m. Experimental Research Committee, at 6.30 p.m.

Committee's Séance, at 7.30 p.m.

Monday, 15th.—Séance Committee, at 6 p.m. House and Offices Committee at 5.30 p.m.

Wednesday, 17th.—Inquirers' Séances at 8 p.m., Mr. Eglinton, medium.

Tuesday, 30th.—General Purposes Committee, at 5 p.m.

SEANCES FOR INQUIRERS.

These Séances are now resumed, and will be held during the present month on Wednesday evenings, except Wednesday, 3rd inst. Tickets can be purchased through Members of the Association, who can purchase them at the price of 2s. 6d. for Inquirers, 1s. for Members.

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

VOLUME TWELVE. NUMBER FOURTEEN.

LONDON, FRIDAY, APRIL 5th, 1878.

WAR.

Nor a few persons conversant with Continental Courts, came to the conclusion some two or three years ago, that civilisation, education, railways, and free trade had so far extended their influence, that there could be no more wars in Europe, and least of all was it expected that England would be dragged into one. But more recently, when two semi-barbarous nations, on the outskirts of civilisation, began deluging a portion of the world with blood, our rulers sought to plunge England into the fray, and for the first time in the history of this country, were checked by those who would have to pay nearly all the cost, and to take nearly all the suffering. This first result was distasteful to military men tired of an inactive life and anxious to show society that they have a stronger *raison d'être*; it was distasteful to a government anxious to postpone social and political reforms of national benefit, and wishing to make a loophole through which it could pour millions of money belonging to the productive classes. Besides, if it cannot manage to do this now, the nation is growing too intelligent ever to let it have another chance. Hence, a great desire exists to fix upon this Christian nation the crime of an aggressive war, on the speculative theory that otherwise, at some problematical date, we may be attacked; and some of the daily newspapers, headed by the *Daily Telegraph*, have been manufacturing a certain amount of public opinion out of the more ignorant materials under their manipulation, although, as individuals grow more intelligent, such work is not so easy as it used to be. The great thing was to persuade the masses that it is better to go to war, than to let the Russians remain near Constantinople, a city through which nobody ever passes on his way to India. And now our Government has gone so far, that even Lord Derby has withdrawn the great weight of his character from its acts. Further, while the whole nation has a prospect of murderous throat-cutting work held out before it, that obsequious branch of the Civil Service, the Church, is silent.

Some hold the opinion that warfare is a good corrective of the sordid money-grubbing commercial spirit of the age, and there might be some truth in this if a war caused some of the houses of people of this class to fall rattling about their ears; but the worst of the matter is, that those who sell body and soul for the sake of vulgar wealth are not liable to be attacked at home in a war like that now proposed. Besides, physical bravery is bravery of the lowest type, and the days of respect for a prize-fighter or a cut-throat are nearly over. Many a man will march up to the cannon's mouth, who is afraid to speak out a new truth in the face of public ridicule, or to take a strong moral position under difficult circumstances, because to do so is right. Great physical bravery may be allied to a marvellously weak intellect.

A Royal Institution audience, which is one of the most cultured and refined that this country can raise, some time ago drowned the voice of Mr. Wallace—the critic of Russian society—with applause, when he told them that successful diplomacy and successful lying were synonymous terms. And so they are. May the time not be far distant that when diplomatists say to nations: "We have done our work, now you go in and fight," the nations will reply, "You have done the quarrelling, so we select you and the members of our government, and one hundred of the military chiefs who are clamouring for war, to do all the fighting yourselves. We will put you in a circus, let you fight it out, and then hang the survivors for murder." When such times as these dawn upon the world, it will show that the long-suffering masses have become sufficiently educated to take care of themselves; political and diplomatic loafers will quickly become as rare as the dodo, to the great advantage

of society, and of all honest people. As Lord Salisbury once said:—

"There is nothing easier than to be brave with other people's blood, or generous with other people's money. If Her Majesty's Government had, in the course of the war, to sacrifice all their own fortunes, and then to go into the field to be shot, you would fairly say that it was a brave and generous action for them to undertake such a war. But as long as these two duties fall, one of them exclusively, and the other mainly, upon other people, I dispute entirely the application of these two adjectives—brave and generous—to the act of the Government which plunges the nation into war."

A powerful expression of opinion upon the many dangers into which the little-known men now in the Cabinet are precipitating the nation, was printed in last Tuesday's *Times*, above the well-known initials W. R. G.:—

"I have asked every one I fancied would be likely to be able to give an intelligent reply, what we were proposing to go to war for, and what use we designed to make of our victory when we had won it. And I have met with no man, however irritated or anti-Russian, who could give me the slightest approach to a distinct and comprehensible answer. Numbers were ready to fight as a vent for angry feelings, or to avenge imaginary slights, or to prevent indefinite and remote dangers, or to maintain menaced *prestige*. No one seemed to have got one whit nearer than this to a principle, a purpose, or a plan. Nobody declared, 'We go to war to prevent the Black Sea becoming a Russian lake,' for it was too plain that this danger is in no way threatened; or 'to prevent Russia from insisting on her slice of Bessarabia,' for it is impossible to argue that this is specifically or primarily a British interest—rather too obviously a Roumanian or an Austrian one; or that, even if it does indirectly concern us, it would justify or be worth an obstinate and bloody contest that would cost in money alone tenfold the fee-simple of the territory; or 'to hinder Russia from obtaining a lodgment in Armenia or a free passage in common with other countries through the Dardanelles,' because, though these may be gains to Russia and additions to her strength, and, therefore, conceivable dangers to us in some possible contingency, we are not now so deeply imbedded in the rash and hateful policy of the past as voluntarily to rush into certain risk and actual suffering at once in order to avert a remote and improbable peril which we can face when it comes, and, if it comes, as well as now. Nor, finally, do I find any one bold enough or distinct enough in his conceptions as to the purposes to which he would apply his anticipated victory, as to avow that he would proceed to set Turkey on her throne again and so stultify our past inaction, or to place England in the false and discreditable and unwise position of appearing as the antagonist and oppressor of the nationalities and provinces the liberator of which we have suffered Russia alone to make herself. Do we know clearly enough what we want and what we intend to warrant us in taking up arms? Or, if we do know, how can we be certain that we shall not be able to obtain our ends at least as easily, and incomparably more cheaply, by negotiations and by gentleness? Otherwise, are we not on the verge of a great folly and a great crime?"

Everywhere among philosophical and thoughtful people we have heard but one expression of opinion, and that is of profound want of confidence in those who are now dragging the nation into the crime of war, and of disapproval of the way in which they are bullying Russia. Altogether, they who are so committing the nation amount to but a small knot of unknown persons, supported by a few newspaper men, who are doing their best to sink their readers in taxation and blood; and these few individuals are cheered on by a number of military and naval men, looking forward to active life with the same avidity as undertakers who have been long out of work, but who do not sufficiently consider whether their active employment adds to human happiness or intelligence.

That the opinions of the more thoughtful will have supreme practical weight in the present crisis is not to be expected. An organisation moves only in accordance with the average ideas of its members, and these average ideas harmonise tolerably well with the natural and manufactured opinions of the nation at large, consequently will not be very high either in morality or intelligence. If a nation were given good laws in advance of the time for such legislation, the ruling power would be deemed to be transcendental and unpractical, because the mass of the people could not

realise the ideals; such a governing power would, therefore, be overthrown. Consequently, those in advance of their time must always be in a minority, and look on with sorrow while more commonplace people make havoc of the destinies of a great nation, and of the happiness of myriads of human beings doomed to pay the penalty of ignorance.

THE CHARACTERISTICS OF MISS MARTINEAU.

THE following description of the characteristics of Miss Martineau, by Mr. Epes Sargent, is quoted from the *Psychological Review*:—

It was my fortune to become personally acquainted with Miss Martineau, when she was in Washington, in the winter of 1834-5. We were both residing in Pennsylvania Avenue, at opposite corners. We took long walks together from the capital to the President's house. I presented her with a copy of the works of Mr. Webster, then the leading senator from Massachusetts. I did it in pursuance of a hint from Mr. Webster himself. In short we grew to be on very sociable terms, so far as a lady of her reputation and experience could naturally condescend to a young man considerably her junior. She was so deaf that I could converse with her only by means of her ear-trumpet. She was at that time a Unitarian, but I do not remember that we ever had any religious discussions. Even then I think she concerned herself little with Sectarian questions. My own tastes were chiefly literary; but in all my conversations with her I found she was less disposed to converse about the writings of others than about her own. Her books, her assailants, her successes, I found were the most agreeable topics.

A caricature of her in *Fraser's Magazine*, representing her as an old maid, with a cat on her shoulder, with curved back pressing against her cheek, had recently appeared. I remember well the resentment she showed in speaking of it, and how she seemed to take it for granted that everybody had seen it, whereas, probably, not twenty copies of the magazine had circulated in America. An excessive egoism seemed to be her ruling trait; and she was about the last person I should have instanced, "seeing no reason" why there should be a continuance of her individuality. In what I have read in her autobiography and biography, I have continually found that my own faded impressions of her character and temperament could not have been far from the truth.

Feeling that she had been unhandsomely used by nature, that she had not been gifted with those faculties, in the fulness, that make up so much of the happiness of others, she seems to have been unconsciously put into wrong relations with things by the abnormal deprivation. Her countenance was not an agreeable one to me; and this, I think, arose less from irregularity of features and sallowness of complexion, than from the lack of a congenial expression. From the likeness I have seen of her in her old age, I should judge that the harsher traits of her features were much softened and subdued as she advanced in years, and that she wore a more benignant look.

Her atheism seems to have been rather sentimental than rational. "How absurd and shocking it is," she says, in one of her letters, "to be talking every day about our own passing moods and paltry interests to a supposed Author and Guide of the Universe."

As if the "absurdity" did not depend altogether upon the nature of things, and our relations to that nature? Here, instead of a reason or an argument, she simply expresses the state of her own feelings—as if that were authoritative in the case. But her feelings were often abnormal, peculiar, and out of sympathy with those of the majority of complete, well-educated persons. The judgment of one without an ear for music, in regard to the productions of Mozart or Beethoven, is about as valuable as Miss Martineau's opinion on a question involving the exercise of the religious, the devotional, or even the poetical faculty. Were this not so, she never could have uttered those words, "I see no particular reason for the continuance of Harriet Martineau."

She could believe in clairvoyance—the power of a mortal in the flesh to read the thoughts of another person at a distance; but the conception of a clairvoyant, omniscient God,

was, to her mind, "so irreverent" as to make her "blush, so misleading" as to make her "mourn."

I fear there was something morbid in that "blush."

What is it all but the outcome of an inordinate egoism, revelling in an imaginary superiority over the great minds that have found strength, consolation, and safe moral guidance in the belief in an all-seeing Providence! To the philosophic mind, meditation on the wonderful proofs we have of a clairvoyant faculty in finite man, renders more easy the conception of an infinitely clairvoyant intelligence. But the phenomenon fell on barren soil in Miss Martineau's mind, and was suggestive of no grand possibility; not even of a supersensual faculty in man, pointing to immortality. The obvious significance in the great facts adverse to her Sadducean theory, she either blindly ignored, or set aside as counterbalanced by her own individual feelings in the case.

In the same letter from which I quoted, Miss Martineau says, "I am confident that the true moral life is found in going out of ourselves—that it is more blessed to give than to receive of the treasures of the affections." And she emphasises this as if it were a sentiment peculiar to Miss Martineau, as if it were not already an axiom, not only of Christianity, but of all the world's great religions.

Notwithstanding her affirmation as to the affections, I am disposed to think that there was really something lacking in her emotional as well as her sensuous nature. With all her great abilities, her industry, and her zeal, she was feeble in the intuitions and the impulses that lift man or woman above the prosaic and the commonplace into the atmosphere of the ideal. She had passion and earnestness—she could hate better than she could love—but she had no grand enthusiasm. From music she was occluded by her deafness, but I doubt if the responsive sentiment existed in her in any developed state. In the poetical faculty, so nearly allied to the devotional, she was quite deficient. All her attempts at versification are failures; and there is little in her imaginative writings that entitled her to recognition as one ever gifted with the vision and the faculty divine. Of philosophy she knew little; it is plain that her gifts did not lie in that direction. And yet, with all these defects and perversions, with an utter absence of that insight which penetrates beneath the surface of things to the hidden beauty or significance, there were few subjects in regard to which she did not believe that she could speedily qualify herself to be a teacher. In this self-confidence lay the secret of her power and success. The public over-estimated her, in a literary respect, in her lifetime, and she over-estimated her own powers and achievements. Each encouraged the other in a delusion. She was a ready writer, and mistress of a clear, animated, incisive style; but as a thinker, an originator, her fame is not likely to be of long duration.

THE "PSYCHOLOGICAL REVIEW."

THE first number of the new Spiritualistic quarterly magazine—the *Psychological Review*—was issued last Saturday. It contains some well-written articles, is neat in appearance, and altogether is a creditable production. The circumstance that it is under the editorship of such a thoughtful man as Mr. William White, author of the *Life of Swedenborg*, is exceptionally good security against the publication of matter in its pages unfit for the perusal of intelligent readers. The opening article—"Ethics of the New Age"—and an article by Miss Greenfield, on "Dante and Beatrice," are specially well written.

The *raison d'être* of the new journal is stated to be that it is "established as an organ of communication between Spiritualists and the public;" but this is a mistake, due to practical inexperience as to the conditions of the case; the public will not have anything to do with any publication connected with Spiritualism until they have been more or less brought into the movement, and then there is no apparent reason why they should specially rush after the *Psychological Review*. The more legitimate claim of the *Psychological Review* should be that every new journal of good quality, which can make a standing for itself in Spiritualism, aids the movement.

In another column we quote from the new periodical a portion of an article by Mr. Eps Sargent, which, in our opinion, truthfully points out that there was something lacking in Miss Martineau which prevented her taking rank as a very superior woman—a lack of transcendentalism, of ideality, and of a highly intuitive nature.

The weakest article in the new review is one by Mr. Andrew Jackson Davis; it is the article upon which secular reviewers will be "down" if they notice the new publication at all. The author is a capital writer upon social questions, but is and always has been out of his element, when dealing directly or indirectly with physics. In the article now under notice he speaks of "chemical principles" in a spiritual sun, ministering to and influencing man's inmost mind. Chemical actions are purely mechanical, within the domain of molecular physics, and how the principles of mechanics can minister to men's inmost minds, and why chemical principles of all others should take up this missionary work, is a problem which perhaps may be solved in the *Psychological Review*, No. II. He also makes use of the much-abused word "magnetic," as vulgarly applied to psychical phenomena, which phenomena so far as at present known, have nothing magnetic in their nature. The editor tries to make this article clearer, by means of a paragraph explaining the highly philosophical Swedenborgian conception of a spiritual sun, and of a spiritual world, in which are found the analogues of all material things. If the article had been re-written to fully bear out this conception, some clear knowledge might perhaps be obtainable from it, but the writings of Andrew Jackson Davis are not, as a whole, written from this highly spiritual standpoint; they speak of spirit worlds at distances measurable in miles from our earth, and are based upon crude materialistic conceptions, far removed from such philosophies as those of Berkeley and Swedenborg. The article is but two pages long, still its insertion is to be regretted. Notwithstanding these critical remarks, we fully recognise the great value of the writings of Mr. A. J. Davis on social reforms, and the impetus he has given to freedom of religious thought.

THE SENSATIONS OF A DYING MAN.

PHYSICIANS sometimes pronounce a person dead, when the vital spark has not been extinguished. The following case, illustrative of the point, is given by the *Philadelphia Times* :—

Apparently Mr. Schrack died at twenty minutes to seven o'clock on Sunday morning. His limbs became cold and rigid, his lips coloured purple, and around his mouth was the blue mark, generally supposed to betoken death. A hand mirror was placed over his mouth, but its shining surface was not dimmed. His friends and neighbours who stood around pronounced him dead, and grieved for him. A few hours afterward the body was completely stripped, that it might be prepared for the undertaker's hands. Before washing the corpse it was necessary to remove it from the bed. A neighbour, Mr. Charles Shankland, lifted the body, when, to his alarm, he distinctly heard a feeble groan. A hurried examination developed the fact that the man was not dead. The body was wrapped in blankets, and bottles of hot water placed between them. Mr. Shankland hurried for the doctor, and, returning quickly, acted under the instructions he had received until the doctor arrived. In a short time Mr. Schrack had regained consciousness, and was sitting up in bed, but more than that, the man who before was lying at death's door, and who was terribly afflicted with disease, was almost as sound and well as ever he was in his life. Mr. Schrack dreaded the idea of having his peculiar case made public, but, if the particulars are to be related, he said he would prefer narrating them himself, so that the statement might be correct. A *Times* representative yesterday found him sitting up in bed, with a bright colour in his cheeks, and looking anything but a corpse. He is a young man, probably 30 years of age, a good talker, and intelligent. He spoke in a hoarse whisper, not the result of his illness, but caused by his catching a slight cold in consequence of the perspiration he was thrown into by the remedies employed to revive him. He spoke earnestly of his experience, but was vivacious and smiling, and at times joked about the expressions of the doctor when he found him alive.

Speaking of his sensations while apparently dying, he said :—

"I lost my hearing and my speech became thick, my tongue being greatly swollen. I had fully made up my mind that I had to die. At about 4 o'clock on Sunday morning the tips of my fingers became like lead. My sight was now entirely gone. My stomach was terribly swollen and greatly inflamed. Each succeeding cramp was more severe and reached higher up into the stomach. All the passages of my throat seemed to be closed. Shortly before 7 o'clock I asked to be moved to the foot of the bed. My head had scarcely touched the pillow when I exclaimed—'Throw me over!' and then I found myself in

another land. The vision I looked upon was the most beautiful that man ever saw. It would be impossible for me to give a description that would do it justice. My first feeling was that of falling down a great height, and then I found myself in a valley. I walked along until I came to a terrible, dark, black river, at sight of which I shuddered and feared. Before me and beyond the river was a black cloud. Others were walking over the river, and, although I dreaded it, something urged me on, and I felt that I had to go with the others. As I got nearer to the dark cloud it became bright and beautiful, and, expanding, it opened and disclosed the most beautiful sight. The first I saw was Jesus. I saw a great temple and a great throne. I saw my little boy, who was drowned two years ago, and my other dead child. I saw my dead wife. But I could not touch them. I saw people whom I had almost forgotten. I saw my old gray-haired grandfather, who died when I was but two years old. There were many whom I looked for, but I did not see them.

"Then the vision began receding, and I can never describe the terrible disappointment I felt when I found myself again in bed. I felt, indeed, grieved. It was eleven o'clock when I regained consciousness, and at once I felt as though my life had been renewed. I was a new man. I had not then, nor have I now, an ache or pain. My eyesight, my hearing, and my speech, have fully returned, and I feel now as well as ever I did in my life."

HERR CHRISTIAN REIMERS has engaged St. George's Hall for Sunday afternoon, April 28th, to give a lecture to the general public on Spiritualism.

LAST Sunday night there was a large attendance at Doughty Hall, it being supposed to be the evening for the last Sunday address in London from Dr. Peebles, as well as the thirtieth anniversary of the advent of modern Spiritualism. Mr. Wm. Tebb presided, and several interesting speeches were made in the course of the evening. Dr. Peebles will make one or two more appearances in London.

A TESTIMONIAL TO DR. PEEBLES.—(To the Editor of "The Spiritualist.")—SIR,—Dr. Peebles is very shortly to leave England, and I think few Spiritualists would like him to depart without a further token of their appreciation of his labours, and of their regard for himself, in the shape of a testimonial. I have no doubt but that the honoured president of the British National Association of Spiritualists would receive any offerings which members, or other Spiritualists, would wish to subscribe for the purpose in view. Perhaps I ought to mention that my action in this matter is entirely spontaneous.—DESMOND G. FITZ-GERALD.

MRS. LENERE COBB WANTED.—(To the Editor of "The Spiritualist.") SIR,—I have been desired, in the Spiritual World, to make diligent enquiry about a person named Mrs. Lenere Cobb or Coobe, and to ask others to report what can be discovered respecting her. I am forbidden to furnish any data by which she can be found to others, but am promised facts of a test nature in reference to the matter, likely to aid in the settlement of the whole truth of the question.—KENNETH R. H. MACKENZIE, 1 Flint Villas, Wellington-road, Hounslow.

A SPIRITUALISTIC SOIREE.—Last Wednesday night, at the usual monthly *soirée* of the British National Association of Spiritualists, at 38, Great Russell-street, London, warm farewell greetings were given to Dr. J. M. Peebles, who will leave England a fortnight hence for America. Mr. Fitz-Gerald, Mr. Rogers, and others, addressed the meeting, and Dr. Peebles replied in an earnest speech. Mr. Colley read a paper, and Mrs. Ellis, Miss C. L. Younge, Mr. Moor, Miss Maltby, and Mr. Little entertained the company with music and singing. Mr. Dietz also amused the listeners with some excellent recitations.

A STRANGE GIRL.—The *Buffalo Commercial Advertiser* of the 1st instant says :—"About six months ago the police of the Sixth Precinct were called to take charge of a young woman named Hattie Eucher, aged twenty-two years, who was employed as a servant in the family of a gentleman residing on Delaware-street, near Cold Springs. She had been conducting herself in such a remarkable manner, that it was supposed that she was insane. She was placed in the Providence Asylum, where she remained a short time, when she was removed to the house of her uncle, Charles Vogt, on Delavan-avenue. It is asserted that for about twenty weeks past the young woman has lain in bed with her eyes closed, and both hands clenched and pressed up to the sides of her face, and further, that she has not spoken a word during all this time. A gentleman who visited her states that he attempted to open one of her eyes, but it was immediately closed again. He also straightened out one of her arms, but it returned mechanically to its former position. When food is put into her mouth she eats it, but does not ask for any."—*The Globe*, March 20th.

SOULLESS MEN.—It is rather surprising to find in *The Spiritualist* for February 8th, a quotation by Colonel Olcott, attributing theosophical ideas to the New Church. He informs an opponent, quoting from Blavatsky's *Isis Unveiled*, that he will find in a report of a recent discourse by the Rev. Chauncey Giles, one of the lights of Swedenborgianism, that the doctrine of soulless men is a dogma of the New Church. "These creatures," says the preacher, "with all their graces, rich attire, and brilliant accomplishments, are dead in the eyes of the Lord and the angels, and when measured by the only true and immutable standard, have no more genuine life than skeletons whose flesh has turned to dust." Here it is plain enough that the preacher was speaking of men or women who are spiritually dead, not of soulless men; and there is as great a difference between a dead soul and no soul as between a dead body and no body: the one exists, the other does not. We may add, further, that a dead body is one incapable of being affected by spiritual forces, but only by material ones; and a dead soul is one that is incapable of being affected by the life of heaven, but only by the life of hell; the latter, therefore, is a living death.—*The Morning Light* (Swedenborgian Newspaper).

INQUIRERS' SEANCES.

A NEW course of the above *séances* was commenced at 38, Great Russell-street, Bloomsbury, on Wednesday, the 27th ult., under the auspices of the National Association of Spiritualists. The medium was Mr. W. Eglinton. Five persons only were present. In accordance with the permission suggested to me under minute of the *Séance* Committee, January 11th, 1878, "That it be suggested to the member in charge of a particular *séance* with a physical medium that the contrivance known as 'Gray's gauntlets' be used as a perfect test, when deemed desirable," I proposed that Mr. Eglinton's hands should be connected by this arrangement. The description of these "gauntlets" has been already given in *The Spiritualist* of December 8th, 1876, page 220. Mr. Eglinton was willing that any test should be applied. The gauntlets were laced on his wrists, neither so tightly as to impede the circulation, nor so loosely as to be slipped from the wrists. The medium being placed in the cabinet, a hand was distinctly seen in front of him, and a ring which was on his finger was thrown on the floor of the room. Agitation of bells and rings which had been placed on the medium's knees, also took place. After a while, the gauntlets were thrown outside the cabinet, and picked up by me in several portions. Examination of them showed that they had been much stretched and torn, the force tearing the connecting band which united them, by the breakage of its threads, indicating that one (at least) of the gauntlets had been stretched and torn at its middle, and that the lace of one had been broken. I am unable, of course, to state whether this breakage took place before the hands were shown, and the action of hands took place in front of the cabinet, or immediately before the gauntlets were thrown out.

The second part of the *séance* took place with the coat sleeves sewn behind the back, and the coat sewn in front, according to the "test" which has satisfied so many persons on so many previous occasions. The leaves and cover of the book were lifted, I think, more frequently than I remember to have been the case before. Writing was done on a clean piece of paper, provided by me, and with a pencil provided by a spectator. The voice of "Joey" was heard frequently during the *séance*.

In conclusion, I avoid giving any opinion as to the nature of the force which tore the gauntlets, confining myself to mere narratives of fact. I wish, however, to state that Mr. Eglinton was perfectly and frankly willing to submit to any tests. C. CARTER BLAKE,
Member of Séance Committee in charge.

THE NON-ETERNITY OF PUNISHMENT.

BY GERALD MASSEY.

FROM end to end of things we may not see,
Nor square the circle of Eternity;
But I cannot believe in endless hell
And heaven side by side. How could I dwell
Among the Saved, for thinking of the Lost?
With such a lot the Blest would suffer most.
Sitting at feast all in a Golden Home,
That towered over dungeon-grates of Doom,
My heart would ache for all the lost that go
To wail and weep in everlasting woe:
Thro' all the music I must hear the moan,
Too sharp for all the harps of Heaven to drown.

I cannot think of Life apart from Him
Who is the life, from cell to Seraphim;
And, if Hell flame unquenchably, must be
The life of hell to all eternity!
A God of love must expiate the stain
Of Sin Himself, by suffering endless pain;
Sit with eternal desolation round
His feet; his head with happy heavens crowned.

From Him the strength immortal must be sent,
By which the soul could bear the punishment.
I cannot think He gave us power to wing
From one brief life eternal suffering:
If this were so, the Heavens must surely weep,
Till Hell were drown'd in one salt vast, sea-deep.
Forgive me, Lord, if wrongly I divine;
I dare not think Thy pity less than mine.

God save me from that Heaven of the Elect,
Who half rejoice to count the numbers wreckt,
Because, such full weight to the balance given,
Sends up the scale that lands them sure in heaven;
Who some fall'n Angel would devoutly greet,
And praise the Lord for another vacant seat;
And the proud Saved, exulting, soar the higher,
The lower that the Lost sank in hell-fire.

I think Heaven will not shut for evermore,
Without a knocker left upon the door,
Lest some belated Wanderer should come
Heart-broken, asking just to die at home,
So that the Father will at last forgive,
And looking on His face that soul shall live.
I think there will be Watchmen thro' the night,
Lest any, afar off, turn them to the light;
That He who loved us into life must be
A Father infinitely Fatherly,
And, groping for Him, these shall find their way
From outer dark, thro' twilight, into day.

I could not sing the song of Harvest Home,
Thinking of those poor souls that never come;
I could not joy for Harvest gathered in,
If any souls, like tares and twitch of sin,
Were flung out by the Farmer to the fire,
Whose smoke of torment, rising high and higher,
Should fill the universe for evermore.
I could not dance along the crystal floor
Thro' which the damned lookt up at Paradise,
For ever fixed, like fishes frozen in ice.
Such mournful eyes from out their night would gleam
And haunt for ever all my happy dream!
I could not take my fill for thinking of
Those empty places in the heart of love.
The New World's poorest emigrant will lend
A kindly hand to help a poorer friend.
And I must pray to God from out my bliss
For those who were beyond all help but His—
Pray and re-pray, the same old prayer anew:
Forgive them, Lord, they know not what they do.
Because they were so utterly accurst,
Self-doomed, that bitterness would be the worst.
Oh, look down on them, from Thy place above,
The look of pity, Lord, half-way to love!
Mere human love, in this its narrow sphere,
Can never think of those it once held dear,
Who down the darkened way will pull apart,
But with a pitying eye—an aching heart.
And still, as less the beckoning hand they heed,
The strength of Love grows with their greater need;
The less they heed, the more it yearns to save.
And shall this love be dwarfed beyond the grave,
To lose, on wings, its feet-attained height?
Better its blindness, than the eye of light
That coldly down on endless hell could glance,
With all its mortal sympathies in trance.

Or will some Lethæan wave the soul caress,
And numb it into dull forgetfulness;
Washing away all memory of distress
That others feel, while we but lift the hand
To pluck and eat the lotus of the land;
Will the fierce penal fires that throb and burn
Across the night to gentle radiance turn,
And those far wailings of the world of tears
Come mellowed into music for our ears,
With just the zestful dash of discord given,
That makes the pleasure pungent—perfects Heaven?

'Tis hard to read the Handwriting Divine;
The vanishing *up-stroke* so invisibly fine!
There must be issues that we do not see.
The whole horizon of Futurity
Is nowise visible from where we stand;
We are but dwellers in a lowly land.
We think the sun doth set, the sun doth rise,
And yet our world's but turning in the skies.
Seen from our lower level there must pass
Mysteries, so high and starry, we but glass
Them darkly, as we strain our mortal sight,
While 'twixt our souls and them there stands the night.
The more we press and sigh, the more our breath
Will mist the windows of the world of death;
And then we scratch upon our lattice-pane,
Dimming its clearness, and we are so fain
To read our own imaginations fond,
For the true figures of the world beyond.
We model from the human life, and so
Feature the future from the face we know.
'Tis always sunless one side of our globe,
And thus we fashion the Eternal's robe!
God made Man in His image, but our plan's
To mould and make God's image in the Man's,
And if my thought be human as the rest,
At least the likeness shall be Man's at best.
Too long hath Calvin's spectrum sacrificed,
Smoke-hued with hell, the pure white light of Christ!
Dear God, it seems to me that Love must be
The Missionary of Eternity!
Must still find work, in worlds beyond the grave,
So long as there's a single soul to save;
Must, from the highest heaven, yearn to tell
Thy message; be the Christ to some dark hell;
Gather the jewels that flash Godward in
The dark, down-trodden, toadlike head of Sin;
That all divergent lines at length will meet
To make the clasping round of Love complete;
The rift 'twixt Sense and Spirit will be healed,
Ere the Redeemer's work be crowned and sealed;
Evil shall die like dung about the root
Of Good, or climb converted into fruit!
The discords cease, and all their strife shall be
Resolved in one vast peaceful harmony:
That all these accidents of time and breath
Shall bear no black seal of a Second Death:
And, freed from branding heats that burn in Time,
The lost *Black Race* shall whiten in that clime;

All blots of error bleached in Heaven's sight;
 All life's perplexing colours lost in light:
 That Thou hast power to work out every stain;
 That purifying is the end of Pain;
 And, waking, we shall know what we but dream
 Dimly, our darkness touched by morning's gleam,
 That punishment is purposed to redeem;
 And Here, and There, the penitent thrill must leaven
 The earthiest soul and wing it toward Heaven;
 Then when the Angel-Reapers shall up-sheave
 The harvest, Angel-Gleaners will not leave
 One least small grain of good—and there are none
 So evil but some precious germ lives on,—
 The grimmest gutter crawling by the way
 Still have its reflex of the face of Day;
 The chaff and draff into the fire be cast,
 Only to ascend in Godward flame at last.
 And all the seeds divine foredoomed by fate
 To bear blind blossoms here shall germinate
 And have another chance, in other place,
 Where tears of gratitude and dews of grace
 Shall warn and quicken to the feeblest root,
 Till in Thy garden they are ripe for fruit:
 For all who have made shipwreck on that shore,
 Another outfit and one venture more.
 So shall we find the Dark of our old Earth
 Twin with the eternal Daylight from the birth,
 And trodden in the grave-dust we shall see
 This serpent-symbol of Eternity
 That only maketh ends meet, head and tail,
 A world all blessing with a world all bale.

Published in 1869.

INDIAN MYSTICISMS.

In *The Spiritualist* of March 22nd, your correspondent, "T. J.," gives an account of some Indian jugglery, taken from the *Oriental Annual*. As he asks if any of your readers who have travelled can explain them, I venture to do what I can in that way. I have passed seven years of my life in India, have seen any amount of tricks and feats, and have been greatly disappointed with most of them. Although the natives have great sleight of hand, a practised eye will detect the way in which every trick is done. The mango trick is done by substituting different growths of a mango tree by sleight of hand. Although, as "T. J." says, the natives generally have "no raiment excepting a small cloth round their loins," they invariably have a bag with them, which they lay alongside whilst they do their tricks; and if you open this bag before they commence, as I have done, you will find the mango seed, a sprig of mango tree with two leaves on it, another sprig with a lot of leaves, and a still larger one with a young mango. The mode of introducing these under the basket is after the same fashion as the English conjuror's inexhaustible hat. With regard to the miraculous earthen vessel which appeared full and empty at will, I have not only seen the trick done, but I have a similar vessel now in my possession. I got a juggler—a fadu-wallah—to make me one in copper exactly the same as his earthenware one, and I shall be very happy to send it to you for your correspondent to see. Without casting a doubt on the truth of the description of the trick, as seen by the person quoted, I do not believe that the same vessel—a "chattie," as it is called—was broken before his eyes, but that a similar one was substituted by sleight of hand, and then broken. I have seen this trick done many times, but have never seen the chattie broken.

The other tricks mentioned I have never seen, but I may say that when a description of a trick is given by a person unacquainted with juggler's ways, it is found very unlike that which would be given by an adept in the art. "T. J." says: "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 line of vision." That is true enough, but there is a great deal in that little fat bag that they always carry with them, and it requires many rupees before a peep into it is allowed.

A native of Belgaum once told me that, in ancient days, there was a preparation used which, after seeds had been soaked in it, would make them shoot up in a few minutes. He said that this preparation was made by spreading a piece of flannel over the grain plant at night when the moon was full. In the morning the flannel would be found full of moisture. This was pressed out, and the operation con-

tinued until a little bottle of this stuff was obtained. Any seed left in this for some days, and then carefully dried, would shoot up at once when planted and watered. He went so far as to get me a bottle of this stuff, and seemed very confident about it. However, we tried it, and did not succeed. He was so vexed about this that, determined to show me something wonderful, he brought up to my bungalow an old man who, he said, could do wonderful feats in mental arithmetic. I put him to the test by giving him rows of figures to multiply together. In every instance he was right. He ultimately offered to play a game of chess with me, and do a sum at the same time; so I gave him 1,345,678 to be multiplied by 6,543,123. In ten minutes he had beaten me and given me the answer, viz., 8,804,936,672,394. I did it myself on paper, and made it 657 instead of 667, so I hoped I had caught him making a mistake, but he was right after all. The next day I asked him if he remembered the figures, and he repeated them off in their right order at once. I wrote all the sums down at the time, and have just copied them out now. E. S. G.

27th March, 1878.

ISIS UNVEILED AND THE TODAS.

To the Editor of "The Spiritualist."

SIR,—I have not been in India myself, and therefore cannot take issue, upon knowledge, with what "H. M." has to say about the white Todas of the Nilageri Hills, described by Madame Blavatsky in *Isis Unveiled*. But I find very remarkable inferential corroboration of that distinguished and respectable lady's statements in what is related by Major Alfred R. Calhoun, of the U.S. army, chief of the U.S. Government Survey of the 35th Parallel, and F.R.G.S. (Eng.), about a similar caste among the Zuni Indians of Arizona. This ancient tribe is of a dark coffee-coloured complexion, and the blood is untainted by mixture with Europeans. And yet Major Calhoun reports that he encountered among them individuals who were as white as himself, and with blue eyes and fair hair. They presented none of the traits of Albinos, nor were they physiologically or intellectually inferior to their fellow-tribesmen. They were regarded as sacred, and set apart from birth with a religious veneration as sincere as that displayed by the Siamese for white, or rather coffee-coloured elephants. Major Calhoun is my personal friend, and apart from what he has said in print, he in my presence communicated to Madame Blavatsky, Col. Olcott, and others, this extraordinary discovery of his, which he regarded as having an enhanced ethnological and mystical value, in view of what Madame Blavatsky had reported of the white Todas. I may add, that I remember reading in the work of a sixteenth century Spanish missionary, whose name for the moment escapes me, that he had seen and conversed with these white Zunis.

Major Calhoun's personal knowledge received from the natives of New Mexico of the Montezuma myth is corroborative of that quoted by "Scrutator" in *The Spiritualist* of March 8th, from *Foot Tracks in North America*, by Dr. Bell, an author with whom Major Calhoun is, I believe, at the present time associated in the production of a new volume on the myths and traditions of the primitive North American Indians.

CHARLES SOTHERAN.

Press Club, 6, Centre-street, New York, U.S.A., March 18, 1878.

To the Editor of "The Spiritualist."

SIR,—I have read the communication of "H. M." in your paper of the 8th instant. I would not have mentioned the "Todas" at all in my book, if I had not read a very elaborate octavo work in 271 pages, by William S. Marshall, Lieut.-Col. of Her Majesty's Bengal Staff Corps, entitled, *A Phrenologist Among the Todas*, copiously illustrated with photographs of the squalid and filthy beings to whom "H.M." refers. Though written by a staff officer, assisted "by the Rev. Friedrich Metz, of the Basel Missionary Society, who had spent upwards of twenty years of labours" among them, and "the only European able to speak the obscure Toda tongue," the book is so full of misrepresentations—though both writers appear to be sincere—that I wrote what I did.

What I said I knew to be true, and I do not retract a single word. If neither "H. M.," nor Lieut.-Col. Marshall, nor the Rev. Mr. Metz have penetrated the secret that lies behind the dirty huts of the aborigines they have seen, that is their misfortune, not my fault.

H. P. BLAVATSKY.

New York, March 18th, 1878.

EXPERIMENTS WITH HENRY SLADE AT LEIPZIG.

(From the "Daily Telegraph," April 2nd, 1878.)

UNDER this title the *Quarterly Journal of Science* publishes a remarkable article, giving a curious illustration of the idea which has recently been developed in Germany that space has another dimension beyond the length, breadth, and thickness recognised in Geometry. F. Zollner, the professor of physical astronomy at Leipzig, is the author, and he describes some experiments which he made in that city in December, 1877, with Mr. Henry Slade, the American. These experiments were, he says, only the practical application of Gauss's and Kant's theory of space, which these two eminent men imagined might contain more than three dimensions. This conception cannot be easily explained without the use of diagrams and resort to highly abstract conceptions; but Herr Zollner examined the subject in its simplest form, the knotting of an endless cord, and he observed that "if a single cord has its ends tied together and sealed, an intelligent being, having the power voluntarily to produce on this cord four dimensional bendings and movements, must be able, without loosening the seal, to tie one or more knots in this endless cord." And he proceeds to say that "this experiment has been successfully made within the space of a few minutes in Leipzig, on Dec. 17th, 1877, at eleven o'clock a.m., in the presence of Mr. Henry Slade, the American. I myself selected one of four sealed cords, and, in order never to lose sight of it before we sat down at the table, I hung it around my neck—the seal in front always within my sight. During the *séance* I constantly kept the seal—remaining unaltered—before me on the table. Mr. Slade's hands remained all the time in sight; with the left he often touched his forehead, complaining of painful sensations. The portion of the string hanging down rested on my lap—out of my sight, it is true—but Mr. Slade's hands always remained visible to me. I particularly noticed that Mr. Slade's hands were not withdrawn or changed in position. He himself appeared to be perfectly passive, so that we cannot advance the assertion of his having tied those knots by his conscious will, but only that they, under these detailed circumstances, were formed in his presence without visible contact, and in a room illuminated by bright daylight." There were four knots in the cord, and the professor describes very minutely how they were sealed. Several other scientific men were present. He concludes thus: "The four knots in the above-mentioned cord, with the seal unbroken, this day still lie before me. I can send this cord to any man for examination. I might send it by turn to all the learned societies of the world, so as to convince them that not a subjective phantasma is here in question, but an objective and lasting effect produced in the material world, which no human intelligence with the conceptions of space so far current is able to explain. If, nevertheless, the foundations of this fact, deduced by me on the ground of an enlarged conception of space, should be denied, only one other kind of explanation would remain, arising from a moral mode of consideration that at present, it is true, is quite customary. This explanation would consist in the presumption that I myself and the honourable men and citizens of Leipzig, in whose presence several of these cords were sealed, were either common impostors or were not in possession of our sound senses sufficient to perceive if Mr. Slade himself, before the cords were sealed, had tied them in knots. The discussion, however, of such an hypothesis would no longer belong to the domain of science, but would fall under the category of social decency." On the result of his inquiry the German professor comes to the opinion that Mr. Slade "was innocently condemned in London, a victim of his accusers' and his judge's limited knowledge."

A PRIVATE SEANCE.

LAST Saturday night at a *séance* at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, London, Mr. W. Eglinton was the medium. The other sitters were Mrs. Gregory, Mr. Serjeant Cox, Mr. and Mrs. J. W. Fletcher, Mr. Arthur Cölmán, Mrs. Wiseman, Sir Joscelyn Coghill, and Mr. W. H. Harrison.

Soon after those present had taken their seats, the table began to move about; the light was weak, from one gas jet turned very low, but the sitters could see each other and the various objects in the room. Violent noises came upon the table, and a candle and candlestick "walked" along its surface; a sheet of foolscap on the table was also seen by all to move about. Soon, in the same light, a strong wind began to sweep round the circle, and to blow in gusts upon the faces of the sitters; it came from above the centre of the circle; sometimes it blew over those on one side of the circle, sometimes over those at the other, and it was ten or twenty times as strong as those cool breezes which commonly sweep over the hands of sitters at spirit circles. We never witnessed anything like it in strength before at a *séance*. The rough noises and the gusts of wind were said by raps to be produced by an undeveloped spirit which had found its way into the house at a previous period. Mr. Eglinton's spirits then stated that they had obtained control over this lower influence, and would send it away. Soon afterwards the rough manifestations ceased.

Later, the same evening, the table rose several times in a good light, while the observers were seated round it, with their hands on its upper surface. Mr. Serjeant Cox, by request, sat on the table, and in a bright light the table rose vertically and evenly from four to six inches from the floor, and floated for perhaps ten seconds, while he was upon it. The hands of the sitters were upon its upper surface.

Afterwards, Mr. Eglinton sat for materialisations in front of the curtains of an empty cabinet. Two of the sitters saw some small white object moving for a short time near his feet, but beyond this nothing took place.

Afterwards, in the dark, some ordinary dark-circle manifestations were obtained.

THE *World* says that the period allotted for the consumption of the recent six millions voted to the Government expired last Saturday, and that the cost of the new policy will be included in the estimates of the year. The Government has begun the embodiment of the army and militia reserves.

SPIRITUALISM IN READING.—Mr. G. R. Smith writes that, during the reading of his paper on "Psychology, Spiritualism, and Cognate Subjects," the interest in the matter was so great that, though it was only a debate at a private Literary Society, a greater number was attracted to the place than had ever gathered there before. The debate extended over two nights. Much antagonism was displayed the first evening, but on the second occasion several students of psychology expressed their convictions, and were supported by Mr. Burns. The result is that several persons have been induced to investigate Spiritualism, and it is intended to form a psychological society in Reading.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—Recently, attention was called, in a critical article in *The Spiritualist*, to a few matters in connection with the National Association of Spiritualists which were not working well; the Council gave attention to the points, and, after inquiry, practically endorsed the major statements by abolishing two committees. The fact was that the attendance of members at council meetings had previously sunk too low, and that more of the well-known workers in Spiritualism should have attended regularly. An improvement has been visible at the more recent council meetings. Next Tuesday, an important subject will come on. The expiration of the £250 per annum guarantee fund has been but partially covered by the steady growth of the association, leaving between £100 and £150 to be made up this year. The General Purposes Committee will recommend, at the next meeting, that this be made up among the large number of members of the association, by those only who can afford it raising their subscriptions to £2 2s. each per annum, and making £2 2s. the rate for all new members. Thus will the finest organisation which Spiritualism has ever seen be made entirely self-supporting, and the system of exceptional subscriptions be abolished. At present, the association is out of debt, and has much property, the value of which is never set forth in the reports of the Finance Committee. The accommodation and facilities provided by the establishment are considered to be well worth £2 2s. per annum to each member; and we think that the proposal to put the establishment at once and for all on a sound basis, with no supplementary subscriptions, is a good one. Probably the question whether the association shall recognise paid mediums whose powers have never been examined by it, will be brought up at next Tuesday's council meeting.

HENRY SLADE'S MEDIUMSHIP.*

BY FRIEDRICH ZÖLLNER, PROFESSOR OF ASTRONOMY AT THE UNIVERSITY OF LEIPZIG.

(Translated from "*Psychic Studies*," by Miss Kinslingbury.)

IN my first treatise *On Effects at a Distance*, I discussed in detail the truth which was first recognised by Kant, and later by Gauss and the followers of the anti-Euclid geometry, that our present and commonly current ideas of space rest upon experience—that is, on empirical facts, added to a causal *à priori* innate principle of our understanding. This applies more particularly to our present ideas of three dimensions of space. We should be able equally well to imagine four, five, or more dimensions of space, if from our earliest youth we had been accustomed to witness every day phenomena, which allowed of an incontestable—that is, reasonable—exposition and explanation of a four-dimensional theory of space. It follows, therefore, that the actual existence of four dimensions of space, with corresponding objects, can only be demonstrated from experience—that is to say, from observed facts.

At all events, an immense step is already gained in the acknowledgment that the possibility of a four-dimensional region of space is conceivable, and, without contradiction, thinkable, even if, from reasons above given, it is not visibly presentable.† But Kant goes a step further. From the logically-inferred probability of spaces with more than three dimensions, he deduces this "very probable" *real* existence in the following words:—"If it be possible that there is extension of other dimensions, it is equally probable that God allows of their existence. For His works have all the vastness and variety which they can possibly admit of. . . . I have shown, in the above, that more worlds, taken in the metaphysical sense, *could* exist together, but here, again, is the condition which, it seems to me, is the only one that makes it probable that many worlds should exist."—(*Kant's Works*, vol. v., p. 25. *Thoughts on the True Estimate of Living Forces*, &c., p. 11.)

In the above-mentioned treatise (p. 273) I have already discussed certain physical phenomena, which such four-dimensional beings would be able to produce, provided such circumstances were granted them as would make it possible to show results in the real or physical world, which could be presented to the consciousness of us three-dimensional beings. As a possible result, I had discussed in detail the knotting of a simple, endless thread. When such thread should have its ends tied together, and secured by a seal, then an intelligent being who could at will manipulate the thread with four-dimensional motions, ought to be able to tie one or more knots in the endless thread without disturbing the seal.

This experiment was successfully made, with the concurrence of the American medium, Mr. Henry Slade, at Leipzig, the 17th December, 1877, at eleven o'clock in the forenoon, within a few minutes of time. The drawing, showing the one millimetre of thick string, with the four knots, as well as the position of my hands, with which Mr. Slade's left and that of another gentleman were linked upon the table, is taken from nature.‡ Whilst the seal was the whole time on the table before our eyes, and that part of the string, as shown in the cut, was pressed firmly, by my two thumbs, against the top of the table, the remainder of the string hung loose upon my lap. Whereas I had only wished for the production of *one* knot, in a few minutes there were no less than four knots in the string, exactly as shown in the illustration.

I hinted, at the close of my first treatise—the manuscript of which was finished during the month of August, 1877—that a considerable number of physical phenomena, which can be deduced "synthetically *à priori*" from the standpoint of an extended space, and of Plato's projection hypothesis, were to be reconciled with the so-called Spiritualistic phenomena. With express caution I there remarked, p. 276, "To

those of my readers who are inclined to see in the above theoretic possibilities an *empirical* confirmation by Spiritualistic phenomena, I will remark that we must first have a more exact definition and criticism of the objectively real from the standpoint of idealism. Indeed, if all things which are apprehended by the senses are only appearances produced within us by causes unknown to us, then the distinction between the objectively real (bodies) and the subjectively real (phantasma) must be sought for, not in the essence of being, but in the accidental attributes of the process of their presentation. If now these unknown causes produce a presentation of such a nature that the same appears simultaneously to several individuals, and only differs to their perception in accordance with the difference of the position in space of the observer, we attribute such a presentation to a real object outside of us; apart from this condition, we attribute it to causes within us, and call it a hallucination. Whether Spiritualistic phenomena belong to the first or the second of these two categories, I will not venture to decide, since I have never witnessed them. On the other hand, I do not estimate the superiority of my understanding so far above that of such men as Huggins, Crookes, Wallace, and others, as to believe that I should not, under their circumstances, have arrived at similar conclusions." (Written in Aug. 1877).

The supposition herein expressed was fully verified by experiments, four months later, with the American gentleman, Henry Slade. I was, during these experiments, intent on testing the above-named criterion of subjective phantasma as against objective facts. The four knotted string with the seal intact is lying before me; I can produce it as a proof to other men; I could send it in succession to all the learned bodies in the world, that they might convince themselves it is no question of subjective phantasma, but of an objective permanent result produced in the real physical world, which no human understanding is in a position to explain from our present standpoint regarding space and force.

If they still call in question the accuracy of this fact deduced from my view of extensions of space, then there remains only one other explanation, which certainly might arise from a moral status only too common in these days. This explanation consists in the assumption that I and those honourable men and citizens of Leipzig, in whose presence the sealing of many such threads took place, are either vulgar deceivers, or were not sufficiently in possession of our senses to observe how Mr. Slade, before the sealing, tied all those knots in the string "without our having remarked it." The discussion of such a hypothesis would, however, belong not to the domain of science, but to that of social proprieties. My readers will find on this subject a short lecture with demonstrations from living creatures in my first treatise *On Effects at a Distance*, p. 181. Should my colleagues, Helmholtz and Pfundler, be inclined to class me and those honoured men (among whom is one whose name is engraved in indelible characters and golden letters in the annals of German science) with "wonder-workers," "the undiscerning credulous," or even the "nobly deceived" (comp. p. 172), I will venture to remind them, that, before I witnessed these phenomena in person, I was entirely in the position of their ally, Tyndall, who declares: "I was by no means absolutely unbelieving, but I thought it more probable, that some physical principle, unknown to the Spiritualists, lay at the root of these appearances" (p. 178). The difference between Mr. Tyndall and myself is that he considers his understanding so highly developed as to be able in one quarter of an hour under the table, to discover his "physical principle." ("I crept under the table. I continued under that table for at least a quarter of an hour.") I, on the contrary, considered my power to explain these remarkable phenomena so insufficient, that at the beginning of my experiments with Slade, I felt little hope that, after a week's continuous and painstaking experimental research, I should be so fortunate as to arrive at the demonstrated proof of the correctness of my theory of "*à priori* synthetic inference."*

* From *Wissenschaftliche Abhandlungen*, by Friedrich Zöllner, Professor of Astronomy at the University of Leipzig. Vol. I. (Leipzig, L. Staackmann, 1878), xiii., p. 733; large 8vo. pp. 724–732.

† We intend, in a futuro special article, to lay before our readers in greater detail this highly important theory of a four or more dimensional region of space, as to the possibility of which the *à priori* deductions appear to be demonstrated as really existent by medial phenomena; thus, the full weight of the Zöllner experiments may be estimated from personal observation and judgment. It will, then, also be made clearer what is meant by the "shades" of Plato.—Ed. *Psy. Studies*.

‡ A diagram, showing the nature of the experiment, was published in *The Spiritualist* of Feb. 15th, 1878.—Ed. *qf S*.

* I made other surprisingly successful experiments, which I had worked out from my standpoint of space-theory, and which Slade himself did not believe to be possible. The appreciative and sympathetic reader will understand what pleasure this gave me, and how gratefully I presented Dr. Slade "in remembrance of hours spent in Leipzig" with the first volume of my *Principles of an Electro-dynamic Theory of Matter*, in which I had some

If Alexander the Great, who, 2,212 years ago cut through the Gordian knot with his sword, had been given an American medium to experiment with, and had at the same time possessed the knowledge of the theory of extended space of Kant and Gauss, perhaps he might have hit upon the idea of loosing the knot *without* the application of the sword. It would have been more in accordance with the oracle, which awarded him the dominion of the world for loosing that knot, if the solution had been arrived at by the help of intelligent four-dimensional beings without a sword. For the history of human culture is none other than the history of the liberation of the world by the intellect. Herein lies the ideal importance and the justification of the German struggle for culture. It requires, however, that a people shall have reached morally that plane of self-consciousness from which it can defy the scarecrow of so-called "public opinion." For this same "public opinion" is variable, and must be made by a nation of sound mind to serve in the cause of truth; it is dependent on the moral and intellectual tone of those who not with "blood and iron" in war, but rather with ink and pen in the press, are striving to advance the nation's prosperity. But a people must first win its political self-dependence, in order afterwards to fight out its moral and intellectual independence. In the first case the enemy is from without, in the second from within, in the form of a morally and intellectually degraded literature and press. In the first case a nation founds the scene of its political and economic activity on spatial territory, in the second case the reward of victory and the dominion of mind are all the kingdoms of the earth. To that end must every one of us first individually gain a moral victory over himself; he must have the courage of our great statesman, Bismarck, who has declared, not only in private correspondence, but in the most public manner: "As for the Virchow affair, I am past the time when men take counsel in that flesh and blood manner; when I set my *life* to any work, I do it in the same faith that I use to strengthen myself for a long and severe fight, but with sincere and humble prayer to God, when no word of man, not even that of a friend in the Lord or a servant of His Church, can turn me from it." (See p. 382 *Wiss. Abh.*) When such moral courage as this shall be awakened in every one of us, so that in the winged words of Prince Bismarck, "the appeal to fear will find no response in German hearts," shall be an active principle, not only in the form of admonition, but in actual deed in the domain of literature and science, then will Herr Virchow read the *Simplicius Simplissimus*, by Grimmelshausen,* and will perceive in the prophecy therein contained, an admirable proof that the ideal sense of the German people, even in the times of its deepest degradation during the horrors of the Thirty Years' War, did not renounce the hope of better times to come, and its belief in the enduring victory of intellect and of German good sense over dogmatic egotism and pedantic vanity.

On Monday evening next, at 38, Great Russell-street, London, a paper will be read before the National Association of Spiritualists by Mr. W. Newton, F.R.G.S., entitled, "Add to your Faith, Knowledge."

The Rev. C. Maurice Davies, D.D., will preach on "Modern Spiritualism" at St. Andrew's Church (the Venerable Archdeacon Dunbar's), Tavistock-place, London, on Sunday morning next, at the eleven o'clock service.

The question has been raised in American Spiritual periodicals, and by some of our correspondents in this country, whether *Mother Shipton's Prophecy* is genuine; also whether it is of the antiquity alleged. Can any of our readers give evidence of its authenticity or otherwise?

years previously discussed the possibility of theories of extended space in relation to our physical world. As Dr. Slade made on myself and my friends the impression of being a gentleman, his conviction for deception in London awakened our liveliest moral sympathy. For after witnessing those physical facts which took place in his presence with such great variety, there could be no reasonable ground for supposing that Slade had in any single case resorted to conscious deception. Mr. Slade was, therefore, in our eyes, innocently condemned, a sacrifice to the uninformed judgment of his accuser and his judge.

* Dr. Virchow declared on the 16th March, 1876, in the Prussian Chamber of Deputies:—"I have been so unfortunate as to buy this book on the strength of that recommendation, and have seldom been so shocked as by its contents. I did not know how to keep it secret, in order that it should not fall into the hands of any of my family." Dr. Virchow then said, "The nation must be compelled to take this thing into its own hands, must swallow and digest it, and finally work upon it, . . . for everything is based upon this, that we men of science make our dogmas perfect and complete." (Comp. Virchow's speech on "The Freedom of Science in the Modern State," delivered 22nd Sept., 1877. Conference of men of science at Munich). I will point out to Dr. Virchow that between "freedom" and being "compelled" there exists a contradiction, and that among his "perfect and complete dogmas" are some which the German nation is too healthy to digest. If it is, however, obliged to swallow them, nothing will remain for it but to chew them over again, which will leave a bitterness against those men of science whom our nation and our great statesmen will degrade to that office. "The delusion of progress is retrogression in progression!" said Heraclitus 2,400 years ago.

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.]

THE WALL FROM THE STATUE OF MEMNON—THE "VEIL" OF ISIS NOT A VEIL—THE POTENTIAL IMMORTALITY OF THE SOUL, AND OTHER DOCTRINES.

SIR,—When I questioned Mrs. Showers' "qualifications" it was solely with regard to her letter in *The Spiritualist*, the only specimen I had ever seen of her writing. I have not read or heard of the work which, as its translator, she refers to; therefore, however prone to "jealousy," I could have felt none on her account.

Nor do I see how the passage quoted from Lemprière proves my having "fallen into an error." It says the statue of Memnon was vocal after the attack on it by Cambyzes (i.e., B.C. 525), but not for how long after. The earthquake occurred B.C. 27.

All Egyptologists, including Birch, agree in following the authority of Letronne. It is true some *savants* of the French Expedition fancied they heard the "wall;" but this was voted to have been only a "singing in their ears."

Also, I cannot see how the hospitality of Mrs. Showers to an English Atheist in the year 1872 justifies her strenuous attempt to hoot and hunt a Buddhist from our side of the world in the year 1878.

Mrs. Showers' remark on the "Veil of Isis"—"By the way, it is inscribed, 'My veil hath no mortal ever raised'"—reminds me that there is no veil in the case, in spite of all we have heard about the lifting of it. The garment named by Plutarch is the Greek *peplos*. In the English translation of the *Morals* (1704) this is rendered "petticoat." But the article worn by the inviolable virgin Isis, or rather Neith, was neither veil, nor petticoat, but was merely a red pair of breeches or knickerbockers.* The only known allusion to this is in the name of Neith (Isis), who is called *Texas-Neith*, "the enveloped form of Neith." The *peplos* of Athena answered to this. It was a close-fitting body garment without sleeves, and in the festival of the Pan-athenæa it was carried aloft as the sail of a ship. This is here mentioned for a particular reason. When Neith announces that no mortal hath lifted her garment, this does not mean the veil of any vague mystery, but the actual fact. She did not represent the unconceivable nature in the metaphysical, but in the physical sense, on account of that which she personified as the virgin mother, and the wearer of the red raiment and crown. The "veil" is euphemistic—one of those terms by which the original sense passes out of sight. Everywhere we have been victimised by these tricks of language, or modern misrenderings, and everywhere they have to be questioned as to their primordial significance. I am here thinking of the attack on our poverty of language to express Madame Blavatsky's meaning.

That lady points out that we have but one term to express God and alcohol as two spirits. This is as interesting as it is true. It preserves a primeval fact in language, and tells us where the early namers stood. It is precisely the same in Egyptian. Sheth is spirits of wine and the name of a god who as Set, Sheth, Shadi, and in the still earlier form of Khet (Egyptian God of Things) has supplied the name or the nature of half the gods of the world. Our word God is the Egyptian Khet. Not that Sheth or Khet had no other than an alcoholic meaning. Shet is the mystery of all mysteries, the mystery of fertilisation and fermentation.

Another name of Shet (as God) is step, the mystery, most mysterious, the mystery of fermentation and fertilisation. It was a name of the Nile as such, and applied to the creative or procreating source. The mystery related primarily to the genesis of what is called spirit, but is based on physics, and language reveals the nature of the earliest thought. The hieroglyphs and symbols serve to bring us back to the things which were dealt with by the first thinkers, and furnish the only solid foothold in the past. All the words in the world will add nothing to our knowledge of the nature of God. The Hindus, the greatest jugglers with words on earth, have added nothing to our knowledge of that nature. They have evaporised the physical origins of language into terms for metaphysical subtleties, and then invite us to a feast of words at which there is nothing to eat. What they have done with language is done every day by the insects who eat all the nutriment out of brown sugar, and leave it tasteless and colourless without making white sugar of it.

Metaphysics (as founded in the past), and mythology (as misinterpreted in the present), are the Scylla and Charybdis of Spiritualism. Kabalistic theories of the "souls," based on the three allegorical representations of the "daughters of Adam, the daughters of angels, and the daughters of sin," are useless to us. They belong to a class of doctrines which must be judged by their origin, and not by the later meaning read into them. They are both physiological and astronomical, but not spiritual in our sense. That is, they shed no light on the creation or constitution of the spiritual man, apart from or beyond the germinal origin. Moreover, when we come to the four elements of air, earth, fire, and water, we have left the domain of pure myth, in which there are but two creative elements, the "two truths" of Egypt, male and female source. The proper mixing of these produced the children of light; the improper, the cohabitation of the sons of God with the daughters of Adam (the red), produced the spirits of darkness. So was it figured and taught in the myths and mysteries. A kind of Spiritualism was thus evolved, which is not ours; it is not founded on our phenomena. The act that underlies the doctrine of the fall, and which begot the children of sin, is not creative in any sense; on the contrary, it brought death into the world; and yet that same act was credited with producing an order of evil spirits, as in the Book of Enoch. So was it shadowed forth, but these shadows are not spiritual. The doctrine of the destruction, the dissolution of individuality, is mythological, and must be

* Vide Champollion's *Pantheon*.

explained mythologically, and by the imagery of the earliest thinkers. I can only assert these things now, but will prove them hereafter. But let me give one illustration of my meaning. The potential immortality of the soul is one of the oldest beliefs, common to the barbaric or aboriginal races of the world, and established, as is here contended, on the two truths of natural source.

The Fijians believe that everything living has a spirit; but few spirits, human included, are immortal; few, as they say, attain immortality. The road to Mbulu is so long, it is so full of difficulties—like the pilgrim's progress of the Egyptian ritual—that, after all, very few reach the land of promise. Many perish by the way: the diseased, the decrepit, never reach it. No aged person may expect to arrive. For the potential immortality is based on the physical potency. The result of this belief is found in customs most startling to what we term the more civilised sense. One of these is the compulsory death of the Fijian whilst "strength," or, as we say, "spirit," enough remains for the journey; and the aged are put to death. Warriors prefer dying in full vigour. So general was this mode of attaining immortality that Wilkes did not find one man over forty years of age in a whole town. The rest had been buried in their belief.* This faith was at the foundation of the Norseman's desire for death in battle. He considered it shameful to end by what we term natural death in a good old age. "Whom the Gods love die young;" and the young fighters loved to die young, as more acceptable offerings to the goddesses. And, full of the fury of fight and in the plenitude of his power, the hero sought for the kiss of the Valkyries, and the Norse soul rushed out of life through the doorway of a wide, wide wound to take the heights of heaven by storm, and obtain potential immortality by physical prowess. The doctrine must be read by its origins; judged by its genesis. No new root is given to it by adding a third aspect—the moral—or contemplating our third soul flying like a kite in heaven above us, to which we are attached by a sort of umbilical cord, and if the cord be strong enough, and if our kite fly long enough, and we hold on fast enough, it will ultimately carry us off, and we shall be united for ever with our floating power, our paper elevator. Theosophists have accepted the giants, the pre-adamic races, the daughters of sin, and various other creations entirely mythical, that is, with quite another origin and meaning as actual facts or spiritual phenomena; have done on behalf of the Myths just what others have done on behalf of them when found in the Hebrew sacred writings. I am not making a note of these things to pander to our Western prejudices, but because it is evident to me that the only common meeting point for a possible unity of the races must be on the ground of ascertained and verifiable facts, as in physical science, not in the regions of ancient beliefs or metaphysical speculation, or the use of a terminology filched and wrested from the first intentions, and called spiritual because vaporised.

GERALD MASSEY.

March 22nd.

TWO MADAME BLAVATSKYS.—THE ACQUAINTANCE OF MADAME H. P. BLAVATSKY WITH EASTERN COUNTRIES.

SIR,—My attention was called to-day to the letter of Mrs. Showers, in your issue of March 8th last, and, if you will kindly permit, I will try to correct one or more misapprehensions of that lady touching the author of *Isis Unveiled*—Madame Blavatsky.

I had the good fortune to meet Miss Kislingbury when she was in our city a few months since, and was not aware then that she had been so misled as it would appear she had from Mrs. Showers's statement. I have not seen any printed statements of Miss Kislingbury. They may have been full of errors, but I doubt if they were, judging by the impression she made on my mind, and which remains yet favourable to her as a woman of fine talent and good sense. But as for my own impressions, and those of my acquaintances who have known Madame Blavatsky in the past, and know her now, concerning her means and methods of obtaining information in the East, it is proper to say that she did not rest contented to look about "as a mere traveller," but did reside with or near the various peoples, sects, initiates, or who ever was the subject of her inquiries, and as a student of science and religion.

Having had some peculiar experience, I am qualified somewhat to sympathise with Madame Blavatsky in her unpleasant position under the fire of certain critics, who question her personal experience in different countries, and who even go so far as to throw suspicion upon her very identity. Only last week a letter passed under my eye containing inquiries to this effect, written in Aden, in Arabia:—Is the Madame Blavatsky the real Madame Blavatsky who was so well known in Cairo, Aden, and elsewhere a few years since? For if she is, she must have revived, for the real Madame Blavatsky died at her friend's residence six or seven miles from that city in 1868. The real Madame was a Russian lady of family and fortune, and of considerable literary ability and reputation. She had a large amount of written materials with her at the time of her death. These materials disappeared, together with an amanuensis, who had been a constant and trusted companion. Is it not possible this amanuensis has assumed the name, rank, and character of the deceased lady?

Good fortune favours the diligent, and Madame Blavatsky is one of the most earnest workers in the literary world. The many columns of correspondence from her pen show that; and now there comes upon the scene, as if by magic, Madame Lydie de Paschkoff, a Russian countess, member of the Geographical Society of France, of a notable family, great fortune, and a traveller for many years. Madame Paschkoff fortunately knew the Madame Nathalie Blavatsky who died in Aden, and also knows, and has known, for many years Madame H. P. Blavatsky, having met her in Syria, in Egypt, and elsewhere in the East. Others of my acquaintance have met Madame Blavatsky in the far East; others have heard of her residence there; for instance, the

eminent physician and surgeon, David E. Dudley, M.D., of Manila, Philippine Islands, who spent some months in this city recently, and is now on his way to return to his Eastern home; Mr. Frank A. Hill, of Boston, Mass., who was in India some years since. Both these gentlemen corroborate many of her statements.

I have never heard of such a thing as a visit to a pagoda by a woman, and it is very doubtful if the Madame means to intimate that she was able to break through that ancient wall of priestly prejudice. She has said in my hearing several times that no woman that is known has ever penetrated to the interior—to the secret places of the pagoda. But aside from this, there are ways and means of getting esoteric information. Merely visiting in person the interior of a pagoda, or temple, or any other "secret" place, would afford little instruction. Every student and traveller knows there are brotherhoods in the East, who have access to all the knowledge, esoteric as well as exoteric, among whom even a woman may move as a student and inquirer. There is no doubt in my mind that Madame Blavatsky was made acquainted with many, if not quite all, of the rites, ceremonies, and instructions practised among the Druzes of Mount Lebanon in Syria, for she speaks to me of things that are only known by the favoured few who have been initiated.

The world may possibly profit by such people as "apostate priests," if such persons happen to have peculiar information with the ability and courage to make it known. Mrs. Showers would not seriously condemn a priest for an honest change of position; say, for instance, if one should become convinced of the claims and the truth of Spiritualism: he would be an apostate to the Church, and possibly a gain to Spiritualism. Such a case we had here in Toronto, Canada, a few months since, and the Rev. Mr. Marples (that was) is the Spiritualist lecturer, who is now a very popular man.

I hope you will not condemn me as an "apostate," if the review of your correspondent's remarks on the achievements of the Christian Church shall seem to be severe. She says, "Wherever Christianity has planted its standard, it has displaced something that was worse, never anything that was better." My studies of the history of the Church have led me to the conclusion that Christianity owes its origin to the doctrines, faith, rites and ceremonies of such sects as the Mithra worshippers, the Gnostics, and the Therapeuts of the early ages of our era, say, before the time Eusebius made the Church history, which has not, and never had, a rival: its unique information is its peculiar property; and yet from it a Spiritualist may learn that what has been claimed as the peculiar property, through Divine revelation to the Church by its apostles, was known to the world for ages before the Church was in existence, and by the same familiar means by which we get such information nowadays, and which some churchmen denounce as "humbug," "delusion," and other phrases, indicating to such as have had personal experience in some peculiar matters, that the churchmen are simply inexperienced—we need not use a stronger term, nor question their integrity. Will Mrs. Showers undertake to doubt the personal experience of another lady on the ground of her want of knowledge of any similar experience in her own life? I think not.

It is the opinion of some students of history that Christianity did displace a better faith, or, at least, a better condition of society, when it drove out of society the broad toleration of the Greeks and Romans, and substituted the narrow intolerance of the Church. One result of this change was the decay of the fine arts throughout the Levant and Europe and Asia Minor generally, followed by the Dark Ages, when knowledge outside of the Church was next to impossible, and the works of the fine arts were only safe underground. Modern scepticism has done more to open the doors of knowledge to the great body of humanity than ever the Church did. Literature, the arts and sciences, were never more widely and earnestly studied since the days of the Academy of the Greeks.

Herodotus tells us a few things about "the feminine attendants round and about the temples" of the Aryan Greeks, which facts may be compared with similar facts concerning the Nautch girls of India, and the "devoted" maids of the ancient Hebrews, as, for instance, Jephthah's daughter. The ancients made a much wider and more public use of certain symbols of the Creative Power than do our religious teachers. We do not condemn nor despise such emblems, for they may have a deeper significance than we can know at present.

One would infer from Mrs. Showers' letter that the Madame did not enjoy an acquaintance among Christians here in New York. I know of several clergymen who have occasionally visited her, and one who is a D.D., and an author of some fame, whom I have met at her house two or three times. His visits seem to be on cordial terms; there was no antagonism nor bitterness apparent at the interviews.

On the subject of the "pools," we have a living witness in this city in the person of the artist, Mr. Walter Paris, who was in the employ of the Government making sketches and drawings in India, and who says he visited one of the so-called pools. There were near it several fakirs, who slept, ate, and in fact lived where the crocodiles came among them at will, without attempt at mischief to the fakirs, although they were vicious towards strangers, as he found, to his imminent danger when he ventured too near the pool one day. Many other corroborations are ready, if wanted.

On the matter of Madame Blavatsky's reticence as to her own experience, I may venture a word or two. She chooses to write under cover of the editorial "we," for she is not a fame hunter, and preferred that impersonal manner of presenting her conclusions in matters relating to science and religion. In my visits to the Levant, her name has been frequently met with, in Tripolis, Beirut, Deir el Kamer, Damascus, Jerusalem, and Cairo. She was also well known to a merchant at Jiddah, who had a ring with her initials, which he said was a present to him from her. His servant, a camel-driver formerly, says he was dragoman and camelji to Madame Blavatsky from Jiddah to Mecca. I inquired of the Shereef of Mecca, but heard nothing of

* Wilkes' *Exploring Expedition*. Williams' *Fiji and the Fijians*.

her there. She may have been *incog.* while there for prudential reasons. My visit was made as a Mohammedan divinity student, and secretary to Kamil Pasha, in whose company I journeyed.

The editor of the *Builder* of this city, Mr. William O'Grady, a native of Madras, India, visits Madame Blavatsky frequently, having known her in India.

Why repeat these evidences? One accepted testimony is sufficient—a thousand insufficient to the unwilling soul.

Perhaps the antagonism of Mrs. Showers is due to the apparent hostility of Madame Blavatsky to the present phase of Spiritualism, which makes so much use of spirits.

My experience has led me to the conclusion that far too much importance has been, and is, attributed to the supposed presence and action of "spirits." Precisely similar phenomena can be witnessed almost anywhere in the East to those we see in Europe and America, and the actors believe the results proceed from what they understand to be magic. Now, I do not undertake to define between Spiritualism and magic. The result might be Spiritualism with the spirits left out, and some one would quote the saying about the play of *Hamlet* with the prince left out.

But such is my position. I have so many times seen phenomena here, in Egypt, Syria, in the Greek islands, and elsewhere in the Levant, that it is safe to say I recognise similar appearances when present.

In this city and London, the "spirits" are credited with the work; in the Levant the credit is given to the magic arts. And magic, as all its Eastern adepts have told me, is the discriminating exercise of the educated human Will.

A.L. RAWSON, M.D., D.D., LL.D.

34, Bond-street, New York, March 18th, 1878.

[Readers on this side of the Atlantic are requested not to take further part in this controversy, except to make brief statements of facts, or there will be no end to it. Those on the other side have now a right to be heard.—ED.]

DR. W. B. CARPENTER AND DR. F. G. LEE.

SIR,—If Spiritualists complain—as they do not unreasonably—of unfairness on the part of Dr. W. B. Carpenter, they ought to be all the more careful not to misrepresent his words by partial quotation, or any other garbling, and so expose themselves to the risk of a *tu quoque* from him.

Whether Dr. F. G. Lee would accept the name Spiritualist, I do not know; but he is one of us in some sense, for he believes that disembodied spirits can, under certain circumstances, manifest themselves to, and communicate with, spirits still encumbered with flesh and bones.

In his last volume of collected ghost stories, called, *More Glimpses of the World Unseen*, page xii., Dr. Lee says of Dr. Carpenter:—"This learned scientific gentleman, on page 114 [of *Mesmerism, Spiritualism, &c., Historically and Scientifically Treated*], declares that upon this subject [Spiritualism] 'no amount of testimony is good for anything.' *Sic cadit questio.*" And a little farther on he insinuates that Dr. Carpenter disregards the ordinary laws of evidence.

This seems to me scarcely ingenuous. What Dr. Carpenter really does say is:—"When, therefore, I receive narratives from persons quite credible in regard to ordinary matters, as to extraordinary occurrences which have taken place within their knowledge, I think myself justified in telling them plainly that their conviction cannot govern my belief, because both theory and experience have led me to the conclusion that no amount of testimony is good for anything which is given by persons 'possessed' with a 'dominant idea' in regard to the subject of it, and which has not been tested by severe cross-examination."

Or, as he expresses it a few lines above, "until the facts of the case shall have been so thoroughly sifted by the investigation of 'sceptical experts' as to present an irresistible claim on our belief."

Dr. Carpenter does not restrict his "affirmation" to Spiritualism, but applies it to any such extraordinary occurrence as the asserted "conversion of an old woman into a hare (or *vice versa*), or the change of a hare into two rabbits." And what can fairly be objected to in the assertion that testimony as to such extraordinary occurrences, given by an out-and-out partisan, is good for nothing, unless thoroughly investigated, sifted, and tested by competent persons? It is only what ought always to be remembered and acted upon in judging of all testimony, but which, according to my views of evidence and proof, is far too much forgotten and neglected in what is commonly brought forward in support of Spiritualism, and even urged as conclusive in its favour.

How Dr. Carpenter would work his own principle is quite another matter. Whether he—a person "possessed with a dominant idea" that the appearance of a departed human spirit is impossible—would admit any amount of testimony in its favour to be "irresistible," may be doubted. Even if the "sceptical expert" himself were converted, he might perhaps be snubbed as not being sufficiently sceptical, or not sufficiently expert, for his conviction to govern Dr. Carpenter's belief. As to this, we need not decide; but let us not find fault with Dr. Carpenter's affirmations when there is no good reason for doing so, but set him a good example of scrupulous fairness.

Now, can you kindly spare me a few lines to correct an unfortunate mistake, which I have lately observed in my letter in *The Spiritualist* of January 4th, page 8, by which my assertion that all the pronouns except one, in my quotation from Dr. Carpenter, really referred not to Dr. Davies, but to his friend, is made untrue.

The third paragraph of my letter should commence as follows:—"On page 558 of *Fraser's Magazine* for November, Dr. Carpenter says, 'The Reverend C. Maurice Davies. . . thus describes,' &c. It stood so in my rough draft, and the words here omitted were inadvertently introduced in hastily writing the copy to send you."

I unreservedly admit that haste is no excuse for negligence. I mention it merely as the explanation of how the blunder originated.

W. WHITEAR.

High-street, Hornsey, March 25th, 1878.

DIRECT SPIRIT DRAWING.

SIR,—On Tuesday evening, 26th March, Mr. Arthur Cölman gave a *séance* to my friends, Mrs. B—, Miss B—, and myself.

Lights out, we had some conversation with the spirit friends by means of the direct voice, the voices being unusually clear and distinct, and Mr. Cölman and the spirits at times speaking simultaneously. The musical box, standing at my side, was started, and stopped several times, without the lid being raised, indicating the presence of an intelligence to whom neither darkness nor the wooden lid was an obstacle, and who was acquainted with the proper stops for manipulating the box, although that particular box had never previously been played in Mr. Cölman's presence.

The table being raised by spirit power, a pencil lying thereon was thrown off. Having expressed our inability to find it in the dark, "Johnny" desired us to leave it to him, and immediately, almost as he spoke, the pencil was laid upon the table. Had any of us, medium or sitters, attempted this, there must have been an awkward groping on the floor for some minutes.

Mr. Cölman having brought some clean white cards with him, had given each of us one when we first took our places. These were laid in front of us on the table. The gas being relighted, we were requested by a spirit, now speaking through Mr. Cölman, to examine our cards carefully on both sides. We did so, finding them perfectly spotless. A corner was then torn off each one of the cards, and we were requested each of us to carefully preserve our especial corners. This was scrupulously obeyed, the separated corners of each of our cards remaining in our own individual safe keeping.

The cards, minus corners, remained upon the table in front of each of us. We were directed to place our hands together in a heap on the table; the gas was put out, and Mr. Cölman, coming round to the back of us, leaned over our shoulders, and placed his hands on ours, so that we all felt his hands.

He continued talking with us, but in less than a minute, certainly not more than a minute, the pencil fell upon the table, as if pitched by a hand, and we were requested to re-light the gas.

We did so, and found that upon one of the cards left upon the table had been produced a very perfect and beautiful drawing of the "Magdalene," with a beautifully shaded cross on one side, and a little flower in one corner. Underneath, in most minute and delicately formed letters, were written the words—"Her sins, which are many, are forgiven; for she loved much."

On another card appeared a message to Miss B— from a relative, containing one hundred and thirty-six words, written in the same extremely minute beautiful handwriting.

The third card remained spotless, as at first.

On comparing our corners with the cards from which they had been torn, the corners having never left our possession, we found them to fit exactly. I do not think that by the longest practice would it be possible to tear off corners from several cards exactly in the same way, so that the corners would fit the cards indiscriminately.

The cards will remain on view with me for some time, and may be seen by any one desirous of inspecting them.

CATHERINE WOODFORD.

March 31st, 90, Great Russell-street.

CRYSTALLOMANCY.

SIR,—The paper on Crystallomancy, reported in your last issue, will doubtless be the means of exciting considerable interest in the subject. It would appear that certain persons may develop a species of clairvoyance by means of the crystal, who would not otherwise be capable of its exercise. I imagine that further information on the matter would be acceptable to many of your readers, who may desire to know the kind of crystal best suited for making the experiment with, and where it may be obtained; the nature and construction of the mirror, and how it is to be used. Should the light be subdued, when making the experiment? Should a person using the mirror look directly into it, so as to see the reflection of his own honest face, or obliquely? I trust that information will be afforded on these and other matters requisite to be known.

J. W. HUNTER.

Stockton-on-Tees, April 1st, 1878.

CLAIRVOYANCE.

SIR,—I have been rarely more surprised than by reading, in your journal of March 29th, the extract *Credo Quia Impossibile* gives from the *Table Talk* of Samuel Rogers, wherein this superior poet says, "Still, I cannot believe in clairvoyance, because the thing is impossible." Has not Samuel Rogers, in his poetry, said the very reverse of the above? Do we not find that in his *Human Life* he has written a few of the most touching lines in existence on this very subject, showing how superior a man may be under the poetic vein to what he is when giving details of gossip? Here are the lines. They describe a scene at a death-bed:—

They who watch by him see not, but he sees,
Sees and exults. Were ever dreams like these?
Those who watch by him hear not, but he hears,
And earth recedes, and heaven itself appears.

This is not the first time that I have quoted the above lines in your journal and elsewhere, and I have reason to think that the poet, as a spirit, was glad that they should have been quoted, as showing his own opinion now; and it seems to me also, perhaps, that there was a desire

in the spirit to make reparation for words written carelessly and in conformity with worldly wisdom.

Alexis Didier, in his most instructive book, *Le Sommeil Magnétique Expliqué*, corroborates and gives a long account of "some circumstances which had happened in Spain to Col. Gurwood, alluded to also by *Credo quia impossibile*, Wellington's biographer. It ended in Col. Gurwood, through the clairvoyance of Alexis, seeking out and finding an old French officer in 1844, then the Commandant Bonfilk, *chef de bataillon en retraite*, whose life he had saved during the Peninsular War. The account goes on to show that Col. Gurwood, having received an interesting letter from the old French officer, brought about by the somnambulant utterances of Alexis, he (Col. Gurwood) went all the way to Villareal (Lot et Garonne) to visit him. Here is the account of his visit, given by Col. Gurwood to an acquaintance:—"This brave commandant's letter gave me so much pleasure that I determined, on my next journey to France, to visit him; and I am now returning from that visit of some days, which I regard as among the most agreeable of my life. If you had seen our mutual recognition, and the joy of all his family! And greatly was I interested in the events of M. Bonfilk's life, which were in full conformity with what I had been told by Alexis."

SCRUTATOR.

SPIRITUALISM IN EAST LONDON.

SIR,—Several persons having expressed a desire to form a psychological association in this locality, for the study of mesmerism and the investigation of the phenomena called Spiritual, a meeting for that purpose will take place at 6, Field View-terrace, London-fields, E., on Tuesday, April 9th, at 8 p.m., when the *modus operandi* of mesmerism will be explained, with experiments. Admission free.

CHARLES RHYNS WILLIAMS.

6, Field View-terrace, London-fields, E.
March 28th, 1878.

SIR,—Will you kindly insert, for the information of the East End Spiritualists, that I have the promise of a hall (a late Baptist Chapel), which can be entirely devoted to the interests of Spiritualism, if a dozen or more gentlemen would aid me in the work. Anybody who writes to me can have the particulars. I have five names, but want at least seven more.

J. CAIN.

8, Bloomfield-road, Bow, E., March 31st, 1878.

EXPERIMENT VERSUS OVER-SPECULATION.

SIR,—I am sure the general reader will accord to you praise for the fair and catholic spirit you show in giving all persons a fair hearing in your paper. Of late we have had Theosophy pretty well exhibited, and probably we now know as much about that subject as its adherents can tell us, or care to tell us. Whether that will help any in furthering psychological inquiry and experiment remains to be seen. At any rate I sincerely hope that the rather peppery correspondence which has been printed upon it is about to subside in favour of something dealing more obviously with facts. I write this with all deference to the learned in ancient occult lore, and I imagine there must be many who think with me.

I have been greatly struck with the advance made recently in connection with materialisations, which, if reports be accurate, gives us good hope that at no distant date the dark cabinet may be dispensed with, and the phenomena closely watched and studied. May I be permitted to make a remark here, expressive of a little disappointment with the results of *séances* held at the rooms of the British National Association of Spiritualists. Unless memory fails me, I think no materialisation of any consequence has yet taken place before the *séance* committee. How is this to be accounted for? Favourable conditions are of course essential, and these it may not always be possible to command at a given time; but there can be little doubt that if a materialisation without a cabinet, such as has recently been reported, could be repeated before the committee, it would not fail to give a great impetus to psychological interest and inquiry, because of the extended corroboration of the fact. One such report would be worth a good deal of occult or metaphysical reading (I mean no discourtesy), if it were for no other reason than that it related to a fact which could be seen, heard, and handled.

PATIENCE.

Edinburgh.

THE ALLEGED SPIRIT OF NANA SAHIB.

SIR,—In the account of a *séance* held at Naples, at which the spirit of Nana Sahib controlled, as printed in this week's *Spiritualist*, "the well at Lucknow" is mentioned. The Nana, or the medium, or Signor Damiani has made a mistake. It ought to be the well at Cawnpore.

ONE WHO WAS SENT TO THE RESCUE.

INDIAN MYSTICISMS.

SIR,—In reference to an article in *The Spiritualist* of 22nd instant, taken from the *Oriental Annual*, I have had thirteen years' experience in India and Ceylon, and have seen similar feats; therefore, I can bear witness to their truth. When I was stationed at Ghazipore, on the banks of the Ganges, in 1857, some native jugglers came into the Government opium godowns, when about 150 of us were doing duty. We formed a circle around them in the open parade, at or about midday, in the month of December. The jugglers had some round stones, which we handled, and, having satisfied ourselves they were stones, we placed them on the ground, a yard from the natives, who muttered some words, and touched the stones with a stick. The stones then disappeared, or were transformed into little living snakes, about a foot and a half long each. They wriggled and hissed, causing the circle of about twenty men to widen. The jugglers touched the little live snakes again with their sticks or wands, and called on Ram-Ram. The snakes then turned again into stones. I immediately took up one of these snakes, or stones, and smashed it on a flag-stone brought for the purpose. It was simply a stone. Where the snakes went to, or

where they came from, was a puzzle to us. The men had nothing with them; they were naked to the waist. They also produced cocks' heads alive in a similar manner. They then asked for four bed sheets, which they fixed up in the open, so as to form a kind of cabinet. An old man entered this cabinet, which was taken down a minute afterwards. The old man was then perceived sitting cross-legged in the air, apparently on nothing. Officers slashed their swords underneath, to cut away the supposed invisible machinery he was sitting upon; but, no, he still sat in the air. The sheets were then re-erected, and the old man descended to earth once more. I could write a book full of things of this kind, which I have seen in Ceylon and India. Suffice to say, I never came across any person capable of explaining these marvels to me or any one else.

J. CAIN.

8, Bloomfield-row, Bow, London.

AN INQUIRER'S THOUGHTS ABOUT MEDIUMS.

SIR,—A few words on our recent critics. The truly progressive character of *The Spiritualist* newspaper is nowhere more manifested than in the wide license it gives to criticism of every description. I was specially pleased with the remarks on "Lady Farquhar's Old Lady" of a few weeks since, and quite agree with the writer that it is an unthankful task to "take the shine" out of a good story. At the same time we must remember that in sifting the pure gold of every science from the dross, we are performing the most useful and indispensable literary work. I could not help admiring the boldness of the Cirencester critic, who says how much more satisfactory it would have been during the movement of material objects, had the hands of the medium been visible throughout the manifestations. I quite agree with him, and cannot but add that it is hard for an earnest investigator to sometimes find a professional medium so extremely sensitive and averse to the faintest show of doubt or criticism, as to render the expression of honest adverse opinion painful, and the application of really satisfactory tests impossible. It is, I again say, hard for an inquirer, after having faced opposition, travelled, it may be, hundreds of miles, at greater or less inconvenience, at perhaps a second or third sitting, to be rated either by spirits or medium for having ventured to express disappointment or doubt as to the genuineness of the manifestations. Such a one is rather in the position of the blind man of the Gospel "cast out of the synagogue," but, unlike him, finding no rest in the gentle heart of the persecuted Nazarene (*alias* Spiritualism). That mediums are sensitive, and that every possible consideration should be shown them, there can be but little doubt; but, as Dr. C. Blake justly observes, "in a matter of pure science, sentiment has no part." Dark *séances* and cabinets have done their work and had their day; and, as a means of proselytising, especially among the scientific and sceptical, they are useless, perhaps worse; and I sincerely trust they will, ere long, be regarded as belonging to the "dark ages" of Spiritualism. Until these are done away with, and all obstacles to the expression of honest opinion removed, Spiritualism can never become what I earnestly hope it may, viz., the bread of life to the million, and the "little leaven that leaveneth the whole lump" to the scientist.

ELIZA BOUCHER.

Albion Villa, Fremantle-square, Bristol.

MISREPRESENTATIONS OF SPIRITUALISTS.

To the Editor of the "Christian World."

SIR,—Will you allow me to correct some of the statements made in the last issue of your journal, by Mr. William Howitt, concerning the British National Association of Spiritualists—statements which are likely to mislead many of your readers as to questions of fact. I may say, at the outset, that Mr. Howitt has been living abroad for some years, and that some excuse may, therefore, be made for his imperfect knowledge of what is going on in the matter of Spiritualism in England.

Mr. Howitt thinks it necessary to warn your readers against an association which requires its members to "renounce Christianity, their utter hostility to which is every day more publicly manifested." This sweeping and un-Christian denunciation is utterly unfounded. It is true that members of the Association are not required to make any confession of creed, any more than in the Royal Geographical Society or the Royal Institution of Great Britain. The National Association of Spiritualists was formed, as the enclosed prospectus will show you, for the purpose of "uniting Spiritualists of every variety of opinion," and "to aid students and inquirers in their researches by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena called spiritual or psychic." In electing members to the Association, the Council avails itself of the usual precautions to insure, as far as possible, that they shall be men and women of honourable character and blameless life; but it does not inquire into, nor in any way interfere with, their religious belief. By this exercise of toleration, the Association now numbers in its ranks members of all the Churches of Christendom, including clergymen of various denominations; it goes even further, and does not exclude Jews or Buddhists. This it is which so greatly shocks Mr. Howitt, but which, I trust, will not act as a deterrent to the majority of inquirers.

Again, Mr. Howitt speaks of *The Spiritualist* newspaper as the "organ of the Association." Allow me to say that the Association as yet possesses no "organ" whatever. *The Spiritualist* is the property of its editor, who inserts reports of the Association's meetings, and publishes its advertisements, in the ordinary course; but he does not demand uniformity of opinion in his contributors.

I have no wish to enter into any controversy, or to express any opinion on this occasion. I only ask you, in the cause of justice, to insert this reply to Mr. Howitt's misstatements, and to his misrepresentations of the only organised effort that has ever been made in this country to place Spiritualism before the public on a basis which precludes imposture, and which entitles it to the respect of thoughtful and scientific minds.—Your obedient servant,

E. KISLINGBURY.

38, Great Russell-street, March 23rd, 1878.

PARAFFIN MOULDS OF TEMPORARILY MATERIALISED SPIRIT HANDS.

From "The Banner of Light" (Boston, U.S.), Feb. 9th, 1878.

At a public meeting at Paine Hall, Boston, on the evening of Feb. 20th, 1876, Mrs. Hardy was placed in a bag of mosquito netting, and the top strongly secured around her neck by Dr. H. F. Gardner. John Verity, a well-known materialist, and Zenas T. Haines, assistant editor of the *Boston Herald*, were chosen to act as a committee for the audience. Under a covered table a pail of paraffin and a bowl for the reception of the expected mould were placed. Mrs. Hardy was seated alone behind the table and in view of the audience, so that her slightest motion was visible, while the committee had entire charge of the platform. The sitting resulted in the production of a fine mould of a feminine hand. Mr. Verity stated to the audience that the sack was whole, that there was no evidence of its having been tampered with, and that it was inexplicable how the mould had been deposited there. Certainly, there was no reason to suppose that it had been done by Mrs. Hardy.

Anxious now for a test that should meet still more thoroughly the demands of science, Dr. Gardner had a box made for the purpose. This box, rectangular in shape, is thirty inches long, thirty deep, and twenty-four wide. The four posts of the framework are of wood, as are the bottom and the folding cover; and the part between the cover and the wirework is of wood, eight and a half inches in height, and pierced with holes about an inch apart, and originally threequarters of an inch in diameter, but subsequently reduced, by an interior lining, to one quarter of an inch. The wire carried round the box is in a single piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood firmly nailed to the post. The cover is in two parts, opening from the centre outward; one fold of the cover may be secured by two bolts that run into the woodwork on each side. The other fold was at first secured by a single lever lock. The wirework is a strong, thick, three-eighth mesh.

After several successful experiments at which we were not present, attention was called to certain defects in the box, and it was improved and repaired so as to obviate all objections. Two locks, one at each side, made the cover, when shut, bolted and locked, tight and secure. The holes in the woodwork were reduced as already described, and no flaw was left unremedied.

We have been thus particular in our description of the box, because we regard it as the instrument of a test wholly unaffected by any question as to the medium's good faith in the case. After a thorough examination of the box, both immediately before and after the sittings at which we were present, we were satisfied that if a mould of a hand could be deposited in it under the conditions, the said mould must be put there by other means than those at the command of the unaided medium. The very purpose of the box was to have it served as an assurance against fraud under the conditions, so that whatever charge of trickery might be brought against the medium as practised before or after, it would not impair the force of a successful experiment. We had no disposition to waste our time on an investigation where no certainty could be had.

The experiment having been twice tried and twice successful, in the presence of a majority of the undersigned, we now frankly accept the conclusion: We have all had the proof that a mould of a perfect hand was deposited in the closed and locked box by some other means than those which a human being, within the normal limitations of the physical and visible body, could employ; and, under the conditions, we do not admit, as pertinent to this particular case, the inquiry whether the medium has or has not, on any occasion previous or subsequent, resorted to fraud in the production of phenomena supposed to be spiritual.

The following were the circumstances:—

Monday, May 1st, 1876, present in the basement of Mr. Hardy's house, No. 4, Concord-square, Boston, were Col. Frederick A. Pope, John Wetherbee, J. S. Draper, Epes Sargent, Mrs. Dora Brigham, and Mr. and Mrs. Hardy. The box was thoroughly examined. Col. Pope, an expert in all carpentering work, turned the box upside down, and tested it on all sides, inside and out, the other gentlemen looking on, and afterwards examining it themselves. Particular care was taken to see how far, by working with an iron instrument, the wire interstice could be enlarged, and then replaced, so as to admit of the passage of anything more than half an inch in diameter. This was found impracticable under the conditions; while an enlargement for the admission of a hand could not have been made without forcibly severing or untwisting the wires in a way that could not fail of detection.

Every one being satisfied as to the security of the box, Mr. Wetherbee lifted a pail of clear, cold water, which after being examined underneath and on all sides was placed in the box. Colonel Pope lifted the pail of hot water with a top layer of paraffin (which we tested by touch, stirred about, found to be all in a melted and fluid state), and placed it, after examination, in the box. The covers were then closed, bolted, and locked; and, to make security doubly secure (though the precaution was needless, since we could all the time see the medium), seals were put on both keyholes, also across the seam between the shut covers, and also across the lines of separation at the sides. As the room was light we could all now see, and did see, through the wire of the box, that, except the pails and their contents, there was nothing else inside of it.

In order to produce a dark chamber for the operating force, a cloth was now thrown over the box, and the light of the room was subdued, but not so much that we could not distinguish the time of day by our watches, and see one another's face and movements, including those of the medium. Mrs. Hardy took a seat in front of the circle, and just behind the box, at one of its narrow sides. Mr. Hardy kept aloof all the while, and took a seat in the rear of all the rest.

No checks or restrictions were put upon the sitters. There was no

singing, no noise, though conversation in a low tone was going on much of the time. Mrs. Hardy was in her natural state, easy and unpreoccupied. The harmony of the circle was perfect, and all eyes were on the medium. Occasionally a question would be put to the operating force, and it would be answered by raps. At length, after a lapse of perhaps forty minutes, a quick succession of jubilant raps announced that a result had been attained. All rose from their seats, we took off the cloth, looked in through the wires, and there, floating in the pail of water, was a full-sized, perfect mould of a large hand. We looked at the seals: not one had been disturbed. We again carefully tested all the sides of the box; wood and wire were perfect; all parts were unimpaired, unchanged. Then, removing the seals from the keyholes, we unlocked and unbolted the cover, lifted the pail, and took out the mould. We saw and still see no escape from the conviction that the mould had been formed and placed there by some power capable of materialising the members of an organism wholly distinct from the physique of the medium.

Thursday, May 4th, a second sitting was had, at which, in addition to the persons already named, Mr. J. W. Day, of the *Banner of Light*, and Mr. J. F. Alderman were present. The conditions were the same, and the success was, if possible, greater than at the sitting of May 1st, inasmuch as the mould was larger and the fingers more spread. The same precautions were taken both before and after the sitting; the box was twice thoroughly overhauled and examined by the six gentlemen of the party. A doubt having been raised as to the hinges, a screw-driver was obtained, and the screws tested and tightened. Besides the mould in the pail of water, a part of another one was found on the floor of the box.

Our conclusions are:—

1. That the mould of a full-sized, perfect hand was produced in a closed box by some unknown power exercising intelligence and manual activity.

2. That the conditions of the experiment were independent of all reliance on the character and good faith of the medium, though the genuineness of her mediumship has been fully vindicated by the result.

3. That these conditions were so simple and so stringent as to completely exclude all opportunities for fraud and all contrivances for illusion, so that our realisation of the conclusiveness of the test is perfect.

4. That the fact, long known to investigators, that evanescent, materialised hands, guided by intelligence and projected from an invisible organism, can be made visible and tangible, receives confirmation from this duplicated test.

5. That the experiment of the mould, coupled with that of the so-called spirit photograph, gives objective proof of the operation of an intelligent force outside of any visible organism, and offers a fair basis for scientific investigation.

6. That the inquiry, "How was that mould produced within that box?" leads to considerations that must have a most important bearing on the philosophy of the future, as well as on the problems of psychology and physiology, and opens new views of the latent powers and high destiny of man.

J. F. ALDERMAN, 46, Congress-street, Boston.

MRS. DORA BRIGHAM, 3, James-street, Franklin-sq.

COL. FREDERICK A. POPE, 69, Montgomery-street.

JOHN W. DAY, 9, Montgomery-place.

JOHN WETHERBEE, 48, Congress-street.

EPES SARGENT, 67, Moreland-street.

J. S. DRAPER, Wayland, Mass.

THE Swedenborgians have started a neat little weekly paper, called *The Morning Light*, published by James Speirs, Bloomsbury-street, London. It is to be hoped that it is not so narrow and intolerant as its monthly predecessor, which refused to insert advertisements relating to Spiritualism.

ANSWERS TO CORRESPONDENTS.

WE have received a Post-Office Order from India, without any information as to who sent it, or what town it came from.

A. H.—You should put your name and address to your communications.

MRS. J. B. MITCHELL, of New York, writes with some warmth that she is not a Spiritualist, but a communicant in the Presbyterian church; that she has known Madame Blavatsky for three years; that Madame Blavatsky is a truthful woman, living a good life, and that the questioning of the *bona fide* nature of her writings by Mrs. Showers is not well founded.

X.—We have never said a word against writers exercising their right of sending a circular to various journals, but against their doing it surreptitiously, leaving each editor to suppose he has a special contribution, when it is not one. It is a recognised breach of literary etiquette and of natural good taste. A man some time since played us this trick about four times, then denied that he had done so.

T. E., Croydon.—No connection has as yet been traced between electricity and the forces used by spirits at *séances*. Mr. Varley and Mr. Harrison tried experiments on this head, with exquisitely delicate and sensitive apparatus, but the raps set up no electrical disturbance. A strong medium is usually an impulsive person, readily put to sleep by mesmeric passes. It has been said that when a strong medium is "under control," a mortal mesmerist cannot influence him.

B.—When individuals attempt to make differences between principals, they try to keep them apart, then to let a long course of slander and innuendo, from several directions, do its work. When the principals are upright people they know at once that the assertions must be false, and that they have to deal with individuals who indulge in the *suggestio falsi* and *suppressio veri*, as well as in direct untruths; then, by comparing notes, they lay bare to each other the machinations of the lower camp followers hanging about their own and every other great movement. We think that a smaller proportion of these low-class people hangs about the Spiritualistic movement than about others.

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

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