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" " Experimental Research Committee, at 6.30 p.m.  
" " Committee's Seance, at 7.30 p.m. Mr. W. Eglinton.  
Monday, 14th.—FORTNIGHTLY DISCUSSION MEETING, at 7.45 p.m.  
Tuesday, 15th.—Inspirational Address, at 8 p.m. Mr. W. J. Colville.  
Wednesday, 16th.—Inquirers' Seance, at 8 p.m. Mr. W. Eglinton.  
Friday, 18th.—Library Committee, at 5.30 p.m.  
" " Experimental Research Committee, at 6.30 p.m.  
" " Committee's Seance, at 7.30 p.m. Mr. W. Eglinton.  
Tuesday, 22nd.—House and Offices Committee, at 5 p.m. Soiree Committee, at 5.30 p.m.  
" " Inspirational Address at 8 p.m. Mr. W. J. Colville.  
Friday, 25th.—Experimental Research Committee, at 6.30 p.m.  
Monday 28th.—FORTNIGHTLY DISCUSSION MEETING, at 7.45 p.m.  
Tuesday 29th.—Inspirational Address, at 8 p.m. Mr. W. J. Colville.

#### FORTNIGHTLY DISCUSSION.

On Monday, 14th, Mr. T. Shorter will read a paper upon "Form Manifestations: are they due to Embodied or Disembodied Spirits?" Time, 7.45 p.m.  
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## VARIOUS MANIFESTATIONS, AND SPECULATIONS THEREON.

BY WILLIAM H. HARRISON.

MUCH has been printed of late in these pages about the philosophy of form manifestations, and as I wish to say a little upon this point, as well as to describe a variety of phenomena, the above title has been selected, because it affords wide scope for utterance in all directions.

SEANCES WITH MISS K. COOK.

Last Sunday night, at one of my recent *séances* with Miss K. Cook, sister of the well-known medium, Florence Cook (Mrs. Elgie Corner), Mrs. Cook, Mr. G. R. Tapp, Miss Edith Cook, and Master Donald Cook, were the other sitters present. The circle was held at the residence of the parents of the medium, and began with manifestations in the dark.

A minute or so after we had seated ourselves, some of the usual dark-circle manifestations began, such as the floating of playing musical instruments and of small articles over the heads of the sitters, but these soon ceased. We were touched by hands which were much colder than those of the medium, as materialised hands usually, if not invariably, are, at the beginning of a *séance*. They then gradually grow warmer as the vital energy in them increases, and when research is made into these points, probably it will be found that the average temperature of the body of the medium, and perhaps that of some of the sitters, sinks a little while supplying the energy.

A voice demanded a pencil, which Mr. Tapp held out in the dark. It was snatched from his hands, the sound of hurried writing was heard, the writing was placed in my hands by a hand, and the voice of Lillie Gordon, the spirit, asked for a light. We then found scrawled upon the paper:—

*"I killed myself and six children, and committed suicide. Ma May 1860."*

After some words of commiseration, I asked him who he was, and why he came. In the dark (a light was struck to read each communication) he wrote:—

*"I was a sergeant my name is Walworth."*

I asked him where the deed was committed. He wrote:—

*"I was living in the Ile of wite I was mad Vilworth."*

The above is not necessarily bad spelling from want of knowledge. There is apparently a shortening of the words to economise power, and the "V" in Vilworth looks in the original like half a "W."

I remarked that if such a terrible tragedy had taken place, the details he had given must have been published; would he, therefore, for the sake of his friends, tell us something about his private affairs, which no stranger could know, to convince his relatives of his identity? He then wrote:

*"The inquest was held Sandow [Sandown?] fort, I saw the girl other—date May 19."*

I again asked him to tell me something not of a public nature, to identify him to his friends. He wrote:—

*"I only came here because I feel better near this girl. I have no friend. I was mad."*

Here the power for writing failed, and in answers by "Yes" and "No" raps to leading questions he said that the medium was harmed rather than otherwise by his proximity, and that he had been near her for three years. I asked him if he did not regret that his nearness to the medium was injurious to her, and an angry "No" was the response. In answer to other questions, he said that her being a medium had nothing to do with his presence with her; that all persons had both high and low spirits linked to them in the same way; and that he would tell more another time. Lillie, the guardian spirit of the medium, said that this man had been at several previous *séances* wishing to com-

municate, and that on this occasion she had given him permission to do so.

The usual dark circle manifestations then recommenced with great power; the circle was harmonious, the spirits seemed to be keeping high holiday. Musical instruments flitted about the room; little Edith Cook, who was sitting on the opposite side of the table to me, exclaimed, "Oh, ma! They're lifting me!" and the next instant she was in my lap, having been instantaneously carried over the table. Musical instruments and other things were piled upon the two of us, then the table went rapidly up in the air, and was turned bottom upwards on the top of the head of Mrs. Cook. I was touching it, and felt its motions all the time. It was afterwards replaced. Had any mortal, who could not see perfectly in the dark, attempted to do these things, somebody must have been injured by the table's legs, or by the flying instruments. A sewing machine was partly taken to pieces; its upper heavy part was separated from the stand, and placed on the floor. The table round which we sat was a rectangular one, three or four feet square, with four legs, and castors. The medium sat by my side, quietly talking more or less all through the *séance*.

Afterwards we sat in the light, in one of two rooms separated by folding doors, each room having a separate entrance to the passage outside, and one of the rooms used as a cabinet—all on the premises of the medium. Thus the next manifestation was not a test one for the public, although as a private friend, I thoroughly accept its genuineness from knowledge of Miss Cook and her sister, upon whom slander has never been breathed from the lips of the very large number of responsible well-known Spiritualists, who have so unprecedentedly tested the mediumship of one of them, and because this phenomenon having been well verified and established during a long course of years, there is now no necessity to be specially exacting as to conditions. I mean that a form robed in white, and strongly resembling the medium, but with a dreamy somnambule look about the eyes, and with a sorrowful face which sometimes brightened up, stood at the entrance to the back room used as a cabinet. In a good light she (Lillie) entered freely into conversation with Mr. Tapp and myself as to the amount of resemblance between herself and the medium, then she asked me whether I thought that her medium was then seated on her chair inside the cabinet. I replied that I did not know, but from past experiments was certain that a duplicate form could occasionally show itself, while the medium was tied and sealed in her chair in every possible way, or was secured there as her sister and other mediums had been by weak electrical currents, so that the breaking of the circuit, if she left her seat, would have been revealed by the indicating instruments outside.

After some time spent thus in friendly conversation, Lillie said that she would try to show us a spirit rising from the floor alongside the medium. We were then all asked into the room used as a cabinet, which was illuminated through the venetian blinds by diffused weak gaslight. We could all see each other; I was nearest to the medium; according to instructions, I was holding her hands, and was told that a spirit would probably rise from the floor near my feet. That part of the floor consisted of a corner of the room, devoid of furniture, covered with a nailed-down carpet, and no open door near. There was nothing but the bare corner of the room and a bare carpet, all fully within my view. The other sitters were nowhere near this clear space, and all of us, Miss Cook included, were quietly talking. I was told by Mr. Tapp and others who had seen the manifestation before, that its first indication would be the appearance of a white mass on the floor, which might rise quickly to a height of five or six feet.

After the lapse of about five minutes, a cloudy white mass, about a foot in diameter, appeared noiselessly on the floor, where there was only light enough for me to see general outlines and not minute details. It grew slowly in breadth, then a part of it, long and white, about six inches broad, rose upwards, curving close to the heart of the medium, then up to her face, while I was holding both her hands. It curved upwards—as Mr. Tapp said he had seen it do on a previous occasion—“like the tail of a fish.” A spirit hand and arm covered with drapery, might have produced the same appearance. For about ten minutes this white band rose slowly at long intervals from the larger mass below, then slowly sank. During the whole time it made not the slightest noise or rustle, then it disappeared. The spirits said they had nearly exhausted the power over the previous strong manifestations, so could not produce the full figure. The consciousness as well as the vital energy of the medium, was largely drawn upon all the time; we had received the strictest injunctions from Lillie not to let her go to sleep or it would be injurious to her, and we with much difficulty kept her awake by continuously talking to her, and putting questions which she had to answer. Her hand on the side nearest the form grew so unmistakably colder than the one farthest from it, as to attract my attention, and Mr. Tapp had noticed the same thing at a previous *séance*.

This incipient manifestation was more interesting and instructive than the sudden production of the full figure, which I had seen on a previous occasion, when it presented itself at the door of the cabinet. It then occasionally rose to a height of five or six feet; had a somewhat columnar form, averaging about eighteen inches in diameter, and it had not the outlines of a human figure. No features were visible, and with this class of manifestation, through different sensitives, with the medium in full view, and off his or her own premises, I have never yet seen living, flexible features in the rising form, although I have dimly seen faces and beards. Mr. Tapp said that when the figure rose from the floor, while he was holding Miss Cook on a previous occasion, it knocked its draped head against his in a friendly way, and that the head was an unpleasantly hard one. Miss Cook now and then shook with nervousness when the white object rose and curved over her last Sunday; although Lillie told her that it was a man-spirit trying to manifest, she disrespectfully habitually described the form as “it;” and when it was down near the floor, she twice expressed her desire to “kick it.” Lillie said that it was a new manifestation, imperfectly developed, and that “it”—as time went on and experience was gained—would develop into a living man.

Both Miss Cook and Lillie were very obliging, and gave all possible facilities for seeing what the facts actually were; they seemed more desirous to do this, than to try to make the phenomena doubly wonderful by statements of their own unverifiable on the spot by the observers.

Mr. Charles Blackburn—who is a careful observer, and under whose guidance these strong manifestations are permitted to develop in private, without being kept back to gratify idle curiosity—has seen one of the forms rise from the floor, as already recorded in these pages. He thus describes how the figure developed: “I noticed her (Miss Cook’s) lap full of shining mist, which accumulated and travelled down her left hip to the carpet, when suddenly a white draped form rose from the floor, and came close to our faces.” Mr. Tapp—who is a good observer, without any tendency to keep back weak points and thereby to present his personal faith under the guise of observed facts—informs me that shortly after the formation of the cloudy mass on the carpet, the form “comes up with a rush.”

Mr. Blackburn writes to me: “My experience is, that the spirits who attend a medium have each a different way of producing the forms; some forms come from apparently the side, feet, or head, or suddenly came into view without luminosity. But the spirits are all evidently trying experiments themselves through the medium’s *Akasa*, or life principle.”

Mrs. Cook, who has had such a large number of remarkable manifestations taking place in her house for years, says that she knows no more about them, or the personality of

the spirits who usually produce the phenomena, than the visitors; nor can she explain why the spirits manifest in the peculiar way they do, although she often gives serious thought to the manifold perplexities.

#### THE PHILOSOPHY OF FORM MANIFESTATIONS.

When form manifestations began in this country, I watched their development for some years, and attended between two and three hundred *séances* with various mediums, in order to learn the very truth as to the actual facts, instead of forming a theory first, and bending a few facts to fit it. The phenomena are divisible into two classes, viz., (1) into those where the “double” in appearance of the medium, or sometimes the more or less transformed medium is presented; and (2) into “recognisable face” manifestations. The former class have been well observed and studied. Little is known about the latter, and although in my earnest endeavour to see a living recognisable face under conditions good enough to present to the public as fair evidence, I attended a dozen or two *séances*, and induced some private strong mediums to sit for this class of phenomena, flexible features in the faces were not obtained. Perhaps the time had not come. The details of these *séances* I will print on another occasion. Since then, to the present hour, I have lost no opportunity which presented itself, to see a materialised living spirit face, but without success.

To return to the first class of phenomena, the question of course arose at the outset, whether the materialised “double in appearance” of the medium, was animated by the spirit of the medium, or, as claimed by itself, by an outside intelligence. Mr. Serjeant Cox pleads that the spirit of the medium does it all, not necessarily as act of imposture, but in a mesmeric trance, under the influence of the will-power of observers determined to have spirits and nothing else. In the same way, a mesmerist makes *his* sensitive helplessly carry out his will. Dr. Wyld, more recently, has argued that the spirit of the medium *may* be at the root of the matter, and does not proceed so far into details. In relation to the present problem, Serjeant Cox, Dr. Wyld, and myself confine ourselves to this class of manifestations, which favour more than the other phenomena the doctrine of “Spiritualism without the spirits of the departed,” and it wastes time while dealing with one class of phenomena on its own merits, to drag in other phenomena without first clearly demonstrating the relationship. The phenomena of haunted houses, I think, cannot be explained on any but a spiritual theory. Various kinds of writing mediumship present strong evidence in some cases of the presence of the spirits of the departed, and in others give no such evidence, but at present we are dealing with these “doubles” and nothing else.

On only two occasions have I known these doubles to show the possession of knowledge, which might not be supposed to have reached the medium by natural means, and the two exceptional cases might be explained as due to thought-reading powers. In the one case a stranger to Florence Cook asked Katie, “Do you know who I’m thinking about?” and Katie with the utmost promptitude and coolness replied, “Yes; Charles!” which was true. In the other case, at the house of Mr. Crookes, the form displayed knowledge of the past lives and works of some Fellows of the Royal Society and others, upon whom the medium, Mrs. Fay, had never set eyes before. From the darkened library, filled with hundreds of books, the “form” gave each man a book he had written, and those books Mr. Crookes himself would have had difficulty in finding in the light. The medium had only been in the library five minutes, and on first entrance was secured in one corner of the room by the “galvanometer test.”

But on all other occasions I have not known one of these forms to exhibit original knowledge of any kind outside that of the medium. When questioned as to their identity, I am not aware that in any single instance the statements of any one of these “doubles” as to its earth-life identity, has been verified. The mental capacity of the forms, has usually, and probably invariably, been limited by the mental capacity of the medium.

Thus those who advocate the “spirit of the medium theory,” will always find their strongest ground for support

in the manifestations of these doubles. But Dr. Wyld and Mr. Serjeant Cox should explain how it is that the medium is often awake, and holds audible and sometimes argumentative conversations, with the forms which externally resemble their own? I think that the theory of these particular manifestations most likely to prove true in the end is, that an independent spirit, having either lost its earthly body or never possessed one, has usually no means or instrument whereby it can produce effects on the plane of matter; it consequently by will-power gains influence over a mesmeric sensitive, and more or less controls his organism; in so doing acting somewhat upon hermit crab principles. The public ask that it shall more and more externalise and materialise itself, and in so doing it perhaps loses more and more of its own identity, and appears before us in the only human shape under its control, that of the medium.

With this speculation in my mind, I for a long time sought for some solution of the apparently hopeless problem, of measuring how far in any given manifestation, the intelligence displayed was that of medium, and how far that of the spirit. But once I noticed that while Dr. Slade's "Allie" wrote with velocity in much the same handwriting as the medium, another professed spirit, who came for the first time, wrote with one-fourth the velocity, and in a laboured manner. The writing still resembled that of Dr. Slade, but it was larger, rounder, and more vertical than Allie's, written a few minutes before. Possibly, had the message been compared with that of the man whose spirit professed to write it, it might have been found to be nearly half-way between the writing of Dr. Slade, and that of the "dead" man. Thus possibly, by comparison of specimens of handwriting, some indication may be afforded of the extent to which a spirit is able to manifest its own individuality by this process, in any given case.

Another theory of these doubles deserves consideration. May not a spirit, by will-power turn the spirit of a medium out of his body, and make that spirit do at *séances* what he wills? Mr. Desmond Fitzgerald once saw a black man mesmerise a woman on a public platform at Blackheath, and order her spirit to go home and touch one of her fellow-servants in the house. A committee, formed by the audience, went to the house, and found the servants in a state of terror, because one of their number had been "touched by an unscen ghost." Mr. Fitzgerald had reasons for believing that in this case there was no trickery anywhere, and he knew the mesmerist. Here, then, we have a spirit (*in the body*), driving a spirit out of another body, and making it produce physical effects at a distance. If that second spirit had been seen, it would have been the "double" of the body of the medium.

As to the other and widely different class of forms, which appear while the medium is awake and in full view of the observers, I have never been able to see flexible living features in the spirit, except some years ago on the premises of some very strong genuine physical mediums, who finally swindled a well-known Spiritualist and some tradesmen out of considerable sums of money, and disappeared. On æsthetical grounds, I often fancy that some fine high-class living heads which came out of their bedroom cabinet—which many of my readers will remember—were not imposture, yet the evidence is not satisfactory to me who *did* see them, and would be utterly worthless to the public who did not see them. I then gave much time in the special endeavour to get living flexible, recognisable faces with private mediums, and up to the present hour have failed, in spite of every effort, and of using every available opportunity. The manifestations were very powerful, with good mediums, and the phenomena were genuine, but the faces were not living; they were rigid.

#### SPIRIT DRAPERY.

THE following is a letter from the spirit "Lillie" (who manifests through Miss K. Cook's mediumship), and which was addressed, a few days ago, to Mr. Charles Blackburn, of Parkfield, Didsbury, near Manchester:—

To my friend, Mr. Blackburn,

So many questions have been asked lately about the drapery worn by materialised spirits, and so many doubts raised as to its spiritual manufacture, that I think it but right that I, as a spirit, should try

and give you what information I am able on the subject. I fear, however, I can give you but few new ideas; I can only state my experiences. I know that it is possible for spirits to materialise drapery, but, as a rule with most mediums, it is only done on rare occasions. It is impossible to form such material unless corresponding material is worn or possessed by the medium or sitters, for everything in the material world has its corresponding quality in the spirit world. White is usually chosen by spirits, but if dyes of a vegetable nature were placed in the *séance* room, almost any spirit could change their white drapery to the colour of the dyes so placed; this experiment, with a little development, could be done before the sitters' eyes, with either drapery materialised by spirits, or material made in your world.

The materialisation of drapery is by no means so common as when materialisation of spirit forms were first developed. Spirits have so much to do to form themselves, that the drapery becomes a secondary consideration; it is easier to take from and restore to different places sufficient white material to clothe themselves, and I cannot think it dishonest to do so, providing the spirit so clothed plainly tells you that the dress is of your own world's manufacture. I, myself, have spirits under my control able to fetch me the clothing required; it is dematerialised in the place it is brought from, and conveyed in that state to the *séance* room, or near the medium. By the help of a power drawn from the medium, I am enabled to again render it material; so, in one sense, all spirit clothing is of spiritual manufacture. I may here say that it is not absolutely necessary for the medium through whom the materialisation takes place to be present, or near, while the materialisation of the drapery is performed. Many people have noticed that when a spirit first issues from the cabinet its clothing appears phosphorescent, and they take that as a proof that the dress is not of their world; but this is no proof; the dress is merely covered with a substance taken from the medium, and which disappears after the spirit has been in the room some time, and so keeps away from the medium.

If I have not made those things clear to you, or you would wish to ask questions, write either to me or to Katie, and I will do my best to explain myself on this matter or any other. I should have written this before, but I have been trying many new things lately, and have succeeded well in my experiments. Do not, however, have Katie to see you just yet. I wish her to be rather more developed. Give my kindest love to your daughter, and believe me always to be your true and faithful friend,

LILLIE.

#### THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

##### SEANCES FOR INQUIRERS.

ON Wednesday, the 2nd inst., one of the above *séances*, with Mr. Eglinton as medium, took place at 38, Great Russell-street, London, under the direction of the *Séance Committee* of the National Association of Spiritualists, the circle consisting of nine persons. Mr. Eglinton's sleeves were sewn together, and affixed to the back of the coat; such tests being accepted as "almost absolutely conclusive" by some experienced Spiritualists, as proving that any hand shown at a distance from the medium could not be his own hand. The coat was further sewn together at the breast, and the curtains pinned together in front of the medium's face. Light being lowered, the usual phenomena of lifting the book-cover, motion of the "fairy bells," agitation of small objects in front of the medium, were shown as on previous occasions. A sound was then heard, which some present considered to bear a resemblance to that which would have been produced if the strings of the fairy bells had been thrummed. Several ladies and gentlemen put their hands into the cabinet, and stated that they were grasped by a hand at a distance from the medium. At this time, under the directions of the voice familiarly called "Joey," the arms of the medium had been tied around the upper part of the biceps, with tape on the right hand side, and with thread on the left hand side, the ends of the respective tape and thread being held by the sitters outside the cabinet. The object of this "test," as directed by "Joey," was not apparent to me. "Joey" then called for a piece of paper, and a pencil. I produced from my own pocket a sheet of paper, and filled a pen with ink. This was held before the front of the cabinet by a visitor, who stated that it was taken from him, and the following words written:—"What constitutes truth?" "The present manifestation." "Joey is a spirit," and a fourth message, which is so scrawled and written over the others that I can scarcely read it, though others read it, "I am not the medium's spirit," which it may very well be. I then took the paper, and, putting the clean side upmost, filled a pen with ink, which was taken from me by a white object, having resemblance to a hand, and showing separate movement in what would be called (on the hypothesis that it was an "astral" hand) fingers. When taking the pen from me, this "hand" was decidedly warm to the touch. At this time the spot where the curtains were pinned together by me (a second time) was about three or four inches higher than Mr. Eglinton's head. I saw at a distance of about six inches between my eye and the "astral" hand, the pen moved on the paper slowly, and the words written, "I am not the medium's (sic) s," the writing failing because there was no more ink in the pen. I beg to present this piece of paper to the Association, without comparison of the handwriting with that of Mr. Eglinton, but noting the fact that the tapes and sewing were found to be intact at the end of the *séance*, and that several times immediately after a manifestation, visitors entered the cabinet and satisfied themselves of the fact that Mr. Eglinton's hands were in the position in which they had been placed in the earlier part of the evening.—C. CARTER BLAKE, Member of the *Séance Committee*, in charge.

## THE VIEWS OF THE THEOSOPHISTS.

BY "M.A., OXON."

It will be obvious to any one who reads what I wrote about the Theosophical criticism, put forward by Col. Olcott, in *The Spiritualist*, on December 7th, that I did not pretend to deal with his views except incidentally and in so far as they affected my then point of view.

It would be unfair to leave them thus noticed, if I have any claim to notice them at all. Such claim as I can have rests upon the fact that anything that he says must commend itself to me on many grounds of personal sympathy and earnest desire to learn what I can, as well as from the fact that he transmits to us the teaching of the learned author of *Isis Unveiled*, the master key to all problems. Of himself he would command attention; he commands it still more on account of the store of knowledge to which he has had access. If he be not the rose, at any rate he has lived near it. And, lastly, he comes forward to enlighten us, and will be aided in his attempt by the pointing out of difficulties. He anticipates that there may be points left for solution, and I think he will not be sorry to have them pointed out in order that he may solve them hereafter.

Perhaps I shall put what I have to say into the most convenient form, if I take Col. Olcott's paper in *The Spiritualist*, of December 7th, as it stands, and suggest my points of difficulty as they occur.

The first statement that strikes me is a claim of common cause with the Spiritualists against a common enemy. The enemy, I suppose, is Materialism. But how can Occultism and Spiritualism be regarded as "natural allies." Perhaps my last paper dealt sufficiently with this point; but, not to put it too plainly, I should have thought that Occultism according to Olcott was the deadly foe of Spiritualism as interpreted by popular teachers. Indeed, I should have thought that the mission of Occultism was to strike at the root of the central theory of Spiritualism, and to discourage its practice altogether. If not, much in the President's paper requires restating in more precise terms.

There is indeed a perhaps unavoidable want of precision in a somewhat rhetorical paper which is misleading.

"We accept the doctrine of the immortality of the human spirit," should read evidently from what follows, "the potential immortality." The doctrine is stated categorically that man is composed of a physical body, an astral body (double, or soul), and "these two are overshadowed (illuminated and spiritualised) by the divine immortal spirit, the *ruach* or *vous*." If then Col. Olcott merely means that the *vous* is immortal though the man be not, his statement is a little misleading, for most readers will gather from his words that Theosophists accept the usually received doctrine of Immortality of the human spirit.

It is important to state this clearly, for most of us hear, I fancy, for the first time through this paper of the doctrine of a duality in man overshadowed, as by something separate, by a divine spirit. We have fought about distinctions between Soul and Spirit, but we have pretty well agreed that man is tripartite, composed of Body, Soul, and Spirit—a Physical Body, a Spiritual Body, and "a particle of the Divine mind" indwelling, which most call Soul and some Spirit. But this doctrine of a separation between the *vous* and the man, normal at all times, and in frequent cases becoming permanent even before bodily death, is new to us. What does it lead to? Plainly to a doctrine as new as it is startling, viz., that in the physical life the efforts of the dual man must be directed to union with his *Αὐροειδης*—his Divine Spirit—to avoid annihilation. Such as secure that union survive—the survival of the fittest—such as do not, become *larvæ*, elementaries, and are finally annihilated.

This is a "new departure," however much it may be sustained by reference to ancient authorities. It is one of very far-reaching import. We hope, therefore, that we may reasonably ask for any fair evidence—proof is out of the question—for the allegations; and for a more precise statement of the theory. Where, for instance, is my conscience? In the nearness or farness of my relations with my spirit? or in myself? Is it pretended that a man who has lost his relations with his spirit has no standard of right and wrong, or is the standard in himself only vitiated? And when does this disunion take place? When is a man's chance gone?

Judging by what one sees of public morality and intelligent spiritual desire, there must be a heap of crude matter here in this end of the nineteenth century. And, speaking for myself, I don't quite see where the Gospel comes in in this Theosophist Creed. I hanker after the old and nobler faith that man has in him the promise and potency of Immortality: that he may delay his realisation of his inheritance, that he may, in rare and obstinate cases of rejection of all light, sink into darkness and final death, but that for the children of men, at some far distant day, when it matters little, the darkness shall turn to light, the potency become fruition.

But to descend from faith to works. Col. Olcott admits that we have a certain amount of evidence of the action of the pure disembodied spirits in circles both when physical manifestations are permitted and when they are excluded; but he whittles away this concession very materially by suggesting all manner of sets off. It may be the "medium's soul," or "an elementary" or "an elemental." How are we to know? Judge the tree by its fruits? Is that what it comes to? Are *we* the judges? *We*—why we are hallucinated, biologised, or what not. We have our "prepossessions" excited. We *believe*, therefore we are satisfied. It is our faith. Surely we must have some better test. We must at least be protected from ourselves. To put it. What *proof*—apart from theory—is there of any of these statements? Let us reverse the process. The President of the Theosophical Society lays down a number of theories, and tells us to judge our facts by them. Let us, on the contrary, take our facts, and see how they square with his theories. Not at all. Judged by experience the theory is—theory merely. If it be anything more, then, Col. Olcott will do us a service by laying it down on exact lines of demonstration.

And here I anticipate a probable objection. I may be told that these are matters which cannot be reduced to proof; that all I can ask for is a coherent theory, not a certified dogma. Admitted: provided it be understood that these *are* mere hypotheses resting on no substantial foundation. If there be a foundation, we shall all be glad to have it set forth in the language of precision.

Elementals and elementaries again are very perplexing. When they first appeared upon the Theosophical carpet, we were told that the elementary was an embryo soul, waiting his opportunity for incarnation. Of the elemental we heard little. Now, we read in *Isis Unveiled* (Vol. I. p. 310 sq.) an elaborate biography of the Elementary who would seem to be of three families: *a*, the *larvæ*; *b*, the embryo; *c*, the elemental proper—having neither tangible bodies nor immortal spirits. This is the genealogy. And of the branches of the family the destiny of the first is to burn out; of the second, to be born into this world; and of the third—I do not know, but Mr. Fitz-Gerald has given us his equation.

In this statement I frankly say that I see nothing which I should feel it difficult to accept, but that is a different thing from believing on evidence or proof. Of that we have none. And this is the cry of any critic who deals with Theosophists. Evidence, proof, my good friends. Give us a foundation on which to build. At present you are raising a mere *Chateau en Espagne*—a fabric which wants foundation.

The argument against this is anticipated. "I may be told that spirits sometimes declare that immortality is the common heritage of man; that evolution is not a fact on the spiritual side of the universe; that the elementaries all finally become purified of sin." Partly so. Pure spirits—judged by human standards—*do* deny that comprehensive doctrine of annihilation; they *do* say that few fail of final progress, though some do. So far as I know they affirm the doctrine of evolution, and impress on man the doctrine that he is the arbiter of his own destiny, that his evolution will be slow or rapid according as he works out his own salvation. The Gospel they proclaim seems to me to be one that needs no advocacy. Man, they say, makes his future, and is the arbiter of his own fate. He graves day by day a character which is permanent, and by virtue of it he goes to "his own place." He works out his own salvation, and after his physical life is done with, he remedies often in sorrow and shame, the defalcations and sins of his

life, and pays the penalty of his transgressions. Helps he has, and by their means he is led upward. But if, by a course of preferred vice, by ingrained preference for the "earthly, sensual, devilish" he chooses evil and refuses good, then, by the action of the same invincible law, he sinks lower and lower, till beyond hope. But these cases are few and far between.

But, says Col. Olcott, "who cares to offset the asseverations of such unverified and unverifiable witnesses against the accumulated experience of thousands of trained seers, not mediums, not controlled, but able to sound the profoundest depths of nature, and who have sounded it?"

Well, that is just one of the statements so freely made. Where are the seers? what are their records? and (far more important) how do they verify them to us? As to the unverifiable nature of statements made by spirits, admitting (for the sake of argument only) that such is the case, do not the spirit and the seer sail in the same boat? The spirit at any rate is in evidence; the seer as yet is not. We cannot fairly be expected to "find in the far East the proof" we ask for. We must at least have some ground for believing that all the wise men do come from that quarter.

Another curious statement, made as if it were perfectly familiar, is this—"at birth a babe is but a duality, and becomes a trinity only when reason begins to manifest itself, usually at the age of seven years, but sometimes earlier." This at any rate is new to me, and should be substantiated by some evidence. Shall I be wrong in saying that where Theosophy touches ground we have no difficulty in recognising its beauty? We admit with all frankness that Spiritualism in some or many of its exoteric aspects is unlovely and of bad repute. We welcome the effort of the Theosophist to tell us how to remedy the blemishes which we have already seen, and which our "pure disembodied spirits" are never weary of dilating upon; and for which they also prescribe a plain remedy. In the midst of perplexities that beset us we are grateful to them for pointing out the sources of our bewilderment. But we would represent to them that they only increase our difficulty by the suggestion of unproven hypotheses. We want some rest for the sole of our foot, but we do not find it in rhetoric, or in supposition, or in mazes of hypothetical deduction. Before any hypothesis can seriously demand our attention it must either grow from previously ascertained fact as a deduction, or it must be an attempt to explain on a reasonable basis all observed facts of a particular class. It is here that we Spiritualists part company with Theosophists. We say that they import into the discussion a number of hypotheses and theories of which they offer us no proof. We say further that they do not make sufficient account of much evidence that we produce. And we say further still that, so far as their claims are proven or even *vraisemblable*, they are in no way incompatible with the truest Spiritualism which thus, as the greater, includes the less.

London, January 7th.

Mr. J. COATES has begun a series of twenty-four lectures on "Mesmerism," at the Queen's Hall, Liverpool. Last Monday evening the hall was so full that all the standing room was occupied.

DR. DAVIES'S LECTURES.—The Rev. C. M. Davies, D.D., will resume his lectures at the end of this month. They will be given in a drawing-room at the West-end of London, at three o'clock on Wednesday afternoons, and will be quite private. He will, however, be glad to forward cards of invitation, as far as practicable, to those desirous of attending. Dr. Davies may possibly make arrangements for lecturing on other days in different parts of London.

STRANGE SCENE AT THE HOUSE OF A SPIRITUALIST.—A scene of a very exciting character was witnessed on Sunday night before the house of Mr. Edward Foster, druggist, Friargate, Preston, a noted Spiritualist and anti-vaccinator. Shortly after six o'clock a number of persons in the vicinity of Mr. Foster's residence imagined that they saw a ghost, or spirit, in one of the upper rooms, and at once communicated the fact to other passers by. A large crowd speedily collected, and the appearance of the ghost was attributed to a *séance* that was thought to be going on in the room. The crowd increased, and became very noisy, the wildest rumours got afloat, and for the space of about two hours the thoroughfares, despite the endeavours of the police, were entirely blocked. No satisfactory clue was obtained as to the cause of the strange apparition which the hundreds of people positively asserted they saw, and at length the crowd, having spent itself in noise and surmises, gradually dispersed.—*Northern Daily Express*, Dec. 18, 1877.

THE SPIRITUAL BODY.

BY EPES SARGENT.

THE old heathenish notion of the resurrection of the physical body, unhappily grafted on the most prevalent forms of Christianity, has had a mischievous influence through the ages in excluding those rational conceptions of a spiritual body, manifestly entertained by St. Paul, and which the present phenomena are doing so much to corroborate. As soon as we get out of the close, unwholesome air of a merely dogmatic system of theology, it is surprising to see how naturally the human reason turns, instinctively, as it were, to this theory of a spiritual body, the counterpart of the external and visible—a theory which spiritual manifestations have impressed even on the minds of savage tribes.

Among the books very popular in its day, and not unworthy of republication even in these crowded times, is *The Religion of Nature Delineated*, by William Wollaston, a native of Staffordshire, who died in London in the year 1724, at the age of sixty-five. A man of fortune and education he devoted himself independently to the study of the ancient languages, Greek, Hebrew, and Arabic, and to meditations in theology and psychology. In regard to the spiritual body he arrived at conclusions quite in harmony with those of Spiritualism. He regarded the soul as "a thinking substance intimately united to some fine material vehicle." He says:—

"Though I understand not perfectly the manner how a cogitative and spiritual substance can be thus closely united to such a material vehicle; yet I can understand this union as well as how it can be united to the body in general (perhaps as how the particles of the body itself cohere together), and much better than how a thinking faculty can be super-added to matter; and beside, several phenomena may more easily be solved by this hypothesis; which (though I shall not pertinaciously maintain it) in short is this, namely: that the human soul is a cogitative substance, clothed in a material vehicle, or rather united to it, and, as it were, inseparably mixed—I had almost said *incorporated*—with it; that these act in conjunction, that which affects the one affecting the other. . . .

"We are sensible of many material impressions (impressions made upon us by material causes, or bodies)—that there are such we are sure. Therefore there must be some matter within us, which being moved or pressed upon, the soul apprehends it immediately. And therefore, again, there must be some matter to which it is immediately and intimately united, and related in such a manner as it is not to any other. Let us now suppose this said matter to be some refined and spirituous vehicle, which the soul doth immediately inform; with which it sympathises; by which it acts and is acted upon; and to which it is vitally and inseparably united. . . .

"By many symptoms it appears most probable that this matter, to which the mind is immediately present, and in which is its true Shekinah, is not the whole gross body, but some subtle body, placed in the region of the brain. . . . So if we should suppose the soul to be a being by nature made to inform some body, and that it cannot exist and act in a state of total separation from all body, it would not follow from hence that what we call death must therefore reduce it to a state of absolute insensibility and inactivity, which to it would be equal to non-existence. For that body, so necessary to it, may be some fine vehicle that dwells with it in the brain, and goes off with it at death."

All this is substantially consistent with the deductions from the phenomena of Spiritualism. According to Chavée, the French physicist (who is not a Spiritualist), we contravene no known law of science, chemistry, physics or mechanics, in admitting the existence of an ethereal or electro-luminous organism. He says: "There are cases of positive pathology where we can grasp the superior organism, and observe its action, while the inferior one—that which is perceptible to the senses—is no longer in exercise. These cases are natural and mesmeric somnambulism and trance. Thus observation leads us to conclude that there is a future life."

Another French physicist, Dr. Georget, who wrote a book on the *Physiology of the Nervous System*, in which he ex-

pressed views similar to those which Vogt, Buechner, Hoeckel, and other extreme materialists advocate now, was fully convinced by the phenomena of mesmerism that he had made a great mistake in limiting the life of man to its material earthly manifestations. He manfully retracted his whole materialistic philosophy, and, in his last will and testament, proclaimed that he had arrived at a "profound conviction, founded upon incontestable facts," that there exists "an intelligent principle, altogether different from material existences; in a word, the soul and God."

If, in their experience the light of Spiritualism had been added to the cognate facts of mesmerism and clairvoyance, the conclusions of both Chavee and Georget would have been still more decisively illustrated.

It was the opinion of Charles Bonnet, the great Swiss nationalist (1720-1793), that man's future body exists already with the body visible; and he believed that science would "some day have instruments which would enable it to detect this body, formed as it probably is of the elements of ether or of light." The experiments in spirit photography point to the verification of this prediction; while the form-manifestations through Dr. Monck, as recorded by the Rev. M. Colley and M.A., Oxon, show what science may expect from further persistent investigations in this direction.

Of the operation of an intelligent force, independently of any visible organism, the slate-writing phenomenon gives us a most conclusive proof. This phenomenon is destined to be placed upon a basis of testimony sufficient to meet the most rigorous demands of science. It will go far to confirm the theory of an invisible organism through which the veritable man survives the dissolution of his earthly body.

For a vast amount of learning and testimony on this subject of a spiritual body, see Ralph Cudworth's *Intellectual System of the Universe*, first published in the year 1678. He tells us that, "The luciform body can pass through any solid thing. It lieth in this mortal body, continually inspiring it with life. By it is the soul connected with the mortal body. Plato and Aristotle concur in this idea of a luciform body. The latter says, 'All souls seem to have another body and diviner than that of the elements.'"

In the *North American Review* (May-June, 1877), Mr. Thomas Hitecock happily remarks, "The advantage of thus conceiving of the soul as a substantial organism analogous to the body, and affected by mediums similar to those which affect sight and hearing, is that it explains the mystery which surrounds the relations of mind and matter, and accounts for many things which now puzzle the scientific explorer. Allow the soul to be a real substance co-extensive with the body, and intimately interwoven with it, and the difficulty expressed by Professor Tyndall and others in perceiving the connection between its operations and the molecular changes of the brain need be no greater than that of perceiving the connection between magnetism and the motion of the magnetic needle."

I have but skimmed a fragment of a subject vast in its proportions and spreading out into the most ample fields of fact and of speculation; a subject on which much more has been written than we seem to be aware of, and the testimony in regard to which is co-extensive with all extant literature.

No. 68, Moreland-street, Boston, U.S.A.

Mr. J. J. MORSE has left London to reside in the provinces.

M. GUSTAVE DE VEY is in London, on a temporary visit to this country.

ALLAN KARDEC'S *Heaven and Hell*, translated by Miss Blackwell, and *Rifts in the Veil*, consisting of choice extracts from the medial and normal literature of Spiritualism, have been published in London this week.

PRINCE WITTGENSTEIN, who for some months commanded a section of the Russian army in the war against Turkey, has returned to his home in Vevey, Switzerland. All the readers of these lines will be glad to hear that he is safe and well.

WE are informed of a poor man who is a medium, and conscientiously cannot think of taking money for his *séances*. We recommend him not to publish this fact, but to give sittings to the poor gratis. If he publishes it, not a few of the worthless rich will "sponge" him, by civilly persuading him to give gratuitous *séances*, that they may avoid paying a professional medium fair value for benefits appropriated.

## A STRANGE VISITATION.

BY E. A. GOMES.

ONE night in the month of October, 1875, I had retired to rest, and after a preliminary perusal of a book, as is my habit, I fell into a half-wakeful sleep. It was between the hours of ten and eleven, when all my faculties were becoming dormant, that I experienced a peculiar sensation as of something hovering about me. Whether it was a visitant from the land of spirits I cannot undertake to say, but I clearly observed two hands, with the fingers pointing towards me, and which were gradually passed along my body from head to foot. At every pause of this movement I experienced a soothing yet shooting sensation through me, as if I were the subject of an electrician. This feeling, moreover, was not confined to any particular part of my system, but was felt forcibly at the parts where the fingers pointed to during the pauses in their movement, as I have described. Fear I had none, but in its place a peculiar sort of pleasurable calm came over me, exercising a soothing influence over my senses, which, at this stage, were keenly sensitive. After this exercise of the digits over me, I imagined the figure had placed itself at my head, and in a voice of mellowness blended with power, commanded me in the English language, "Do not tell!" Although the mandate was, I may say, authoritative, yet its sternness was so mollified by the deep and sepulchral tones in which it was uttered, that with me to "hear was to obey." After this I started up with indescribable feelings, and endeavoured to find some cause for this strange effect, but there was nothing apparent. As for my having been a victim to the trickery of some individual, it was simply impossible, for my bed was in an upper story, and no means of ingress were available, except the window. My wife was reclining by me in a sound sleep, nor was she disturbed in the least. Imputing the circumstance to an incipient attack of indigestion, which, we all know, gives rise at times to strange dreams, I thought no more of it; but, strange to relate, the same thing was repeated the following night, and seven successive nights about the same hour almost. My imagination was so worked upon, that I awoke on the eighth night with a start, which aroused my wife, who inquired what was the matter, and observed an undue beating of my heart. Bearing in mind (although placing no great stress upon) the strangely delivered mandate, I tried to pass it off until after much importunity I unburdened myself to my wife, and it is remarkable I have not experienced a recurrence of these sensations since. Very probably my violation of the command dissolved the "Fatal spell around me so entwined." Yet, judging from the ill-luck that has since attended me in my mundane affairs, even in the most trivial items, I am forced to conclude (though not prone to superstition) that my having disobeyed the order by not keeping the affair locked up in my breast, has led to the misfortunes I have subsequently endured. In short almost every thing that I undertake proves a failure. There may be legitimate causes to account for my unsuccessfulness, but the coincidence is so strong, and above all, following immediately after the breaking of faith, that I can hardly wean myself from imputing my failures to the *very* cause.

It will be considered an obliging act if any one more enlightened would trace out the origin of this event, more so as it is generally supposed to have a strong leaning to mesmerism.

Hyderabad, Deccan, India, December 7th, 1877.

THE discussion on Dr. Wyld's paper will be published with the next one on the same subject.

MR. AND MISS ELLA DIETZ will next month begin to give a series of entertainments at the Langham Hall.

A SUFFICIENT number of persons desire to attend the next meeting of the Psychological Society on slate-writing to fill the hall twice over.

MR. J. COATES will shortly give a mesmeric lecture at the Queen's Hall, Liverpool, for the benefit of the distressed miners in South Wales.

## 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.]

## SPECULATIONS ON SPIRITUAL AGENCIES.

SIR,—Will you permit me a somewhat discursive reference to some of the articles and correspondence in your paper this week?

Let me first advert to the letter of my friend Dr. Carter Blake, in whose kindly praise and too liberal appreciation of crude ideas I fancy I can, or ought, to detect a flavour of Socratic irony. In associating psychography with physical phenomena produced by the duplicated limbs of the medium, I went unnecessarily far in suggesting that the *modus operandi* was the same in both cases. It is sufficient that analogy may lead us to suppose that, in the one case as in the other, the psychic force of the medium is instrumental. The main point in Dr. Wyld's theory is that man, being a spirit, the natural presumption arises that he has all the powers latent during his abode in the flesh that he will possess when emancipated therefrom, and that these, under exceptional conditions, may become operative. It is no more incumbent on the supporters of this theory to show *how* the pencil is moved than this is incumbent upon those who call in another, but similar, agency for the task. Nor is it more easily explained on the one hypothesis than on the other. However, I do not, in fact, regard the explanation as difficult. The forces which give vitality to the physical organism may exist in all their organic potency in an invisible and imponderable vehicle. The efficacy of these forces does not depend on incarnation. We know, for instance, that many physical phenomena are produced without materialisation, that is to say, the visible or tangible presentation of the means. I have seen, with Dr. Slade, a chair raised from the ground, in the middle of a brightly lighted room, and placed at my side, while my eyes were upon it, no object intervening. An astral body I conceive to be the organised vehicle of force, which can produce all its effects upon the smallest scale as upon the largest. As it is better to be diffuse than obscure (I hope not to be both), I venture to enlarge a little on this point. In writing these lines I hold the pen between my thumb and two fingers. What really "holds" the pen are two currents of force coming from opposite directions, nerve force, which contracts the muscles. Why is this machinery of nerves and muscles necessary? To localise and confine the force, which, if not otherwise controlled, would escape like electricity without a conductor. The nerves act as conductors to the muscles, and the muscles, which are supposed to do the work in reality, only enable the force to do it. According to this view it would be almost more correct to say the muscles contract the force, than that the force contracts the muscles. The psychic organism, if it exist at all, must make a like provision for the passage and direction of vital force. But being fluidic (some old writers call it the "fluidic body"), it has not fixed and invariable dimensions. Freedom, subtlety, mobility, expansiveness, and compressibility, must be the attributes of a psychic body. Thus the ancients, according to Cudworth (*Intellectual System*) described it not as a body but as a "vehicle." Force must still move in certain lines, but need not move through the same distances as are prescribed by the fixed and permanent dimensions of molecular structures. This, I think, is one answer to Dr. Blake's dilemma of the psychic "hand" being either smaller than, or as large as, the physical hand. We have only to get rid of the notion of fixity in the dimensions of psychic objects. When both sides of a folded slate are written on, the fulcrum must be reversed from above to below the slate. Why are we not permitted to see the process on a slate laid open on the table? Probably because our eyes and attention being in that case directed to the very point at which the force was concentrated, would project one of those disturbing currents of which Mr. Simmons speaks. If this current is of the same nature as the force, no doubt it would equally penetrate table and slate; but then it is not aimed at the very point at which the writing is proceeding. This, probably, explains the condition of darkness at *séances* generally. Otherwise, the moment an object began to be moved, every eye would be fixed upon it with eager attention, and many streams of force would interfere with the operative power.

As to the cases referred to by Miss Kislbury, in which no pencil has been placed for the writing, the letters nevertheless occurring, I can only suggest that the pencil is brought and removed by the same agency that writes.

The great question of the intelligence which starts and directs the force remains behind. Notwithstanding a suggestion to that effect in Dr. Wyld's paper, I imagine he would not seriously maintain that mediums are such adepts as Madam Blavatsky speaks of, or that the conscious will-power of the former is the source of the phenomena. As to this the answer of M.A., Oxon, seems conclusive. "Nothing short of the severest exercise of will," he tells us, "so severe as to paralyse the mental powers for a long subsequent time, can avail to produce any objective effect. Yet the medium, passive *ex hypothesi*, and in many cases not entranced, produces these without (so to say) turning a hair." It was scarcely necessary to confine the proposition that "this hypothesis carries on its face its own plain refutation" to "those who have tried it." By will, M.A., Oxon, means volition. But there is another sense of the word, in which it means the disposition or tendency from which all definite volitions proceed, and many acts which take place without any definite volition at all. By far the larger number of actions, and even characteristic actions, we perform are automatic. The subtlest analysis of consciousness cannot trace any preconception of them interposed between the stimulant and the effect. Consciousness is not even an essential factor in the elaboration of intellectual results; and of course materialism, with its unconscious cerebration, has given prominent importance to this fact, which is in truth one of profound spiritual significance. Two intelligent

processes can proceed simultaneously, of which one is conscious, the other unconscious. We know this by results which are more or less in the experience of every one. The most remarkable illustrations of it are recorded in books on psychology. Be it remembered that consciousness is not the artificer of our thoughts, or even of our habitual modes of expression, but only the reflection and revelations of these. Also that the process may, and often does, go on without this reflection and revelation. Is it difficult to conceive without supposing consciousness the production of an intelligible sentence consisting of ideas entirely familiar, and couched in forms of expression habitual to the medium? Yet I believe that the difficulty of accepting the agency of the medium is chiefly owing to the assumption that consciousness is necessary to the production of intelligent results. That this theory does not cover all the recorded facts, that it is not a sufficient account of spiritual phenomena generally, I quite admit, nay, would myself insist. But finding in a large proportion of cases a thorough identification of the phenomena, with the knowledge, inclinations, and characteristics of the medium and those *en rapport* with him, I seek rather to explain them, if possible, by psychological facts and probabilities too little attended to, but which it is highly important to recognise, than by the introduction of foreign spirits, when these do not give unmistakable evidence of their presence. These phenomena are not the less spiritual, or rather not the less demonstrative of a soul or psychic body, separable from the physical organism, when referred to the personality of the medium, than when ascribed to habitual denizens of the world of spirits. The presumption that individual life ceases with the dissolution of the body arises from the possibility (or, perhaps, it is only the difficulty) of conceiving life without an organism through which it can act and manifest. That presumption is got rid of by proof that we have an inner organism; with most of us, indeed, too closely fitted to the outer to be discernible from it during the life of the latter, but with some so easily and frequently disengaged as to afford a thousand evidences of its independence. I, for one, would as soon rely upon this fact for the proof of continued existence (not immortality), as upon those other proofs to which Dr. Wyld adverts. Taken together, however, and taken also with the proportion of facts in Spiritualism, which I must submit are not covered by the largest and occultist powers reasonably ascribable to the still embodied spirit, there is no ground for the apprehension that the essential significance of the phenomena will be at all impaired by Dr. Wyld's speculations. But much prejudice will doubtless be excited against them among those whose interest in Spiritualism mainly arises from the supposed facility of renewed intercourse with their departed friends. Spirit identity is struck at, as well by Dr. Wyld, as in the interesting paper signed "T. J.," which you lately published. And, with all deference, I must say it is high time it should be so struck at, if Spiritualism is not to be given over to an illusion, in so many instances demonstrably such, as to impede the acceptance of facts which seem inextricably entangled with false assumptions. Let us see where we are. We have got the fact of the psychic body, which can go forth, materialise, and act upon matter. We have got the fact, known in mesmerism, that the clairvoyant, in the thought-reading stage, can perceive not only the present contents of another consciousness, but also all the past experiences, thoughts, pictures stored up, as the occultists have it, in the "astral light" surrounding each individual. Here are the materials, if we have but a competent agent, for many a "test." The fact "known only to myself," "forgotten by me, but afterwards verified," the visible form "distinctly recognised," "the expression which I never could forget," "the pet name," &c., all accounted for, while your beloved friend may be all the while—as surely we ought rather to wish—progressing in another stage of existence, with new associations, and a new life sphere, from which he is not drawn whenever you choose to sit at a table, or opposite a cabinet. Let me advert to one significant fact which I have frequently noticed. Persons of mediumistic temperament, or of mesmeric power, commonly obtain more satisfactory "tests" than others when sitting with professional mediums. Why? Is it not that in their case the blending of the psychic spheres is more complete, and thus the records of their own experience are more easily available?

As the "English Member of the Theosophical Society" quoted by "Scrutator" in supposed opposition to Col. Olcott, I have this explanation to make:—The "elementary" spoken of by "the very learned occultist" whom I cited in the letter referred to, is not the "elementary" in the sense more recently adopted in *Isis Unveiled*, and by Col. Olcott, of a departed and earth-bound soul, but the rudimentary spiritual being in process of evolution into humanity. So that the passage, "When the elementary dies out of one state of existence he is born into a higher one," in no way contradicts Dr. Olcott's statement of the fate of the human "elementary." Nor is the rest of the passage quoted by "Scrutator" at all inconsistent with the idea that the thoroughly depraved man at death is but a duality, having lost all sympathy (and by sympathy alone is spiritual synthesis maintained) with the Divine Spirit. The passage continues thus—"And when man dies out of the world of gross matter, he is born into one more ethereal; so on, from sphere to sphere, man never losing his trinity." It must be remembered, that this is part of an account of the process of evolution, or of the ascent from lower to higher forms when that ascent is maintained. True, man as man never loses his trinity, that is, so long as he continues a man; and it is, perhaps, partly to guard against any apparent inconsistency, that when he has lost his trinity he is designated no longer man, but "elementary," a creature of the elements, in whom the human spirit has no part.

Col. Olcott says, also, "At birth the babe is but a duality, and becomes a trinity only when reason begins to manifest itself—usually at the age of seven years, but sometimes earlier." *Aprépos* of this—though I admit that the coincidence, untraced to its origin, amounts to very little—the following fact from the *Duchess of Orleans' Secret Memoirs of Louis XIV.* may (or may not) be worth quoting—

"Formerly the Court (of France) never went into mourning for children under six years old."

I have to apologise to Miss Kislingbury for speaking of her "advancing" any particular views. Her facts are irresistibly suggestive; but her letter proves that she investigates in too wise and cautious a spirit to form conclusions hastily.

A reference to dates in the letter of your correspondent, Mr. J. Carson, may be instructive. The *séance* was on the 18th of July; the letter mentioning that "Mr. Burt was killed off horseback during the month," was dated Melbourne, 10th July, the accident being mentioned in Melbourne papers of 1st July, as having happened on the Saturday previous, which was the day before. The communication at the *séance* on the 18th is, "I am in great pain. I have been wounded"—signed Burt. It will be said, I suppose, that the spirit was still ignorant of its changed condition three weeks after the event, and still in pain from the wound which caused death, probably on the spot. But must it not strike every one that Mr. Carson's son, whose friend Burt was, is more likely to have been the source whence the spiritual telegram sped than Burt himself? Why should Burt, without even the knowledge that he was disembodied, and, therefore, without an intelligible motive for communicating with Mr. Carson, senior (who had never even heard of him), have been drawn to Bedford-place? If I was dead, I can conceive my going (if I could) to a stranger, sitting with a medium, to tell him so, because I am a Spiritualist, and should like to contribute evidence of spirit identity to other Spiritualists still in the flesh. But if I didn't even know that I was "dead," I can conceive nothing more improbable. This is just one of those cases which should open our eyes to the other agencies at work. The first words of the message were "son, son." The idea of the accident, and of the pain, is suggested to the entranced or mesmerised medium through the psychic connection between father and son. The medium feels the pain (as evinced by the distortions of his body), just as the mesmeric subject feels any sensation suggested to him. And he personates the injured man, just as the mesmeric subject will personate under the influence of suggestion. Whether this is or is not the true explanation, the case is extremely interesting, for the medium was not *en rapport* with Mr. Carson's son, otherwise than through Mr. Carson himself. Is Mr. Carson "mediumistic," or is his son? or has the former mesmeric power? It is obvious that the spirit theory, no less than the mesmeric, requires a line of attraction from son to father.—Apologising for this too long letter, I am, sir, your obedient servant,

C. C. MASSEY.

January 6th.

#### A SEANCE ON NEW YEAR'S NIGHT.

SIR,—We sat together, a small circle that had met for some weeks past. The harmony was as perfect as possible. We had been promised at the previous sitting that something should be done in commemoration of the day. A message was given, "This is the consecration of a holy hour," and some sweet perfume was both poured and sprinkled over heads and faces. Fresh violets were given to each. We heard as it were an effort made to unlock the door, and Joey's voice was then heard to say, "Open the door, there is something outside it; I cannot bring it in for want of power." One of the circle rose and opened the door. At his feet lay a beautiful camellia, with foliage of ferns, fresh, and covered with moisture. Joey said, "The flower is for Mrs. Gregory." Presently a ring was placed on her finger, and Joey said, "It is for you as long as you are here in this life, then leave it to Mrs. Fletcher." Hands were laid on all, and one of the sitters was mesmerised during the whole part of the first sitting.

A small pause followed, and we were then told to sit for materialisations. Abdullah flashed on us in white robes, a bright jewel on his brow. A friend of Mrs. Makdougall Gregory's, recently deceased, came, and, moving a chair from out of the circle, conversed with our hostess apart. Joey told us how he had spent a Christmas thirty-four years ago, and we were again presented flowers, this time in sufficient light to distinguish him and the flowers as we took them up. Finally we were asked to pray with him. We did so, kneeling reverentially together in circle. Thus ended a most agreeable and satisfactory interview with our spirit friends on the first day of this year.

#### WHAT IS THE INTELLIGENCE?

SIR,—May I be permitted to suggest that your correspondents, Dr. Blake and Miss Kislingbury, are somewhat at sea as to the *modus operandi* of the writing on Slade's slates. Unfortunately I have not had an opportunity of witnessing this particular phenomenon, but I am disposed to think, from what I know of "direct writing," that the modes of production are one and the same. In the case of direct writing, a sheet of paper is laid on the table with any pigment you please. The medium's hands are held, and in a few seconds—in a time scarcely sufficient to lift the paper from the table to the ceiling—the paper is found covered with writing that will take an expert quill-driver from seven to ten minutes to copy. Naturally curious to learn in what way this was effected, I asked the intelligence how it was done, as it was impossible for any ready writer to exhibit such rapid penmanship. The reply I obtained was, that writing was not obtained in the ordinary way; that the words were formed in the spirit aura (or astral fluid), and that then the paper was brought into the aura, and the words at a stroke imprinted upon it, much in the same manner as by lithography. On examining the sheets I found that, notwithstanding the writing is boldly defined, there is no impression showing at the back of the paper, as would be the case if actual pressure was brought to bear with a lead pencil upon the surface. On one or two occasions, when no colouring material was put on the table, writing came upon the paper in gilt or light bronze-coloured characters, and when the intelligence was asked whence this peculiar ink was obtained, the answer given was that it was taken from the picture frames. I am inclined to think that the intelligence does not actually hold the small piece of pencil between the slate-

covers with the materialised hand, but that the words are first spiritually formed, if I may use the expression, and then the pencil is *willed* to pass over the spot, and, during its transit, by some, at present unknown, method, particles of the slate pencil are deposited on the words, thus rendering them visible. It would be an easy matter for Mr. Simmonds to try an experiment with Dr. Slade, which would throw some light on the subject. If, instead of a piece of pencil being placed on the slate, some almost impalpable pencil-dust were laid in the locked slate, could the writing be obtained? If so, then it would be managed without the assistance of the materialised hand, and by will-power alone. I am convinced that *the will* is the great motive power, and the only one in many of modern manifestations, let it be that of the medium himself, or of the assisting "spook" outside. A winter ago I asked "an intelligence," who was in the habit of bringing stones out of the street into the drawing-room, to explain how it was done. The intelligence was not very cultivated, and the reply was brief and scarcely scientific. "I can hardly explain it. We wrap it round with 'the power,' and then will it to come. Sometimes we manage to get it to follow us; at other times we can't. It all depends on 'the power.'" This is hardly satisfactory, but it was all I could get.

I have used the words "the intelligence" throughout this letter, but in all cases I am convinced that the operations were effected by disembodied spirits, because in a hundred different ways, which it would be too tedious to explain, "the intelligence" forced that opinion upon my mind. I am equally convinced that "Allie" is a disembodied spirit, acting through Dr. Slade. Perhaps nine-tenths of the phenomena are produced by her; in the remaining tenth she may assist others to communicate.

T. J.

#### HINDU PSYCHOLOGY.

SIR,—There appears in *The Spiritualist*, of November 28th, an article under the heading of "Hindu Psychology," which for combined egotism and impertinence can have but few parallels. This writer, under the signature of "W. L. D. O'Grady, Editor of the *American Builder*," and late of the Bank of Madras," tells us that he "was born in Madras . . . and ought to know something about the Hindus." He certainly ought, and deeply do I sympathise with him and others who, toiling as banking clerks, or engaging in other business pursuits, have managed to get so little real information relating to the Hindus, and the mysteries of the Hindu religions. Possibly another reason of this is the antipathy that a majority of the Hindus entertain towards Englishmen. It is well known that they consider beef-eating Englishmen—"pompous, presuming, and dictatorial," to use their own words—as intruders, who, coming to India to stuff their purses, return home to enjoy their gains. Accordingly, neither Englishmen, nor European, nor American missionaries can expect to get the confidence of the Hindu heart, or a knowledge of his psychological mysteries.

Mr. O'Grady tells us in his first paragraph that he has only a "very superficial knowledge of the phenomena of Spiritualism." This was evident enough without the telling, and being so, he should have manifested at least a decent degree of modesty in his attempt at criticising one who has made Spiritualism a study for many years.

In a letter to *The Banner of Light*, I said (quoting Mr. O'Grady's version) that I had

Spent day after day with Hindu Pundits and Shastrys, with the Brahmans and Sivaitas. 2. That he has seen their mediums, their devil-priests, and their *Gwos*. 3. That he has seen the media entranced, and seen them cast out demons. 4. That he has procured, not only their camphor mixture, but other incense preparations, as well as the genuine "Soma-juice" plant, etc., etc. . . .

I affirm, without the slightest fear of contradiction, that each and all of these assertions are without warrant of fact.

Not only do I squarely *contradict* you, sir, but tell you besides, Mr. O'Grady, that the blush of shame ought to have crimsoned your cheek while inditing such an unjust paragraph. Possibly the *Madras Times* may enlighten you a bit upon this matter. The following is taken from an editorial article appearing in the *Madras Times* of September 1st:—

Three weeks ago we announced the arrival in Madras of Dr. J. M. Peebles, formerly an American Consul in Asiatic Turkey, and the author of several books. During the period that he has been in Madras he has been most industrious in obtaining information from all sources, and the chapters of his forthcoming work, devoted to Southern India, should be most interesting. . . . The Doctor, during his short stay here, has exhibited that push and energy which is characteristic of Americans. Though he has been, as we have said, hardly three weeks in Madras, he has managed to visit the famine camps, the Leper Hospital, the Museum, libraries, all the public buildings and burning ghauts. He has witnessed the clever feats of magicians, seen the devil-priests professedly cast out demons, looked into a higher class of psychological phenomena, difficult to get at and more difficult to comprehend, and met a good many native gentlemen of various castes. He has also received from the Chief Secretary to Government much kindness in the way of a sight of public documents, and in every conceivable way has had the opportunity of seeing all sides of our social life. Dr. Peebles was at the breakfast in the Banqueting Hall yesterday, in honour of the Viceroy, and was charmed with the almost Republican freedom evinced.

The reader will observe that this gentlemanly editor of the *Times* informs the public that "Dr. Peebles had seen the devil-priests professedly cast out demons, looked into a higher class of psychological phenomena," etc., etc.; while Mr. O'Grady says, "They have no devil-priests in India." Which of the two gentlemen is to be believed?

My few weeks in the city of Madras, and ten months in the country during this second visit to India, were devoted almost exclusively to the investigation of psychic phenomena, and the hunting up of noted marvel-workers in the extreme South of India. In due time I shall publish a description of such of these phenomena as I am permitted. I say *permitted*, because some of them occurred under the promise and seal of secrecy. Others, less startling, occurred in the presence of several

reliable witnesses. I will relate one of this character. While in Madras I was several days the guest of Mr. D. S. White, residing in Kilpauk. This gentleman, connected with the Board of Education, and Assistant-Registrar of Assurances, is a free-thinker on all matters religious and political. Accompanied by him, two Eurasian gentlemen connected with the publication of the *Anglo-Indian*, and a few others. I repaired to a native's house, to see the phenomena of casting out a demon among the lower class Hindus. The subject was a woman, and not, I confess, a very prepossessing one. Her eye was dull; the surface of the hand cool, moist, clammy, and the whole appearance stupid in the extreme. Inquiring of the mother, through my interpreter, I learned that this young woman had, in the first place, spells of being very silent, of looking into vacancy, and refusing to notice her friends. These peculiarities were followed by tremblings, whirling motions of the head, and other obsessional conduct, till she refused to bathe, to comb her hair, or speak. It was pronounced, "possession by a dumb devil."

They sent for a "devil-priest," as they familiarly term them, one gifted with the power of exorcism. He could not attend, and, after some waiting, a "priestess" came, and then another. A circle was drawn in the sand in front of the hut, one of these mediumistic women stepping inside of the circular area became spasmodic, the head began to whirl; she was soon entranced, and called for camphor. A rude lamp of cocoa-nut oil was burning just outside the circle, and the incense-smoke of the camphor came from the interior of the circle. At this point another woman was entranced by a spirit speaking a different dialect. And now while the incense-smoke was dying away, they brought and placed the obsessed Tamil woman within the area of the circle. Then followed rude music, with threatenings and coaxings of the demoniacal spirit to leave. It was a failure. And now, unexpectedly to Mr. White, his servant woman who had been in his employ for twelve years, was suddenly entranced, constituting herself master of the ceremonies. This servant woman, Mrs. Anthraci, declared that the other women failed because controlled by evil spirits. She then commanded the dress of the obsessed woman to be changed, a new mat to be placed for her to sit upon, the green branch from a tree to be brought, and some frankincense to be burned. It was all done. Then she beat the obsessed woman's body with a rod, "pathetised" her head, invoked the gods, &c., &c., and "the dumb devil left." This was one of the many phenomena I witnessed among the lower and poorer classes. Those that I saw in Hindu high life, and especially among the Dravida Brahmans, I do not propose to peddle about too cheaply.

I psychologised quite a number in India. The Hindus being mild, negative, and sensitive, are easy subjects.

Owing to introductions to native princes, and distinguished Brahmans and Mahomedans, when dining with His Grace the Duke of Buckingham, Governor of Madras, and also at the *levée* held by Lord Lytton, the Viceroy of India, I was put into fraternal relations with some of the most distinguished native Brahmans of India. And to some of these I am under deep and lasting obligations. To say that these gentlemen "imposed upon me," is to insult them.

When Mr. W. L. D. O'Grady, editor of the *American Builder*, and late of the Bank of Madras, writes hereafter upon "Hindu Psychology," will he have the kindness not to measure my knowledge of this subject by his yard-stick of arrogance?

The last *Banner of Light*, just put into my hands, makes me say I had a glorious time with Buddhist priests in India. It should have read Brahman priests. Probably my careless penmanship caused the blunder. It was in Ceylon, China, and other Eastern countries that I saw so many Buddhist priests. J. M. PEBBLES, M.D.

London, January 8th, 1878.

PRESENT OR DEPARTED?

SIR,—Common sense being usually, even if fallaciously, alleged to meet the spiritualistic position, one is hardly prepared to agree with Mr. White in making it do duty on the opposite side, so as to "apprehend that common sense will draw us back to the conclusion that spirits are what they represent themselves to be, namely, 'men and women, &c.'" What is common sense? Is it any criterion of certainty? If the evidence of the senses be meant, how is illusion to be avoided? If the assistance of reason be invoked, what is the standard of appeal? Suppose, for example, it seems common sense to me that alphabetic writing should represent only the sound of speech, is it common sense for other people to introduce considerations of authority, history, etymology? Or if orthography be hardly a question of common sense, is Spiritualism more so? If it is, does not common sense teach, rightly or wrongly, that when we leave the world at death, we cannot return at leisure? Evidence to the contrary is not only exceptional, but involves exceptional conditions, and appeals generally either to foregone conclusions, or to other perceptions than those of common sense, which must be inadequate to the purpose, or we should not find Dr. Slade and the Davenportes on the one hand believing in the intervention of departed spirits, and Mrs. Hardinge and Mr. Watkins, or Col. Olcott, "T. J.," and Dr. Wyld on the other, denying that this is always or necessarily the case. It is not fair to claim the voice of common sense on one side more than on the other. We are either above or below the plane, not on it.

In some *Angelic and Holy Communications*, published anonymously many years ago, we were told that—

"Table manifestations, hand-guiding, drawings, are all of mundane origin. It is the work of abnormal nature; spirit proper has nothing whatever to do with it."

In *Art Magic* we read:—

"There are no phenomena produced by disembodied spirits which may not be effected by the still embodied human spirit, provided a correct knowledge of these powers is directed by a strong and powerful will."

In *Swedenborg* we are informed that—

"Every man has an inferior or exterior mind, and a mind superior or interior. . . . These two minds are altogether distinct; by the inferior mind man is in the natural world, together with men there; but by the superior mind he is in the spiritual world, with the angels there. These two minds are so distinct that man, so long as he lives in the world, does not know what is performing within himself in his superior mind, and when he becomes a spirit, which is immediately after death, he does not know what is performing in his inferior mind." A.E. 527.

It would seem to follow from the last statement, that the departed spirit is wholly unconscious of the manifestation—a view difficult of apprehension, and certainly beyond the range of common sense. But I take leave to submit that it is not worthy of the careful investigator to rely on a criterion which, to say the least, is as likely to be fallacious as to be true.

W. W. FAWCETT.

January 7th.

WHAT IS THE INTELLIGENCE?

SIR,—With reference to the letter headed "What is the intelligence?" in your issue of 28th ult., may I, as one of those who have from time to time reported the sayings and doings of "Joey" and "Abdullah," crave space for a few words?

For myself, I must demur to your correspondent's view that the only hypothesis upon which we can attach any real value to "manifestations" as sources of important knowledge is that the agencies in question are spirits of the departed who have entered a higher sphere of life. For I can imagine no greater privilege, or better means of obtaining very important information, than to be brought into direct contact with the Prince of Darkness himself, did such a being exist. I am absolutely careless as to whether the facts arise from what are commonly called *good* or *bad* sources; this might be a proper consideration, perhaps, for those to whom Spiritualism has become a religion, or who permit its control over the emotional side of their nature; but it is in my view so essential to begin on the lowest round of the ladder that any question of morals involved may fairly (nay, ought to) be disregarded by those who are seeking to tabulate facts with scientific and verifiable accuracy.

Of the reality of the phenomena I am thoroughly convinced, but I am guiltless of having propounded any theory as to their origin, for within my large experience I confess I have not found the means of forming any. I could wish that this suspension of judgment were much more general, and that a well defined line were drawn between the scientific and speculative sides of the question.

It is easy to speculate, and, unfortunately, nearly every one deems himself competent for that task; but it is not so easy to exercise a rigid self-suppression which should fear one's own individuality as a factor of dangerous import. If speculation were competent to deal with this question, there is no subject which should now stand in fuller daylight; but in this nineteenth century the investigation of the whole matter has to be commended *ab initio*, because the only method known to man of obtaining accurate knowledge has hitherto been disregarded.

The genius power of generalisation illumines the world but infrequently, and Spiritualists, as well as psychologists and astronomers, must be content to collect facts and facts and facts until it shall appear and place them in their proper relations. If this were done many Spiritualists would be much surprised to learn what a fact really is.

In my opinion, therefore, the most pressing work lies within the sphere of the Experimental Research Committee.

I am afraid that your correspondent's expectation "to find it proved, beyond the shadow of a doubt, that the phenomena have their source in other than merely human or physical agencies," scarcely evinces the proper temper of mind with which to begin the investigation; but, if *without prejudgment*, he will study the facts on the low ground I advocate, he will, doubtless, help to be of good service. WM. NEWTON, F.R.G.S.

January 1st, 1878.

SIR,—The lengthy paper, by "M.A." (Oxon.), which appeared in the last number of *The Spiritualist*, requires comment. For my own part, I am at a loss to understand why it was written. It professes to deal with three opponents of the "cardinal dogmas" of the spiritual faith, and as I happen to form one of the trio, I may be allowed to criticise the critic. I believe it is the bounden duty of a controversialist to be exact in quoting the conclusions arrived at by his adversary—even if the language itself should not be employed. No one asks more loudly than "M.A." himself, in his onslaughts upon Dr. Carpenter, for accuracy of expression, and yet we find him one of the first to mislead by erroneous excerpts. "We have believed, that through the gate of mediumship we have access to the world of spirit, and that through the same gate the spirits of our dead were able, under certain restrictions, to return and speak with us." This is a "cardinal dogma," which I for one am blamed for attacking, it being "the central fact round which the whole fabric of Spiritualism is built up." Now let us see how far "M.A." does us justice. Dr. Wyld, we are informed, "tells us that we have no proof of the return of the departed," whereas his very words are "the spirits of the departed have a thousand times reappeared as ghosts before taking their final leave of the world," and again in another column, where the learned doctor is arguing on the possibility of the manifestations being produced by embodied spirits, he remarks, "I wish it to be distinctly kept in mind that I do not say *all* the phenomena we are acquainted with *are* so produced." So far, then, Dr. Wyld does not demolish the "cardinal dogma" of "M.A."

Turning to Colonel Olcott, to ascertain how he effects the "dogma," I do not see that it is much injured at his hands. Even "M.A." admits that the Colonel allows that objective physical manifestations may be produced through a medium by "the spirits of the departed."

Lastly, I cannot understand how the communication of "T. J." in any way has reference to the "cardinal dogma." Assuredly, there was nothing in his article to warrant the inference that spirits do not communicate through mediums, and because the examples given through

one particular medium happened to bear out much of the theosophic theory, "M.A." can afford to be peculiarly funny at the expense of accuracy. "M.A." ventures to suggest a remedy for these spirit vagaries. It is the old one, but unfortunately does not always apply. We are told to "purify our circles." I have seen this done, and half a dozen worthy Christians listening, through a medium, to exhortations from "St. Peter" and St. Paul" by the hour—given through the lips of an entranced medium, in language which the men of Jewry or Athens would not have tolerated for a moment. I have seen in the quiet of a home circle, when the planchette has been used, a message written out describing the horrible death of a relative in a distant land, when no thought of such a person was present in the minds of the company. The name, age, and minute particulars were given to "identify" the spirit of the deceased woman, and of course the statement, so apparently truthful, was believed, until weary months afterwards letters arrived showing that the whole story of the planchette was a bit of as abominable a fiction as could be conceived of. It is useless for "M.A." to tell me that the circle had anything to do with such a message. Is it possible that the embodied spirits of the family would have concocted a tale of murder for their own amusement? The theosophical elementaries are a more likely explanation. I fancy "M.A." must be unacquainted with the mediumship of the Durham, Yorkshire, and Lancashire district. If he made a tour through some of the "circles"—not "promiscuous" ones, but those confined to earnest truth-seekers—he would find much to amuse, and not a little to astound him. At several there are the healing controls, who declare that they were medical men in earth-life, and talk rather learnedly on the subject, until you suddenly prove them to be arrant "quacks" from the expressions they let fall. Let me guard myself by saying, this is not everywhere the case, but frequently so.

A hackneyed expression is made use of by "M.A."—"a theory which pretends to explain facts must explain all the facts, or it is worthless." Certainly. But one theory will explain one set of facts, whilst it takes another theory for a dissimilar set. One theory is not going to cover *all* the facts of Spiritualism, though it may embrace those which have a relevancy for each other. If my theory as to "thought-reading" by spirits explains a very large variety of manifestations, it does not follow that I am to account for form phenomena or trance speaking by the same hypothesis.

"M.A." asks, "How do we stand as Spiritualists in the face of the three Mentors who have been raised up to 'smite us friendly, and reprove us?'" He supplies his own answer. Spiritualists *are*, to a great extent (particularly through clairvoyant mediums), the victims of my "masquerading spook," and others of the genus. "Are we," he wants to know, "befooled by the loose spirit of the medium?" I think I must also say, "Yes"—or how account for the *fiasco* at Blackburn? unless, indeed, you call in that unknown quantity,  $x$ , in the shape of a theosophic "elemental," an even lower order of creation than my maligned "spook," who has thrown a good deal of information upon a difficult subject, and rendered much that was hard easy of comprehension.

In reply to your contributor, Mr. J. Carson, I must say I should be prepared to accept his case as a genuine manifestation; but it is only another instance of a person recently deceased paying his final leave-taking. I have, in my own experience, met with two or three instances somewhat similar through different mediums. These cases are, however, I maintain, only oases in the desert of difficulty; but were it not for their friendly shelter, many of us in our spiritual progress might fall into "Doubting Castle," or perish by the wayside of scepticism.

T. J.

Ulverston, January 8, 1878.

#### WHAT TRUTH IS THERE IN ASTROLOGY?

SIR,—The primeval science of astrology is divided into four major parts—viz., mundane, genethliacal, meteorological, and horary. A belief in mundane astrology may exist, as was the case with Lord Bacon, without relation to either the horary or the genethliacal divisions. Ramesey, who wrote a valuable treatise on mundane astrology, rejected the doctrines of horoscopes and horary figures. The history of all ages testifies to the reality of planetary influence on the great changes of the world, and the fates of nations. Pliny relates that Anaxagoras foretold the fall of a meteoric stone, about the second year of the 78th Olympiad, which occurred near the Egos, in Thrace. "It happened, in sight of many, in the day-time, a comet blazing at the time," and, adds Pliny, "this stone was as big as a wain could carry, and was kept for a monument." Of Anaximander, the disciple of Thales (a renowned astrologer), Pliny relates that "he foretold the earthquakes that overthrew Lacedæmon." It is impossible that Pythagoras, Anaximander, and Anaxagoras could have been blind to the falsity of astrology, if it were a false science, as its adversaries assert; and it would have been impossible, also, for those ancient *savants* to have foretold events by means of its laws had astrology no foundation in fact. It is commonly asserted, in the present day, that the Copernican system of astronomy overthrew astrology. That this assertion is an idle and shallow one will be at once apparent when we reflect that Pythagoras anticipated the discoveries of Copernicus, for he taught the diurnal revolution of the earth, and its annual motion round the sun, which he supposed to be the centre of the planetary system; they believed that "the stars do rule mankind."

Had Anaxagoras discovered that astrology had no truth in it, most assuredly he would not have shrunk from publicly proclaiming such a discovery, for he did not shrink from incurring the penalty of death—afterwards mitigated into banishment, at the instance of his friend Pericles—for having promulgated his theories in regard to the moon.

For my part, I would not presume to call those ancient philosophers fools for believing in a science which they had studied, examined, and

proved to be true. I leave it to the *soi-disant* nineteenth-century-philosophers to descend to personal abuse, in place of *examination* of that art which was the foster-mother of astronomy. I have never yet met with one opponent of astrology who could cast a figure of the heavens, correctly, for a given moment.

The Reverend Dr. Butler sat down to expose what he thought were the ridiculous absurdities of astrology; but as in order more effectually to show up the absurdities of the science, it was advisable to read and study the subject, he proceeded to do so, and thus not only became a convert, but wrote an "Apology for Astrology."

Kepler, of whom it has been justly recorded that "the history of philosophy affords no more remarkable instance of sincere, uncompromising love of truth," honestly avowed that "a most unflinching experience of the excitement of sublunary natures by the conjunctions and aspects of the planets, has instructed and compelled my unwilling belief."

It may, perhaps, be interesting to your readers to know how I became a convert to the belief in astrology. It was in this wise: In the year 1860 my father, Dr. C. T. Pearce, requested me one day to visit for him a child suffering with a severe form of measles (in Northampton). I may state, *par parenthèse*, that I had entered as a medical student, in October, 1859, at a London medical school. I found the child dangerously ill, and, in reply to a question put to me by the father (a shoemaker), I stated that it was my father's opinion that she would have a sharp struggle for life. The shoemaker observed to me that he had no hope of her recovery unless she could survive midnight, for at the crisis, which would, he said, be determined at that hour, the moon would be in conjunction with Mars, and, having calculated his child's horoscope, he feared that the ensuing crisis would be fatal. Such an observation from a half-educated workman astonished me greatly, and I was still more astonished on learning the next day that the child had died just about midnight, as the father feared. Up to that time I had no faith in astrology, and had never studied it. Finding, however, in my father's library a copy of Zadkiel's *Grammar of Astrology*, and *Tables for Calculating Nativities*, I set about studying the science forthwith. My father had recorded the time of my birth (9h. 20m. a.m. of 10th November 1840, in London), and I found to my astonishment that the sign and planets then rising (Mercury and Venus in Sagittarius) described my personal appearance and mental proclivities very closely. I thereupon wrote to Zadkiel and told him that I intended to study astrology, and asked him what other books I should procure, and how long it would be necessary to study it before I should be fairly entitled to judge of its truth, and form an opinion upon it. I received a very courteous reply, in which Zadkiel said that I should study the science for one year, at least, before passing judgment upon its claims, and that I could not expect to become proficient in it for at least two years. My father's extensive practice in Northampton gave me many opportunities of testing its truth, and the severest tests were at once applied, viz., (1) in relation to the birth of children who died in the first few months of their existence; (2) idiots; (3) children born defective, paralysed in lower extremities, deaf mutes, etc.; (4) attacks of dangerous diseases and accidents, such as the rupture of blood-vessels, fevers, &c.; (5) children born blind; (6) persons who became insane in adult life. In all cases, I invariably found that the rules of the ancient and modern authors—I refer to Ptolemy, Placidus, Wilson, and Zadkiel—were strictly and succinctly borne out. In less than two years I found, like Kepler, that my experience had compelled my unwilling belief in astrology.

A very good proof of the truth of the science may be obtained on reference to pages 536-7 of the *Medical Press and Circular* for December 26th, 1877. The time of birth is therein given of a child which survived its birth only twenty hours, viz., 3h. 40m. p.m. of November 20th, 1877, at Dublin. The moon (almost exactly at the full) was then rising in exact square aspect (*i.e.*, 90 deg. distance in longitude) to Uranus; which fully coincides with Ptolemy's rule as to children who perish immediately after birth. With your kind permission, sir, I will resume the subject in a future number.

ALFRED J. PEARCE.

London, January 2nd, 1878.

#### HAUNTED HOUSES.

SIR,—Professor Barrett's account of the so-called haunted house, under the heading *The Demons of Derrygonnelly*, as given in *The Spiritualist* of Jan. 4, is extremely interesting, and what strikes one is that such occurrences are, for the most part, of a very similar character, and do not seem like the doings of different persons. If demon or ghost produces them at all, most likely a highly developed ghost of a rat or cat is at work. Why not? It was certainly not the sort of thing the spirit of the deceased wife would be guilty of, for it would be sinful in a spirit of an affectionate wife from the spirit world to appear only to play such silly pranks.

HENRY G. ATKINSON, F.G.S.

4, Quai de la Douane, Boulogne-sur-Mer.

MR. GEORGE HARRIS'S *Treatise on Man*, is being translated into French, German, and Russian.

DR. SLADE is now in Vienna. His powerful manifestations draw much attention to Spiritualism in the various Continental cities he visits.

Next Monday evening, Mr. Thomas Shorter will read a paper on Form Manifestations, at one of the fortnightly meetings of the National Association of Spiritualists.

A CORRESPONDENT writes that on the 28th and 29th December last a church bazaar was held in connection with St. Peter's and St. Paul's Church, Rishton, at which a "Horoscope of the Church" was exhibited. This horoscope was drawn up by Mr. George Ormerod, of High-street, Rishton, and prognosticated disturbances and disputes in connection with the church at particular dates.

## DR. CARPENTER'S CRITICISMS.

BY THE REV. C. MAURICE DAVIES, D.D.

I AM very much indebted to Mr. Whitear for bringing to my notice Dr. Carpenter's use of my name in *Fraser's Magazine*; and also to Dr. Carpenter himself for giving me the opportunity of making the following explanation:—

Dr. Carpenter speaks of me as "a well known author who was far from being unfavourably disposed to Spiritualism." The latter clause of this description is quite true; so much so that I felt bound to put on record every fact which might seem to tell *against* Spiritualism, in order that I might correct a bias of which I was quite sensible. Hence it was that I imported into my book the adverse evidence Dr. Carpenter quotes; and this circumstance, I may add, led to my ceasing to be a member of the Council of the British National Association of Spiritualists.

But since Dr. Carpenter accepts me as a witness *against* Spiritualism, he can scarcely refuse to hear me in its favour. Will he allow me to say, then, that after a patient study of twenty years, pursued, so far as I am capable, on the true inductive method, and, taking into account (as he himself acknowledges) all the adverse evidence, I come to a conclusion diametrically opposed to Dr. Carpenter himself? I *know* that the phenomena occur. I *believe* their origin to be spiritual. I *hope* that the spirits may sometimes be those of departed friends. Such is my present state of mind; but I should never have dreamed that this could have had any relevance beyond my own narrow circle, had not Dr. Carpenter's very flattering estimate convinced me of the contrary.

I never could see why we should lose our tempers on this subject. Some Spiritualists denounced me because I would not pin my faith to every medium, or say that phenomena were genuine when I knew them to be simulated. The wiser ones saw that I was doing good service by sifting the wheat from the chaff; and I am quite sure Dr. Carpenter will not now appraise my testimony differently because my conclusions differ from his own. To me the matter is purely one of evidence. I am now of Professor De Morgan's opinion, that the preponderance of such evidence is in favour of the pneumatological theory. I agree that it is "ponderously difficult;" but to me it seems the only one that will "cover the facts."

## SEANCES IN THE LIGHT.

Now that *séances* for physical manifestations in a strong light are so much wanted in England, the following account of manifestations, through a Californian medium, is of interest. The description is given by Mrs. Emma Hardinge Britten, in a letter to *The Banner of Light*, of Dec. 22nd, written from San Francisco:—

"The next good tidings I can conscientiously publish to the world is in reference to Mrs. Ada Foye, whom all my Eastern readers will remember as Mrs. Coan, the far-famed rapping, writing and test medium, whose public *séances* have been known and recorded throughout the Eastern States without the black mark of failure in the missionary labour of over twenty-five years. Mrs. Foye is now a settled resident of San Francisco, married to an excellent man, whose mechanical genius as an inventor has already made him a name as a Californian institution. Mrs. Foye practices her inimitable mediumship more as a matter of duty than necessity, and though her tests were strong enough some twenty years ago to convince the most inveterate of sceptics—(to wit) myself—I believe I can affirm they are even more clear, irresistible and convincing now than they ever were.

"Mrs. Foye, it will be remembered, is the only medium known who can sit in a public audience and obtain tests, not only by ballots, but also through rapping, writing and clairaudience. She writes in Hebrew, Greek, Latin, French, Italian, Chinese, the Kanaka dialects of Sandwich Islanders, or any language which questioners may desire. She sits now, as formerly, in a public hall, well lighted, at a table with no cloth, curtains, drapery, or other equivocal paraphernalia. A committee is selected from the audience to sit at her table on the raised, well-

lighted platform, and watch her. *The only* condition she makes is that the said committee shall be composed of sceptics, and that the audience, instead of singing or making any noises to drown the machinery of action, shall preserve an unbroken stillness. On the occasion of my taking leave of my first hall in this city, Mrs. Foye kindly volunteered her services in illustration of my lecture. She banished every one, even myself, from the platform, lest there should be the appearance of collusion. The brilliant lights, the unclotted table, the modesty and simplicity of the dear little lady's demeanour, completely disarmed suspicion. She then called for a sceptical committee, and ballots or folded papers containing names of spirit-friends, and I believe there were several hundred closely-folded papers thrown on the table in response to her invitation. To the well-accustomed audiences of America I need not describe the simple, clear and convincing methods pursued by this celebrated medium. It is enough to say she and her committee hold bundles of these ballots in their hands, the spirits rap loudly and forcibly when their own names are touched, pick them out by raps, and before the ballot is opened write through her hand or speak in Mrs. Foye's ear the name contained in the paper. The committee open the paper, *and never find it wrong*. Then follow tests of age, dates of births, deaths, country, diseases, or whatever other tests the audience may demand, and in all, and throughout the space of many years of public mediumship of this character, Mrs. Ada Foye has never made failures or mistakes."

Mrs. Foye should come to London.

## SEANCES IN NEW YORK.

## SLATE-WRITING PHENOMENA.—THE TRANSPORTATION OF FLOWERS.

MR. WATKINS, the independent slate writer, spent a few weeks here, and gave great satisfaction to his visitors; but his stay was altogether too short. He left just as his wonderful powers were becoming known, and the sceptics and doubters were finding out that there really was a power at work which they could not frighten away with the cry of "Humbug," or frown down with "cold contempt." We hope his absence will be brief.

We have at our house two slates that were purchased by a gentleman, a small bit of pencil being placed between the two at the time of purchasing. They were wrapped in heavy paper, and the card fastened with sealing wax. These were purchased by this gentleman on his way down town to business in the morning. In the evening he visited Mr. Watkins, carrying his package with him, which never left his hand; neither did Mr. Watkins touch the package *until after* the writing had been produced. Upon opening the package the two inner sides of the slates were found to be covered with a fine and closely-written communication, with the name of "Alice Cary" signed at the bottom. This is but one of many instances where writing has been produced by invisible means in the presence of this medium.

Mr. James M. Choate, the medium through whom flowers are brought, has also been in our city for a few weeks. As Mr. Choate's flower *séances* were held in the dark, it was proposed by a few friends, after having had two or three sittings with him, that in order to have these *séances* under more strictly test conditions, he should be placed in a sack. He readily consented, and one was procured, made of coarse book muslin, in which he was entirely enveloped. It extended about eighteen inches above his head, and, after being securely tied, the strings were fastened to the chandelier under which he sat. The first evening under these conditions no flowers were produced, but the controlling spirit assured us that when he had thoroughly mesmerised the material of which the sack was composed it would be no impediment to the manifestations. At our next sitting his promise was fulfilled, and eight or ten flowers were brought, and were lying upon the floor, *outside* of the sack, when a light was produced.

Every precaution was taken to prevent intrusion. The doors were bolted and threads drawn across them; even the panels of the doors were securely fastened. The room contained no articles of furniture except the chairs on which the company comprising the circle were seated.

At our third *séance* in the same apartments, owing to some unfortunate circumstances which rendered conditions unfavourable, no flowers were produced.

Mr. Newton, being desirous of investigating Mr. Choate's mediumship still further, and, if possible, of dispensing with the element of darkness, conceived the idea of enclosing the medium in a canopy of cloth, so constructed as to entirely exclude the light from the presence of the medium, and around this the circle could be formed in the light. This would obviate the necessity of fastening doors and windows, and give every one an opportunity of seeing that no one present left his seat. Accordingly a canopy was made, consisting of three thicknesses of cloth, and a company of friends again commenced the investigations, which were conducted in our parlour. With the exception of the first evening under these conditions, flowers were produced at every *séance*, after the medium had been searched by a committee of gentlemen, sometimes his entire apparel being removed and examined, to make sure that there was nothing about his person or clothing in which

flowers could be concealed. On one occasion his coat, which was double-breasted, was folded across his breast, and drawn close around his neck, and firmly sewed with double thread. He was then placed in the sack, which was also tied about the neck and securely sewed to the collar of his coat.

He was then placed under the canopy, and flowers were produced outside the sack, but in a smaller quantity than when conditions were less severe. Mr. Choate is more willing to submit to conditions suggested by his investigators than any physical medium with whom we have ever been acquainted, and in view of this fact is entitled in a greater degree to our confidence and respect.

He left the city on Saturday last for a few weeks to fulfil engagements in Boston, but will return to us in January, when other interesting experiments will be made at the suggestion of the spirits by whom he is controlled, the results of which we will report.

MARY A. NEWTON.

Now York, Dec. 15th, 1877.

### Poetry.

#### WITHOUT AND WITHIN.

WITHIN the house was full of light,  
The cheerful fires blazed high and warm;  
Without, the snow lay thick and white,  
And darker, chillier, grew the night,  
And wilder, fiercer, ragged the storm.  
Within, the children frolicked glad,  
The old walls with their laughter rang;  
Without, a little ragged lad,  
In trembling accents weak and sad,  
A Merry Christmas carol sang.  
Within, a Mother, young and sweet,  
The story of the Christ-child told,  
Meanwhile an orphan in the street,  
With thin, worn, hands, and unshod feet,  
Stood shivering in the bitter cold.  
Within, their pleasant pastimes o'er,  
The mother bade the children pray  
For all God's homeless, houseless poor,  
And knew not from her close-shut door  
The carol singer erept away.  
Fair brake the Christmas morn, and lo!  
With presents to each little bed,  
Within, kind friends passed to and fro,  
And outside, in the cruel snow,  
A little beggar-lad lay dead.

C. A. BURKE.

Christmas, 1877.

#### A CASTLE IN THE AIR.

ONCE I built a beauteous castle,  
Nought on earth seemed half so fair,  
A bright rainbow for a staircase,  
The foundation—clearest air,  
Lillies filled with oil of amber,  
Shed abroad a mystic ray;  
Balmy summer u'er departed,  
Nor soft music died away.  
The tall pillars were great palm trees,  
And each palm of shining gold;  
Lightly fell the perfumed waters  
From bright fountains clear and cold.  
Brilliant birds fled to the castle,  
All attracted by its light;  
Revelled on the yellow fruitage,  
Sang throughout the starlit night.  
The fair walls were made of rose leaves,  
Pure and white as Alpine snow,  
And my love dwelt in that castle—  
That was all I cared to know.  
One sad evening while I lingered,  
Lost in visions sweet and fair,  
Then behold! it swiftly vanished,  
Passed away in lightest air.

ALICE WORTHINGTON (ENNESFALLEN).

### THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

#### MEETING OF THE COUNCIL.

LAST Tuesday night, at the ordinary monthly meeting of the Council of the National Association of Spiritualists, at 38, Great Russell-street, London, Mr. Alexander Calder, president, occupied the chair. The other members present were the Rev. W. Stainton-Moses, M.A., Dr. George Wyld, Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Maltby, Mrs. Lowe, Mrs. Makdougall Gregory, Mr. W. Newton, F.R.G.S., Mr. Parkinson Ashton, Mr. M. J. Walhouse, F.R.A.S., the Rev. W. W. Newbould, Mr. H. Withall, Mr. Glendinning, Mr. Reimers, the Rev. T. Colley, Mr. C. Pearson, Mr. and Miss Withall, Mr. R. Pearce, Mr. E. T. Bennett, Miss Houghton, Mr. A. Joy, Mr. Morell Theobald, Mr. C. C. Massey, and Mr. Dawson Rogers.

The Chairman having read the minutes of the last meeting,

Mr. Dawson Rogers rose to explain about business transacted at the last meeting, that it had been reported [in *The Spiritualist*] that he had "suggested that instead of Miss Kisingbury drawing up the agenda as heretofore, Mr. E. T. Bennett should be appointed to help her in the

editing, but this was not moved or seconded." He wished to inform the Council that he had "never proposed or suggested anything of the kind."

Mr. Joy called attention to the records of the last meeting, which Mr. Dawson Rogers, as the then chairman, had made, and to the following sentence in his (Mr. Rogers's) handwriting, as a resolution which had been passed by the Council:—"Mr. Bennett to help Miss Kisingbury in the preparation of the agenda."

Mr. Dawson Rogers explained what he "meant" by his spoken and written statement, and said that it had been seconded by Mr. Morell Theobald.

Mr. Morell Theobald said that he had seconded Mr. Rogers's motion.

The minutes, without the above resolution among them, were then confirmed.

Seven new ordinary members were then elected. There were three resignations. It was resolved, on the motion of Mr. Fitz-Gerald, and amid applause, that Mr. Thomas Shorter should be invited to become an honorary member. Mr. Denovan, of Sandhurst, Australia, was elected an honorary member.

On the motion of Mrs. Makdougall Gregory, seconded by Dr. Wyld, Mr. Algernon Joy was unanimously re-elected honorary secretary.

Mr. Morell Theobald read the report of the Finance Committee, which set forth that the Association had about £100 in hand, and recommended payments to the extent of £85.

It was unanimously resolved that a special invitation should be given to Dr. J. M. Peebles, to attend a reception to be proffered to him at the next *soirée* of the Association.

The Secretary reported that in response to the offer of £5 made by Mr. A. T. Peterson, if others would join him, £25 had been raised to increase the number of books in the lending library of the Association. Presentations to the library of Allan Kardec's work *Heaven and Hell* by Miss Blackwell; of *Meditations* by the Baroness Von Vay; and of a good portrait of the late Mr. Andrew Leighton, by Mr. Wm. Tebb, were announced, and thanks given to the various donors. The following letter from Mr. Tebb accompanied the portrait:—

7, Albert Road, Regent's Park, N.W., Jan. 7, 1878.

DEAR MADAM,—The bearer will hand you an enlarged photographic portrait of a well-known Spiritualist, the late Mr. Andrew Leighton, of Liverpool, whose brave and gentle spirit passed from our midst about a year ago. Thinking that the likeness of so noble a presence may afford pleasure to the Spiritualists visiting the rooms of your Association, whose privilege it was to know him, and as helping to recall a manly, genial, and earnest nature, whose loyalty to truth was ever paramount, I beg to request your acceptance of it on behalf of the British National Association of Spiritualists.

WILLIAM TEBB.

Miss Kisingbury.

Mr. E. T. Bennett said that certain strictures had been made in the press upon the "Progress Committee," and without raising the question whether they did or did not exceed the proper limits of criticism, he would move that a vote of confidence in the committee be passed to strengthen its hands in communicating with the public.

Miss Houghton seconded this.

Mr. C. C. Massey thought it an astonishing proposition that a public body should take such official cognisance of newspaper criticism. How would Lord Beaconsfield get on in Parliament if he did the same? Besides, if there were a division, and the decision were not unanimous, in what position would the committee be?

Mr. Joy sympathised with Mr. Massey, but considered the newspaper criticisms mischievous.

Mr. Fitz-Gerald and Mr. Dawson Rogers supported Mr. Bennett's proposition.

Mr. Morell Theobald moved, as an amendment, the "previous question." This was seconded by Mr. Stainton-Moses, and carried.

Mr. Bennett, Mr. Dawson Rogers, Mr. Fitz-Gerald, and Mr. R. Pearce then resigned office on the committee.

Mr. Massey remarked that if members of committees resigned because the Council would not submit to their decrees, the Council became a nullity, and a registration office for the decisions of committees. "Moving the previous question" merely meant that the Council did not wish to consider the other subject.

Mr. Desmond Fitz-Gerald reported that the Research Committee had obtained the "bell test" of the pressing down by spirit-power of an armature inside a nailed box, with no wires or other part of the apparatus within reach of the medium, Mr. Eglinton. Not only had the armature been pressed down, causing a bell to ring, but a spring had been strained, and electro-magnets disarranged inside the nailed box, with some amount of force.

Mr. Glendinning gave notice that he should move that at the next meeting the members of the Progress Committee who had resigned should be reappointed.

Mr. R. Pearce gave notice of several motions, among others, that the Correspondence Committee should be abolished.

The proceedings soon afterwards came to a close.

#### ANSWERS TO CORRESPONDENTS.

\* \* \* Your letter consists chiefly of complimentary remarks, and space is valuable.

BRITANNICUS.—Your statements are true enough, but the facts you set forth are so thoroughly well known, that there is no necessity to print them at such length. It is a mistake to use the word "science" when you mean "physics"—for mental facts are scientific also—and it is rather a good thing that spiritual phenomena cannot be reduced to physics, otherwise people with small moral or religious sense, who believe in nothing which they cannot measure or bite, would be brought wholesale into our movement, to the great lowering of its higher character. Those who prosecute innocent mediums without fair inquiry, and who misuse authority by misrepresenting truth, would then join our ranks in considerable numbers.

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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 38, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and The Spiritualist Newspaper and publishing business are not in any way connected with each other.]

PRIMITIVE CHRISTIANITY and MODERN SPIRITUALISM, by Eugene Crowell, M.D. of New York. This is a standard work on Spiritualism by a competent observer, who, after studying its facts for many years, has drawn from them only such conclusions as they warrant, and who has comprehensively dealt with the whole subject. In two volumes, price 10s. 6d. per volume.

THE DEBATABL LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

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