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SPIRIT GUARDIANSHIP.

THERE is something very attractive in the idea of the constant presence of guardian angels around erring mortals, and it is an idea which finds expression in connection with nearly all the more advanced religions on the face of the earth. Nevertheless, it is one which may be accepted to a demoralising extent. In exceptional cases Spiritualists may be found with little individuality of their own, who trust all their worldly and other interests to their "spirit guides," and who, in the majority of cases, find themselves in trouble, if not utterly ruined, in consequence of so doing. Were this not so, men and women would, in the process of time, cease to deserve to be called such, and would be but walking automata under the control of unseen intelligences. Rather than to accept such a position, it ought to be a source of satisfaction to a man that he walks so strictly in adherence to true principles, that he does not consume much of the time of guardian spirits in looking after and wet-nursing him; and that instead of drawing them earthwards in constant attendance upon himself, he has left them at liberty to more freely work out their own advancement in a higher stage of existence. Some years ago two American Spiritualists were in London who professed to live wholly by faith in the spirits, and they stated wonderful examples of the efficacy of the plan at critical moments. But they lived constantly on the brink of starvation, were not particularly useful in their walk in life, and were as incessant a source of anxiety to their mortal friends as to those out of the body. It would have been better for themselves and for everybody else, had they made more use of the faculties which God had given them. The character of the spirits in relationship with a man, can be better proved by the fruits of his work in life than by anything else, and if an individual is not doing much which tends to leave the world happier and better than he found it, the spirits about him are not worth much, however high-sounding may be the names they give.

A NEW FLOWER-PRODUCING MEDIUM.

BY EPES SARGENT.

THE testimony of Mr. A. R. Wallace to the flower-producing phenomenon, through medial power, was amply confirmed yesterday, December, 30th, 1877, at a *séance* at my house. About eleven o'clock in the forenoon I had a wholly unexpected call from Mr. James M. Choate, and Mr. A. R. Dunton. Mr. Choate, a young man of about twenty-six, is the medium.

Mr. Dunton, of Camden, Maine, whom I met personally for the first time at the *Banner of Light* office, about a fortnight ago, at a *séance* with Mr. Choate, has long been known to me by reputation. He is about seventy years old, and the author of a system of writing and a series of writing-books, introduced very generally into our American schools; so that his character for respectability and intelligence is pretty widely known in this country.

Almost from early youth Mr. Dunton has studied and practised, not professionally but as a matter of curiosity, those feats of legerdemain by which our famous *prestidigitateurs* deceive the eye. But I never met the juggler yet, who would sit down, as Mr. Dunton has done on several occasions with me, in one's own library, face to face, not two feet distant, and perform the most marvellous and astounding feats of a master in sleight-of-hand, making everything he handles disappear and then reappear in most unexpected places.

Mr. Dunton, like myself, had met Mr. Choate for the first time at the *séance* at the *Banner of Light* office, to which I have referred. That *séance*, through no fault of the medium,

was not wholly satisfactory, although four pinks were produced under very stringent conditions. Mr. Dunton, however, who had not examined the person of the medium before the sitting, was not satisfied; and he showed me by a few sleight-of-hand feats, how easy it would be for a so-called medium to conceal a few flowers, unless closely watched by an expert.

And an expert—not a mere amateur—Mr. Dunton clearly is. He is admitted to be such by some of the most accomplished jugglers that have ever visited this country; by Blitz, Herr Alexander, Young, Anderson, and Hermann himself. Still Mr. Dunton has never given exhibitions of his skill for money; they have all been for the amusement of his friends, and for the purpose of showing the broad distinction there is between the phenomena, got by medial power, and the tricks of sleight-of-hand performers. He is thus a notorious marplot at all exhibitions where there is a pretence to show up Spiritualism; for by a few explanations he makes clear to an audience the essential difference between the two classes of manifestations. The juggler must have either the use of his hands or the aid of a confederate; the genuine medium gets phenomena without the aid of either.

I am thus particular in my account of Mr. Dunton, because, after frequent and faithful investigations, carried on for more than a quarter of a century, he is a full believer, not only in the phenomena, but in the theory, of Spiritualism; and because he is an invaluable assistant at the examination of a medium, like Mr. Choate, who claims that the flowers are produced in his presence through no conscious agency of his own.

A week ago Mr. Dunton satisfied himself at a meeting at Amory Hall, in Boston, that the phenomena through Mr. Choate were genuine; but wishing further confirmation, he called upon him yesterday (Sunday) without any warning, and brought him to my house without giving me any intimation of his intention. Accompanied only by Mr. Dunton, Mr. Choate came, bringing only his canopy with him, in a small bundle, which he allowed us to unwrap.

Let me here give the history of the canopy. Mr. Newton, a wealthy and well-known investigator, of New York, being desirous of testing Mr. Choate's mediumship to the utmost, conceived the plan of a simple cylindrical curtain, or canopy, to be suspended from the chandelier in the centre of a room, thus dispensing with the condition of darkness for the spectators, and forming a little darkened chamber or interior, just wide enough for the reception of a chair on which the medium might sit. This admirable arrangement is a great advance upon all previous conditions at the development of these floral phenomena. By it the necessity of darkening windows and fastening doors is obviated, for the spectators sit in the full light around the canopy, and all opportunity of introducing flowers fraudulently is cut off. Mrs. Newton herself made the canopy (now used by Mr. Choate) consisting of three thicknesses of cloth, the external cloth being of a dark claret colour. This canopy is pinned to a hoop about two feet in diameter, and then being hung by a hook in its closed top to a chandelier, the required arrangements are all speedily made. Thus it was yesterday in my library—a room about eighteen feet by twenty in size, and ten feet high, having a large bay-window, and another, the four panes of which are each three feet three inches by eighteen inches in size.

We called in our neighbour, Mr. John Wetherbee, well-known to Spiritualists, and then our party, exclusive of Mr. Choate, consisted of six gentlemen and two ladies. All present, except Messrs. Dunton, Wetherbee, and Choate, being immediate relatives of my wife or myself, to whom the fact of the proposed *séance* was communicated only ten minutes

before it took place. No other person, except our three domestics, was in the house, and no other person came into the room, or the hall, and two rooms adjoining, all the time Mr. Choate was in the house. Thus he was virtually alone, without a friend or possible confederate, and surrounded by eight sharp-eyed investigators, who would have driven him forth in disgrace on detecting the first symptom of intended fraud.

Seven of us having thoroughly examined and hung the canopy, the medium standing by, and leaving us to do what we pleased, but he being the while closely watched by Mr. Dunton, four of the gentlemen took Mr. Choate into an adjoining room, and there saw him divested of all his clothing, shoes, and stockings, excepting his shirt. Then I saw Mr. Dunton lift the shirt and pass his hand over every square inch of the medium's body, before and behind, while the medium was made to extend his arms out straight, and keep them motionless. He then thoroughly examined every part of his clothing. Though it was a chilly day he had brought no overcoat, for I regret to say he was not the owner of one. We satisfied ourselves that not a leaf nor a flower could possibly be concealed on any part of his person or dress. He even examined his shoes to see if there could possibly be a hollow in the sole for the concealment of so much as a leaf.

During our absence the ladies and the other two gentlemen had again tested every square inch of the canopy, and satisfied themselves that no flowers were hidden within its linings. The conditions were perfect, and the medium even offered, if he desired it, to put on another suit of clothes, belonging to some one of us; but this, under the circumstances, we did not regard as lending any additional confirmation.

We now formed the circle, and the medium took his seat within the canopy. In about five minutes, after we had sat in conversation, he burst forth into a sort of prayer or invocation, remarkable for the fluency with which it was uttered, for the beauty of the language, and the appropriateness of the thoughts, and delivered with an earnestness and fervour which I think an impostor would have found it hard to simulate with success. It was one of the few medial utterances I have heard where there was nothing to offend the taste or shock the reason of a person of some literary culture. It was pervaded with a high religious and poetic spirit, and the references to the floral character of the manifestations were full of tenderness, pathos, and refined thought. The prayer lasted about ten minutes, and as soon as it was ended the medium drew apart the opening of the canopy and came out. We found on the floor two English violets, perfectly fresh and fragrant, apparently just gathered; a white carnation pink, fresh and fragrant; a red pink, somewhat loose in its leaves, as if it had remained too long on the stalk; some sprigs of white hyacinth, fresh and perfect; a pretty large blush rose, slightly defective in one external leaf, as if from the work of an insect, but otherwise without a flaw. They all rest in a glass of water on the paper before me while I write this. The rose is out in full bloom this morning, and is still fresh, delicate, and very fragrant.

We have every reason to believe that the phenomenon was genuine. The conditions could not well have been more stringent; but Mr. Choate, now that his confidence has been won by our kind reception of him, offers to come again, and submit to any conditions that ingenuity can devise. I have engaged him to give us another sitting.

Thus far I can fully endorse the remarks of Miss Mary A. Newton, of New York, who writes under date of Dec. 15th, 1877:—"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."

Mr. Choate is a native of Boston, and, as far as I can learn, has always borne a good character. He has had a hard struggle with poverty, for his father died four days before his son was born; and the young man now bravely supports his aged mother, his wife, and infant child, and in doing this he manfully submits to much personal privation and self-sacrifice. I am strongly encouraged to believe that we

have in him a sincere and powerful medium for a most interesting and beautiful class of phenomena, and I hope that he will be sympathetically cared for by all earnest Spiritualists, and thus will be enabled soon to place this floral phenomenon on the same basis of certainty where "psychography," or the slate-writing manifestation now impregnably rests.

No. 68, Moreland-street, Boston, U.S.A., Dec. 31st, 1877.

BUDDHISM IN CEYLON.

BY J. M. PEBBLES.

AMONG several distinguished men of Colombo may be named the Hon. James Alwis, a member of the Legislative Council, a Jurist, a Fellow of the Royal Asiatic Society, and author of several books. Though a native Singhalese and Buddhist by birth, he was educated a Christian, and is connected with the English Church. During an afternoon's conversation with this gentleman under the portico of his palatial residence, I took the opportunity of questioning him concerning the present position of Buddhism, the nature of the Veddahs, and the prevalence of Oriental occultism. It was a rich mine that I struck. Here are some of the specimens:—

"Is Buddhism declining, or dying out, upon the island?"

"It is not, I am sorry to say. On the contrary, the Buddhists are repairing some of their temples; and within a few years some of the priests have become aggressive, gaining ground previously lost."

"Are the 'priests all grossly ignorant,' as a returned missionary recently said at a public meeting in London?"

"Taking as a standard the physical sciences, and literature as found in English universities, many of the priests are decidedly illiterate, devoting themselves entirely to their religion. Others, again, are not only really learned, but exceedingly shrewd and capable."

"Are Buddhists naturally superstitious?"

"Decidedly so. They believe in omens, signs, spells, demons, premonitions, and astrology. They nearly all have their horoscopes cast, soon after birth, to know what profession or business they are best designed for, and what their general destiny is to be. Some have them recast frequently, that they may know what to expect each month and day of the month."

Gathering from this reply and other remarks that he had some considerable faith in astrology, I made bold to ask—

"Have you any faith, sir, in what here in the East is termed astrology?"

"I have, although recently my faith has been a little shaken; still, I must admit that I have had wonderful things foretold me by astrologists. I remember that once my consulting astrologist, pointing to a bad combination of planets on a certain day of a future month, warned me to be cautious on that day, and remain at home. But in the multiplicity of legal matters the words of warning, though noted down at the time, had entirely slipped from my memory. . . . Riding in my carriage on the afternoon of that day, the horse sprang, and I felt as though a thunderbolt struck my head. I was at once insensible. The horse had taken fright, and in an instant, seemingly, the carriage was upset, and I was thrown into the ditch, severely injured, and taken up for dead. . . . I blamed myself, for I had been fully warned of the unfortunate day. Facts of this and of a similar character are almost innumerable in this country."

"It is my intention, when reaching Kandy, to go still further into the country to see the Veddahs—that tribe reported to be too low in the scale of beings to laugh. Have you ever seen them, sir?"

"Oh, yes; they are a very low, wild people—the aborigines probably—who reached this island in remote antiquity from the extreme south of India. But of this there is no certainty. It is not true that they 'never laugh,' and have 'no notion of music.' I have seen them laugh, and they have a knowledge of such music as corresponds to their own wild, uncultivated natures. . . . By going out to see the Veddahs you may see something of polyandria—one woman married to several husbands. . . . It is still practised to some extent, and occasionally comes into the law courts in connection with estates."

"Are you acquainted with, or have you witnessed anything relating to Spiritualism?"

"If you will define what you mean by Spiritualism, perhaps I shall be able to answer you more intelligibly."

"Spiritualism implies a belief in the Infinite Spirit, and a conscious intercourse with spirits—that is, the spirits of mortals called dead."

"Oh, if that is what you denominate Spiritualism, doubtless a great majority of Asiatic people are Spiritualists. It enters in some form into nearly all the concerns of life, secular and religious. I could relate many accounts of spirits returning into our midst."

"Will you do me the favour of putting some of them into writing, that I may from time to time use them?"

"I shall take great pleasure in so doing."

The following is the first of these written statements:—

"DR. PEBBLES,—MY DEAR SIR,—I send you the particulars of the case I mentioned to you yesterday. It was a fine, clear evening, many years ago, a day after I had gone to Negembe to act for Mr. Jehn Selby, as district judge of that place, that I joined that gentleman at a game of cricket. We finished our game, and were, in the dusk of the evening, coming to the Government House, where we all lived, when Mr. Selby, who was behind us, came rushing past us, and beckoned to me to come fast. He was rather excited, and desired me to be good enough to consult my watch and tell him the time. I did so. He then sat down at my writing table, took a sheet of note paper, and wrote down, 'My wife died thirteen minutes to six o'clock' (month, &c., which I forgot). This slip of paper he put into an envelope, sealed it, and got me and another

gentleman then present to put our signatures to the fact therein stated. We did so. And he then explained to us that his wife, who had been long ill in England, had appeared to him at the time above indicated, under the shadow of the big Banian, and that he had not the slightest doubt that she had died at that hour, and that it was *her spirit* which he had seen. In consequence of this persuasion, Mr. Selby, who was to leave Ceylon in a few days for England, postponed his trip for a short time. And when the mail had arrived, a month or more after the date above given, he showed me his private letters, and they fully confirmed the prediction of his wife's death, within a few hours, as I remember, of the time he stated he had seen his wife under the tree.

"P.S.—You may make any use of these facts. "JAMES ALWIS.
"Colombo, Ceylon."

Banner of Light.

NEXT Monday, at 8.15 p.m., Dr. J. M. Peebles will give an address to the Dalston Association of Inquirers into Spiritualism on his travels in foreign countries.

LAST Monday Miss Showers, the well-known non-professional medium, was married to Mr. Nugent James, son of Captain John James, of Tottenham.

SPIRITUALISTS in Australia do not now seem to be so far from their friends in England as was once the case. The splendid and popular new direct line of steamships, *The Orient*, has brought London within forty days of Melbourne, and submarine telegraphy gives facilities for hourly communication.

SPIRITUALISM IN LIVERPOOL.—Mr. J. J. Morse, according to announcement, delivered on Sunday last two eloquent inspirational lectures, on "Spiritualism in the Past," and "Spiritualism in the Future," before the members of the Liverpool Psychological Society, at their rooms in the Camden Hotel, Camden-street.—Mr. John Priest, in connection with the Sunday Lecture Society, is delivering a course of lectures every Sunday evening at Meyerbeer Hall, on "Scientific Thought in Relation to Philosophical Subjects." These lectures have attracted fair audiences during the winter.—Mr. J. Coates, the mesmerist, through a mistake of his agent, is compelled to finish his lectures on Saturday, the 19th inst. In the meantime he gives three entertainments, for charitable purposes, under the patronage of the Mayor, Mr. A. B. Forwood, and Mr. Coates' masonic brethren.

SUFFERING FOR CONSCIENCE'S SAKE.—Mr. Henry Pride, well known in Liverpool Spiritualistic circles, has been fined 20s. and costs for the fourteenth time, because he cannot conscientiously permit his children to be vaccinated. Last Monday's *Liverpool Daily Post* says:—"Henry Pride, who is constantly appearing before the county magistrates for non-compliance with the vaccination law, was again summoned on Saturday for neglecting to have two children vaccinated. The defendant said that if action was taken against him in the future as it had been in the past, his fines would amount to 10s. a week. The bench gave him to understand that if he chose to break the law, he must take the consequences. He was fined 20s. and costs, with the alternative of fourteen days' imprisonment. Mr. Pride suggested that it should be with hard labour, and the bench intimated that if he had a wish in that direction it could be gratified. Another person, who had also been previously convicted, was fined in the same amount for a similar offence."

"RIFTS IN THE VEIL"—The new Spiritualistic book, *Rifts in the Veil*, contains some of the finest specimens of the literature of Spiritualism, and deals chiefly with the religious and philosophical aspects of the question. The materials at command have not nearly been exhausted in this book, in which also several good writers are unrepresented, so another work of the same kind will probably follow at no distant date. *Rifts in the Veil* contains a long original poem, "My Saint," by Florence Marryat, never previously published. It also contains long essays on the religious aspects of Spiritualism, given through the mediumship of "M.A., Oxon." Another leading feature of the book consists in some amusing writings given through the mediumship of Mr. James, of Brattleborough, Vermont, claimed to have been written by the spirit of the late Charles Dickens; they display all the genius, humour, and style of the departed novelist, thereby furnishing strong approximate evidence of the identity of the communicating intelligence. Several poems by Miss Burke, displaying much ability, are included in the work. The book is handsomely got up, and is an ornament to any drawing-room table.

SPIRITUALISM IN DALSTON.—On Thursday evening last week, the ordinary monthly session of the Council of the Dalston Association of Inquirers into Spiritualism, was held at their rooms, 53, Sigdon-road, Hackney Downs, London, E., under the vice-presidency of Mrs. Corner. The other members present were Messrs. J. Tozeland, R. A. March, R. Pearce, and Mr. T. Blyton. Letters of general interest were read from Mr. Edwin Dottridge, Mr. A. L. Elder, Miss Emily Fitz-Gerald, Mr. H. E. Frances, Herr Christian Reimers, and Mr. Samuel H. Quarumby. Presentations, received since the previous ordinary meeting of the Council, were laid upon the table and accepted, with a vote of thanks to the respective donors, viz.:—Miss Kisingbury, Miss F. J. Theobald, Mr. Wm. White, Rev. Samuel Watson, and Mr. T. Blyton. Mr. C. C. Massey was unanimously elected an honorary member. The framing of the report and statement of accounts for the past year was referred to a sub-committee. The agenda for the current month was submitted and approved, and Miss Kisingbury's visit, announced for the 21st instant, was deferred, at her wish, to the 4th proximo. The Council then adjourned.—Mr. W. J. Colville delivered the first of two special inspirational discourses, at the rooms of the Dalston Association, on Monday evening last, with Mr. T. Blyton in the chair. The subject of the discourse was "The New Epoch." A number of questions was replied to at the close of the discourse, to the satisfaction of the querists. The subject selected for the next discourse (on the 28th instant) was "The Future of Human Existence on Earth."

SPIRITUAL INDIVIDUALS IN MATERIALISTIC FAMILIES.

SOME remarks on the above subject, inserted in an article published in these pages about a fortnight ago, have manifestly, from letters we have received in relation thereto, touched upon facts at the root of sorrow in many a home. An individual endowed with spiritual sensitiveness, and the absolute knowledge that the objects for which materialistic people strive, and the motives from which they act are low and degrading, is in a pitiful position when surrounded by such elements in his own family. What is the best remedy? Separation, say we, wherever it is possible. The various members of a family, divided by these great principles, cannot help their own nature and instincts; but if the one section intolerantly tries to force the other to its own modes of thought and action, it merely means misery to both.

A SPIRITUALIST residing at Hyères, Var, France, writes that he would be glad to hear of others in his locality, and to meet them.

THE Mr. and Mrs. Everett, who recently gave public entertainments relating to Spiritualism, in this country, are now in the United States.

"SINCE Christmas, a house in Dover-street, inhabited by a noble earl, has been haunted. No sooner does the owner go to bed than the wall opposite appears brilliantly lighted up, and the figure of a ghost glares down upon the astounded nobleman."—*Truth*, Jan. 10.

ON Sunday next, Mr. W. J. Colville will lecture at 429, Oxford-street, London, on "What is Salvation? Will all Men be Saved?" Service at 11.15 a.m. At 3.15 p.m., he will deliver an inspirational discourse and poem on subjects chosen by the audience; he will also lecture on Wednesday, Jan. 23rd, at 8 p.m.

MR. J. COATES will give a Phrenological entertainment at the Spiritualists' Progressive Lyceum, Sowerby Bridge, in aid of the funds of that institution, on Saturday, the 26th inst., and on Sunday, the 27th inst., two lectures—"The Spiritual Outlook" and "Mesmeric Healing."

SHORTLY we shall bring out an important new book on the phenomenal aspects of Spiritualism, drawn up for the special purpose of furnishing evidence to disbelievers of the reality of the facts. It will contain articles by Mr. William Crookes, Mr. A. R. Wallace, Mr. Cromwell Varley, and others whose testimony is of considerable weight with the public.

DR. SLADE has recently been forced by the police to withdraw from Vienna because he had no passport, and followed no recognised occupation. Can he not get a passport and go back again, and cannot American Spiritualists bring pressure to bear upon the United States minister to Austria, if an American subject has not been treated in that country as he should be. Dr. Slade should furnish American Spiritualists with facts upon which they can take action.

As all electricians and scientific men who know anything about Spiritualism have testified, electricity and magnetism are not the forces by means of which the phenomena of spirit circles are produced. The very few of our correspondents who yet misuse the word "magnetism" in their communications, are requested to omit it for the future. "Mesmerism" does very well in place thereof. Although Mesmer did not discover the power, everybody knows what is meant by "Mesmerism," and it is quite certain that magnetism will not produce the wonderful effects it is credited with by incautious speakers who know not what magnetism is.

RECEPTION AT DR. SPEER'S.—Last Wednesday night Mrs. Speer and Dr. Stanhope Templeman Speer, gave a reception to Spiritualistic and other friends, at Douglas House, St. John's-wood. Among those present were Dr. George Wyld; Mr. Hensleigh Wedgwood; the Rev. W. Stainton-Moses, M.A.; Mr. and Mrs. William Tebb; Mrs. Burrows; Miss Kate Burrows; Mr. Algernon Joy; Miss Kisingbury; Mrs. Hallock; Mrs. Going; Dr. Carter Blake; Miss Mackay; Mr. and Mrs. Desmond Fitz-Gerald; and others. Much tasteful singing and music were given during the evening; also, some recitations of a refined character by Miss Ella Dietz.

PHYSICAL PHENOMENA.—Mr. John Beattie, late of Bristol, writes to *The Spiritual Magazine*:—"About twelve years ago I and two other gentlemen called upon a medium (a lady) in London. That person knew no more of us than if we had dropped from the moon. We were shown into a room where we waited by ourselves for a quarter of an hour, giving us ample opportunity of looking at everything in it. At length the medium came and told us to be seated; we at random sat round a large table, time of day 4.30, in July, two large windows in the room uncurtained. Almost directly loud raps were heard in the ceiling; they ran down the wall, along the floor to the table; I asked who was present, and it was rapped out 'Mother.' Here my doubt mastered me; I could not accept it, and demanded proof. At once was given her name—maiden name; that was followed by fifty questions at least from me about my family, the answers to many of which I did not know myself, but which I found verified afterwards. I then said, 'Will you tell me the last words you said to me?' The sentence was given at once. One of the gentlemen had a statement made about his family, which he affirmed was not true, but on writing to his mother he received the reply that it was true, every word. I have said nothing about the power exerted over things in the room, which was great. The answers came by means outside of the medium, and many of the questions were mental; they clearly were not through reading, and there was no hesitation or leading used; on the contrary, the evidence was demonstrative."

SPIRITUALISM AND THE THEOSOPHISTS.

BY CHARLES CARLETON MASSEY.

BOTH as a Spiritualist, and as a member of the Theosophical Society, I take immediate and grave exception to much that appears in your last two numbers under the honoured signature of "M. A., Oxon." As a Spiritualist, I demur altogether to his characterisation of the movement. As a very ignorant pupil of my society, I nevertheless perceive and complain that this honest and powerful writer has done a public injustice to its teachings.

Unfortunately, I cannot say that I hear "for the first time" that Spiritualism is chiefly or exclusively valued by its votaries for the privilege which it is supposed to discover of communion with departed friends. But I have always contradicted this statement as an imputation on our intelligence, and I little expected to hear it put forth on such authority. Speaking of this faith, M. A., Oxon, says, "It is this which I designate 'a cardinal dogma of our faith.' I will so far vary my language as to say that it is *the* central fact round which the whole fabric of Spiritualism is built up. Demolish that faith, and you have cut out from the body the heart that gave it life. Take away that belief—that pious hope, if you prefer to call it so—and you have robbed Spiritualism of that which, in the vast majority of instances, is its sole attraction. There remains—what? A scientific something with which the *savant* may amuse himself; the action of a force, the possibility of a transfusion of thought, a curious questioning as to elementals and elementaries, and the possible action of infra-human (or, as the theologian calls them, diabolic) agencies; a body from which the soul has been wrenched; and for which most men will care nothing." And so this egotism of the affections is the core and heart of Spiritualism! Not the proof that the body is not the life, not the downfall of materialism, not the foundation thus laid for a purer philosophy, a truer science, and better lives; but a demand that our dead should be given back to us, not that we should go to them, but that they should come to us. If I had to summarise a sentiment which I, in common, I believe, with many who have the interests and progress of Spiritualism at heart, would repudiate, as an essential account of the movement, with all the emphasis I can convey, and even with all the distaste which consideration and respect for others would allow me to express, I could not do so in language more sufficiently descriptive than that which I have cited. It is probably true that many Spiritualists (not, I hope, the "vast majority") care nothing for the scientific aspects of the phenomena, but only for the supposed privilege of intercourse with their own departed friends, a privilege which they suppose themselves to enjoy in utter, and often angry, rejection of every consideration that could disturb their faith, and this to the neglect of their own psychological education, to the perpetuation of illusion within the movement, and to its discredit without. Much unpopularity will inevitably be incurred in insisting upon facts which tend to impair this cherished belief whenever it is not—as often the Theosophists, at least, admit it is—well founded; and it is not a little annoying to find one of our ablest and most honoured leaders using language which identifies Spiritualism with its most emotional and least progressive elements; for now, it seems, that all psychological investigations and speculations that seek to penetrate the mysteries of man's nature, and to exhibit other spiritual agencies, as concerned in the phenomena, are incidental to Spiritualism. Why? if not, that Spiritualism, instead of being a science, of man as a spirit, and of the spiritual world, in which even now he lives, and therefore subject, like other sciences, to have the simplicity of its early conclusions corrected, is a religious teaching which reason, observation, hypothesis, and even the wisdom and experience of the past must not presume to disturb. Modern Spiritualism is a thing of yesterday. Starting up in a materialistic age, to which all the experience, all the learning, all the philosophy, all the revelations respecting these very phenomena in the past were so much forgotten superstition, it was embraced with enthusiasm by multitudes who had no other conception of a spiritual universe than that it must contain their dead, for whom they passionately yearned. Then came the Theosophists, who in the

schools of the East, where the continuity of spirit manifestations has never been broken nor the science of them neglected, had made it their business to study the history of the subject—a history that does not date from the Rochester rappings. They speak with some authority therefore, and authority is abhorrent to the Western mind. They tell us what they think they know about these phenomena, and about the invisible agencies that beset us. How they have been received in America we pretty well know; what is to be their greeting here? "Occultism," according to Olcott, "is the deadly foe of Spiritualism, as interpreted by popular teachers." "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." How such language can be reconciled with that of the same writer only the week before I am at a loss to understand. I will quote it, leaving it to be explained in consistency with the above, if possible, by one of the most logical minds with which I am acquainted: "The Theosophist platform, so far as concerns the subject now under notice" [the agency in phenomena] "is far more worthy of consideration. There is much in it that must commend itself to one whose prepossessions are dormant, and whose perceptions are wide awake. So far as it goes, it seems to me to embody a true rationale of the fact; so far as I can comprehend it, I believe it to be worthy of all attention. I wish it had been in the mind of my friend to state more clearly his belief in, or acceptance of, what I may be allowed to call the pure Spiritualist, as contradistinguished from the Occultist theory. . . . I could wish that he had given a more prominent place in his review to the 'action of pure disembodied spirits,' of which he makes so little. It is there that I find myself constrained to avow myself a Spiritualist *pur sang*." I think it will be agreed that from a Spiritualist *pur sang*, this is a very mild declaration of deadly hostility.

In his second paper, M. A., Oxon., criticises other points in Col. Olcott's letter. I submit that the latter is strictly consistent and precise in proclaiming the immortality of the human spirit along with the doctrine of the potential immortality of man. Surely, he has enforced with sufficient distinctness the doctrine that the human spirit is not the lower consciousness with which we identify ourselves here, but which it is the essential teaching of Theosophy is not immortal. This survives, it is true, indefinitely even after the final separation of the spirit, but in process of dissolution with the astral body. And no one, I think, would probably recognise and lament more than Col. Olcott, that neglect of ancient philosophy which makes it possible for a western scholar to say that he hears now, for the first time, the doctrine that this divine and alone immortal spirit has to be united in consciousness with the individual, in order that the latter may participate in its immortality. But M. A., Oxon., could hardly have said this, had he read Mr. Maitland's book on *The Soul and How it found Me*, or even my review of that book in these pages. But are Col. Olcott and M. A., Oxon., such poles asunder on this doctrine of potential immortality, and is the latter so sure that he himself represents the "usually received" doctrine of human immortality? Let us hear him. "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 the darkness shall turn to light, the potency become fruition." (The italics are mine.)

Again, "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." If words have any meaning, M. A., Oxon, no more than Col. Olcott, attributes to man an inherent and inalienable immortality. If it is in man's nature, good, or bad, to be immortal, then no "ingrained preference" can make him lose it; and this is the "usually received" doctrine. But if not, must not immortality, that is to say, life no longer precarious and probational, but assured, be the consequence of the addition or complete union with some being that possesses this prerogative? And until this union is effected, is it not more proper to say that immortality has

to be gained than that it may be lost? For this seems the only difference between Col. Olcott and his critic. As to when the hope of immortality may be lost, that is not a difference in principle. If not already gained, the prize must be striven for, and when the strife is abandoned the hope is gone, the spirit lost, whether here or hereafter.

Descending "from faith to works," it is complained that the Theosophists offer no "proof" of their "hypotheses," their elementaries and elementals. They tell us the teaching of the great masters of occult learning and experience, from whom they derived it; of testimony at least as abundant and trustworthy as that of modern mediums; and they point us to facts within our own observation more consistent with the agency of such beings as these are described, than with any other theory. But we, without studying, demand from them proofs of the results of their study, and in a love of logical superiority, ask evidence without seeking for it where they tell us it is to be found. Surely they must smile. And perhaps they may reply, "Come to our school and learn."

Temple, January 13th, 1878.

THE DOCTRINE OF ANNIHILATION.—PERSONAL EXPERIENCES IN MEDIUMSHIP.

BY THE BARONESS ADELMA VON VAY (COUNTESS WÜRMBRAND).

HAVING read Mrs. Blavatsky's deeply interesting work, *Isis Unveiled*, I desire to make a few remarks upon it. In many things Mrs. Blavatsky has my earnest admiration and warm sympathy; but I cannot say I agree with her in all she has written, and the doctrine of the annihilation of all bad men's souls is especially repugnant to me. My spirit-guides have never told me anything which corroborates the truth of this, as I consider, most dangerous doctrine. If annihilated, where would be the punishment of sin? Annihilation is no punishment to a murderer or one laden with a bad conscience; it is rather a solace and benefit. What a charm it must be to lose all consciousness when conscience is bad! No. This doctrine would rather encourage men who had once fallen, to further crime, than help them to raise themselves to a better state: and I repeat I think it a most dangerous doctrine. I have had communication with several spirits who in their earth-life were murderers. They came to me begging for prayers, and after a time praying with me. They told me how horrible were the pangs of a bad conscience; how their bad deeds were, in a spiritual sense, "written down" before them, and never could be blotted out but by repentance and penance. They said to me—"Oh! if we only could be killed—annihilated! If our individuality could but die!—but it cannot." The Soul once born of man must and will live eternally, be he a Messiah or a Pariah. This doctrine of annihilation would be worse than that of eternal hell, for so long as a soul still lives there is some hope of rescue; but if it be annihilated it is lost for ever: there is no hope—no rescue. Again, there is no justice in this doctrine, for it takes away from us all responsibility for sin. Thus, to the Materialist it is a welcome dogma, for he would be glad to lose the responsibility of his sins. To such I would say—No one—not even the basest man—can be annihilated. Every man is responsible for all his deeds; and after death must give a good reckoning for them. He will see his life before him: he will have to work and to suffer; and conscience will be the spur to urge him onward. That very many sinful spirits are at work in nature, doing penance as elementaries, has often been told to us. They are spirits trying to amend, and placed as workers in the elements for their purification or as a punishment. Between these spirits and the elementals of Mrs. Blavatsky there is a great distinction; for while our elementaries are spirits doing penance for past sin, and preparing themselves for a better state of existence, her elementals are souls which have already lost their spirits, and will themselves, in process of time, become annihilated. I do not believe that soul and spirit, once united, can ever be separated. All men are God's children, and each of us, being responsible for all his actions, will live after death in a higher or lower sphere according to his deserts. Not one soul will be lost, but each and every one must, whether he will or no, live, work, and suffer, purifying and ennobling himself—a living

witness to the power of the Almighty God, who, having once erected a human soul, will never let it sink into void and oblivion.

It is curious that in many things there is a great accordance between the communications I have received and the views taken by Mrs. Blavatsky. For instance, the whole theory of "the triune"—spirit, soul, matter—called man. My guides wrote the book *Geist, Kraft, Stoff* (Spirit, Force, Matter) through me at the commencement of my mediumship, and before I had read any of the ancient philosophers, or any scientific book. They gave me a full system of numbers, beginning with the Δ , the three first numbers, which are three in one—viz., God, Spirit, Force. *Urlicht* is the same as the *akasa*, or astral light. I am sure any Theosophist or earnest Spiritualist who would study this book would find many things corresponding to the doctrines of Pythagoras and the Buddhists.

With regard to half-death, my guides have written to the same effect as Mrs. Blavatsky. (1st vol., page 452.) We have received many instructions as to how we should treat the dead. One spirit wrote that hospitals should be erected for receiving them, where, instead of being stretched out in a cold room, they should be kept warm, rubbed with oil, and treated, not as dead, but as cataleptic, until corruption sets in: that a third of our deceased were buried much too quickly, before the spirit with its astral body had left its shell; that there often remains a *perisprit* life in the body which explains the nature of vampires.

Then, as to speaking statues. I have lost an uncle whom I loved dearly. My brother-in-law, Baron Nicklos Vay, made me a bust of this uncle, after a plaster-cast taken by my husband. Now this bust stands in my room. I often speak to it as if I were speaking to my dear uncle, and I very often feel it to be like a living being. My uncle wrote through me that as the cast was taken from his body there were inherent *perisprit* molecules in the bust, and he could make it move and speak if I strongly wished it.

The warnings that Mrs. Blavatsky gives to all physical mediums are wise. Such phenomena, and the laws which govern them, still remain unexplained, and Spiritualists are too often contented with superficial explanations. For myself, I have a personal dislike to all physical manifestations, not from fear, but because they make me feel ill. I look upon a good spirit as something too high and godly to play guitars and to fetter and unfetter mediums. Still, God sends us these signs. Often they come unasked; so, surely they are designed for some good purpose.

It is singular that my guides never allowed me to evoke spirits. They always said: "Leave those who will not come, in peace. Those who have something to say will come unasked." And so it was. I never evoked a spirit; but often received spontaneous messages of the most convincing nature from departed spirits. Thus, being consulted by a Russian gentleman, I wrote automatically *in characters I had never seen before*. I sent the writing to the gentleman, and he wrote me that it was *Old Russian*, which is now seldom used.

Though I feel myself to be surrounded by good, loving spirits, I do not appear to have much physical force in me, for I never could get one rap or make a table turn. Several mesmerists have tried to put me to sleep, but have never succeeded in doing so. Still, by holding a mountain crystal in my hand, I go into a sort of half-trance, when I see the spirit of my angel sister, Elizabeth, who says that she lives with me and speaks through me as my double. In my visions I have often seen elementaries, but they were almost always beautiful and kind. Sometimes, but very seldom, I have seen little red gnomes with long beards.

During the twelve years that I have been curing diseases, I have found obsession to be the affliction most easy to abolish. Often amulets, with prayers, are sent to the patients, and these, with daily prayer, raise, as it were, a wall between the patient and the obsessing spirit, and bring about the final cure.

Mrs. Blavatsky's book should be read and studied. It contains the history of magic up to the present time. Her studies must have been immense. I know of no woman who has written such a deep, scientific book, and with so much sense and wit. She unites the wisdom of a man with

the tact of a woman. But, in reading her book, and also the works of Jacolliot (which I much admire), I am always sorry they will rob us of our Messiah, Jesus Christ, when, in the meantime, they believe in the Buddha and Christos of India. If a Messiah lived in those remote times, why could not a new sending of God's Son have taken place through Jesus Christ? Why take away our Christos? I do not see the use of so doing. Jesus came. He is an historical personage; the founder of Christianity. If Buddha and Christna were godly spirits, sons of God, why not Jesus? Has He not, by His life and by His teachings of purity and love, proved Himself to be as good and perfect a spirit as any? As the Buddhists adhere to Buddha, let us then, as Christians, adhere to our Christ.

Gonobitz, Hungary, Jan. 1st, 1878.

RECENT MANIFESTATIONS THROUGH MRS. KATE FOX JENCKEN'S MEDIUMSHIP.

BY HENRY D. JENCKEN, M.R.I., BARRISTER-AT-LAW.

It is now some time since I have communicated to you what is happening at our quiet little home at Kensington. We are so constantly brought into contact with the mysterious intelligences which appear to surround us, that possibly we may have come to the conclusion that our narrative might prove a repetition of what had been said before. Be this as it may, I plead guilty to a long silence, and should not now break in upon it, but what took place on New Year's eve was, I think, of exceptional interest. Mrs. Jencken and myself were alone in our drawing-room, awaiting the advent of the New Year. No sooner had the many-tongued bells sounded from distant churches, announcing the end of the old, and advent of the new year, than the rappings came in perfect showers, sounding out in deep-toned, sonorous accents, the farewell message to the parting friend, the greeting to the new-born year. I counted as many as eight or nine different distinctive "echoes"—as Mrs. Jencken terms them—from another world, each giving twelve raps. This passed, when by raps we were ordered to go into the adjoining room.

I lit a taper, and, followed by my wife, obeyed the behest, when, lo and behold! placed in the centre of the table we found an urn entwined with artificial flowers. On examining this strange gift, it proved to be an urn, such as is used on marriage occasions, and in a perfect state of preservation. Next to the urn a scroll of paper had been laid on the table; it contained direct spirit-writing, in red crayon. This writing, after rendering a long message of a strictly private character, finally explained the nature of the gift. The urn and flowers were those used at our wedding, now years ago. They had been put by, locked up in a drawer, faded, crushed, and forgotten, the urn and ornaments broken; but had on this occasion, so it appears, been put together and returned to us a new gift. We immediately proceeded to the bed-room and examined the drawer, but its contents were gone, the faded, partly-stained paper in which urn and flowers had been enclosed, only remaining. I must add, that no one but ourselves, save our servants, who were in their room, fast asleep, were in the house, our infant children being in their cribs asleep in the nursery.

On returning to the drawing-room the bells in the basement hall began to ring. I immediately went below, examined the bells, and noticed that two had been moved, not, however, those communicating with the street, but the drawing-room and nursery bells. To make certain, I asked (mentally) that the ringing might be repeated. This was at once done. But to test whether an intelligence guided the ringing, I asked first for alternate ringing, then for three times, then five, and even seven times; to each of these requests the ringing responded consistently. All this was as ghost-like as the most ardent Spiritualist could have desired; the shuddering feeling of half awe, half curiosity, being intensified by the sound of a footstep right up to the landing on which my wife and myself were standing. This closed our New Year's eve.

As I have broken silence, I will give you another incident of interest, which occurred some months ago. A friend of our family, a well-known West-end physician, had coaxed Mrs. Jencken to obtain my reluctant consent to have two or three sittings. He desired, above all things, to have answers

to questions contained in writing carefully sealed up in a letter. We, that is Mrs. Jencken, myself, and Dr. —, accordingly met; the letter was placed on the table; after a pause, by raps Dr. — was requested to hold it under the table; no sooner done than he felt a hand take it from him. On its being returned by the same unseen power, the huge envelope of the letter was found to be literally covered with writing, categorically answering the written questions enclosed within. At my request Dr. — very obligingly, after first carefully examining the seal and fastenings of the packet, opened the letter, and allowed me to compare the questions and answers. The replies were most complete. As the document in question was private, I cannot give its contents, and, in fact, only record what has happened, because I am well aware that many of Mrs. Jencken's friends will read with interest, that through her mediumship a direct proof had been given of the power of reading and correctly answering that which she had no means of knowing, and under the strictest test conditions.

Kensington, London, 7th January, 1878.

THE "BELL TEST."

MANIFESTATIONS BY SPIRIT POWER INSIDE A NAILED BOX.

FOR some time past the Research Committee of the British National Association of Spiritualists, composed of professional and other gentlemen, under the presidency of Mr. Desmond Fitz-Gerald, M.S.Tel.E., has been sitting patiently at many *séances* for the development of the power to produce manifestations inside a nailed box placed near a medium. The box is nailed to the inside of a cabinet, and has no opening whatever inside the cabinet. It has an opening outside, in full view of the observers, but a board is screwed over that opening.

Inside the box is an ordinary electro-magnet with its armature, and the depression of the armature completes an electrical circuit, and causes an electrical bell to ring in the usual way. The object to be achieved was, that the spirits should pass power enough through the wood to depress the armature. The connecting wires to the electrical apparatus are all outside the cabinet, and in full view. Inside the cabinet with the medium, there is nothing but the smooth wooden outside of the box.

Under these conditions, the bell has been made to ring at will, at the two last *séances* held in the presence of the Research Committee. More force than necessary to depress the armature was used inside the box, for a spring was strained, and an electro-magnet disarranged.

Thus this valuable manifestation takes its place among the best attested of the phenomena of Spiritualism, and is a rich reward to those who waited so patiently to obtain it. Mr. Eglinton was the medium.

Philosophically considered, there is nothing new in the manifestation, for it was known before that, as in slate-writing manifestations, spirits could move solid objects inside closed spaces. But although there was no "research" in the committee sitting as a developing circle, and although no new knowledge has been gained by the successful result, it paves the way to research. If a little curtain is suspended over the opening of the box outside the cabinet, can the spirits materialise a hand in the box, and show it? If so, it will be the first instance of the observed materialisation of a hand, with solid wood everywhere between the hand and the medium. What are the conditions of temperature inside the box during the production of the manifestations?

The Research Committee has mounted a cabinet on a weighing machine, to ascertain what change in the weight of a medium takes place while various manifestations are going on. This should bring new knowledge.

THE "Fox sisters," through whom the manifestations of modern Spiritualism first began in America, are now in London, and their power is as strong as ever. Last Sunday, at South Kensington, we heard raps loud enough to be audible in the passage outside the closed door of the room, through the mediumship of Mrs. H. D. Jencken (Kate Fox).

MR. HUGH KEYMER, editor of the *Revista Espiritista*, published in Chili, is about to make a thorough study of the rise and progress of Spiritualism in England, for the information of his South American readers, and to this end has sent for a complete set of *The Spiritualist*, beginning in 1869.

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.]

M. GUSTAVE DE VEH'S ACCOUNT OF A SEANCE.

SIR,—I will try to give you an outline of a *seance* with Dr. Monck, held on the evening of the 28th Dec. First of all, it is important to observe, that I found myself at the beginning alone with Mr. Colley and his friend, whose name I do not know, and that we three joined in searching every corner of the two rooms (front drawing-room, and, towards the back, Dr. Monck's bed-room). We did not leave a chair, table, or cupboard unsearched; we glued pieces of paper on the doors and the windows, making pencil-marks over the papers, so that it would have been impossible to shift them without our discovering the trick: Dr. Monck and Mr. and Mrs. Cranstoun entered, nearly ten minutes after we had thus completely guarded ourselves against all deceit. I had my suspicions, which were rather fortified by the circumstance that Dr. Monck never succeeded in getting *these* materialisations any where else than in his own apartments.* Still, I had resolved to give him the fairest possible trial.

The first part of the evening passed without anything whatever occurring, and I began to feel discouraged; but the second part fully repaid us for the disappointment of the beginning.

The gaslight was sufficiently good to enable us to see all the faces, and even their expressions. My attention became doubly sharp when Dr. Monck placed himself before the fatal curtain that separated the two rooms. Why has he put up that abominable curtain? But my expectation was gratified when I saw (three gas flames were burning at half light) a rather foggy cloud forming itself before Dr. Monck's feet. That cloud slowly took the form of a young girl, and grew up as high as Dr. Monck's chest; then, shrinking from the light of the fire, which flared up, she stood for a few seconds on the left side of the medium, then came nearer to the round table where I sat with the four other persons.

I was not more than three or four feet distant from the figure, which allowed us to touch her hands and arms. I saw the eyes move. All at once the fire flared up once more, when the figure shrank back, and diminished in size till she seemed crouching on the floor, leaning on one hand, and following with her eyes the movements of Dr. Monck, with a look of curiosity. The latter had laid hold of the tongs, and in endeavouring to lower the fire contrived to make it flare up, from time to time, higher than before. From that moment my memory is not quite clear about the form, only I recollect distinctly seeing it rise a little from the ground, lean against the medium's knees, and by degrees become absorbed in him. I am certain that she did not move away from him. Then there was an interval of talking and exclamation. Then Samuel (as they told me) was controlling Dr. Monck, and in that disagreeable voice of his he told us he would show us something more, and—Dr. Monck stood again before that curtain! Before his feet there was again a foggy cloud; it grew higher, expanded in breadth, and there stood a figure half a head higher than the medium, who then spoke in his normal voice, and was, apparently, perfectly conscious.

I am unable to narrate in their order all the incidents that now happened; but I can say, if necessary upon oath, that they were overwhelming. As to the figure, at first I took it for a living man. Why? Well, because of the fatal curtain! I could not help it. But I saw him take up with one hand, between thumb and first finger, the heavy musical box (which I, rather a strong man, could not easily lift with both hands), and saw him hold it in that manner by one end, then balance the box on his right arm, and with his left wind it up. Then he showed us his naked feet, not broader than half the sheet of paper I am now writing on. They were about two inches broad, and five or six inches long. I felt that they were icy cold, but higher up, towards the rather rough calf, they grew by degrees warmer. Then he took my arm, walked round the room with me, warmed his hands at the fireplace with me, took my hat, looked at it with a kind of wonder, and, at a sign from me, put it on my head. When I saluted him by taking it off, he made me a salaam as I had seen it done hundreds of times in the Orient. A plate of biscuits stood on a side-table; he presented it to us, himself took a biscuit, ate it, and Dr. Monck spat it out. I thought he might as well have left that experiment alone, as any two could perform that trick. He laid down on the sofa, sat up, and invited me by gesture to sit down next to him. In the meantime Dr. Monck had gone downstairs, to accompany the gentleman whom I did not know to the front-door, the form remaining, and still walking and sitting with us. When Dr. Monck returned, the form took a piece of coal out of the fireplace, and at the same instant the medium cried out—"Oh! what have I in my hand? A piece of coal!" and the hands of the form were empty.

As well as I can judge, after all the precautionary measures I had taken with Mr. Colley, I firmly believe that all was right; and the finishing stroke of the *seance* did really send for a time all suspicions to the winds. I tell you that at the end the form leant (within two or three feet from us, the gas lighted as before) against Dr. Monck, and, becoming rather misty, worked himself into the medium by degrees, and was gone.

Must I add, that Mr. Colley and I again examined our precautionary measures, and found all the pieces of paper and lines of pencil intact. So ended this memorable evening, and here is my signature as a proof that I am most firmly convinced to have really witnessed all I have told you.

GUSTAVE DE VEH.

Grosvenor Hotel, Victoria Station, London.

[Mr. De Veh's foot-note to one part of his letter is of exceptional interest as

* This has been contradicted since I wrote this by Mrs. Cranstoun, who assures me that they have obtained the sight of Mahedi in their house.

to these *seances*, which have been held in such stringent privacy on Dr. Monck's premises. Does that foot-note mean that an ordinary materialisation was soon on Mr. Cranstoun's premises? Or has Mr. Cranstoun seen enough to certify that on his premises two living men, one of them temporarily materialised, were walking about as freely as described in the above letter, and in a strong light?—Ed.]

PHYSICAL MANIFESTATIONS.

SIR,—As one of those present at the *seance* with Mr. Eglinton last evening, allow me to supplement the official account which Dr. Carter-Blake will doubtless give in your columns. I do not know whether the sitting was an average one as to the success and strength of the manifestations, as it is the second physical *seance* I have attended, and the first with Mr. Eglinton; but, undoubtedly, the manifestation of exterior forces being at work was to my mind satisfactorily shown. I use the words "exterior forces" in the sense of being external to the natural and bodily powers of the medium and circle; the question as to whether the phenomena witnessed had their origin in the will of any particular disembodied spirit, or in the will power of the medium or circle, must of course be left to the judgment of those whose knowledge of the occult qualifies them to give an opinion. Mr. Eglinton was firmly secured by his coat sleeves being sewn at the wrists behind his back, some of the stitches being passed through the seam of the coat at the small of the back (a point I particularly noticed). The coat or jacket was a tightly fitting one, with three or four buttons (which were buttoned), and at the top fastening in front the coat was also sewed together, thus apparently precluding the possibility of the medium slipping his arms from the sleeves. Mr. Eglinton was then tied by the arms to the back of a chair, and by his legs to the legs of the chair, which was placed rather in front than inside the cabinet. The curtains were draped so as to show his knees, on which were placed the fairy bells with a bell trumpet and ring. Very soon after the gas had been lowered, yet not so low, but that most, if not all, could see distinctly; the voice of "Joey" was heard speaking; raps were heard, hands moved the small articles on the fairy bells, which were resting in full view on the medium's knees; a book which was placed there opened and shut, was taken inside the cabinet, as were also the fairy bells, which, while inside, were loudly twanged. One of the medium's cuffs was thrown outside, and afterwards upon being placed upon the medium's knees was taken inside by a hand and replaced. One or two gentlemen putting their hands through the curtains, but above the medium's head, distinctly felt the touches of some fingers passing over their own. Joey also allowed all the sitters, immediately after a manifestation had taken place, to enter the cabinet, and observe the fastenings of the medium, which was done, when he was found precisely in the same state as when secured; nor at the close of the *seance* was any thread or fastening broken, nor could I see any symptoms of a strain at any part of the places where the medium was sewed or tied. When the *seance* was concluded a Mr. Kane (who must pardon me if I do not spell his name right) requested to be secured in the same way as Mr. Eglinton, which was done (by the same lady who had done the previous sewing), but not nearly in so secure a manner as when Mr. Eglinton was made fast. Firstly, Mr. Kane wore a frock coat, of which the sleeves appeared looser than the medium's, and the stitches, instead of being put through his coat at the small of the back, were sewn an inch or two down his coat tails; his coat was also not sewn in front. The tyings to the chair were done very loosely and carelessly. When the curtains were draped over him he managed with great visible twisting and straining to move the fairy bells, which had been placed on his knees, and to show a hand red with the effort, close to his side. When Mr. Kane was examined it was found that he had broken the fastenings behind, that the tapes were all strained, and his coat-sleeve partly up his arm, himself being very red, and panting with the effort. Mr. Kane afterwards admitted that he could not have done anything had he been secured like Mr. Eglinton. I send you this account as an unprejudiced observer, and because I think mediums who submit to such handling as Mr. Eglinton does for the benefit of inquirers, deserve the thanks and protection of all those who are interested in the investigation of the spiritual phenomena attending humanity.

CHARLES LONG, M.B.N.A.S.

Thursday, January 10th, 1878.

DREAM OR NO DREAM.

SIR,—The *sage-femme* who attended my wife in her first confinement was an excellent type of a Lancashire woman. Neat in dress, civil in manners, kind in face, and thoroughly good at heart, she left an impression on our minds that is always pleasant to revive. The whole neighbourhood benefited by her good offices. She was always in request, and many were her good deeds, acts of unsolicited kindness, benevolence that anticipated all demands, services that asked for no recompense. It was not surprising that Betty Ogden was beloved by all who knew her. A quiet, unostentatious piety animated her in the discharge of duties which asked for no praise and sought no reward. The speech of such a woman was like her character—single, direct, unhesitating. No disorder of the simple truth produced by morbid introspection or reasoning after the event ever troubled the accuracy of her statements. Your readers may, therefore, confidently rely on the authenticity of the following story told by her to my wife. She herself seemed to attach no extraordinary importance to it as anything very remarkable. It was one of her experiences; nothing more. As a Christian she felt she had good reasons for believing in a future existence, and was not bewildered by any cross lights of scepticism on the main point, and assuredly never thought of questioning the certainty of her recollections; neither did any one who knew her.

She had been left a widow with several children. In course of time these married, and made their way in the world. One alone remained,

the youngest boy, who, when he was about fourteen years old, fell sick, and finally died of consumption. During his illness, which was long and tedious, she of course did everything that a woman in her circumstances could do, and displayed to the last the untiring patience and love of the true mother. The demand on that love and patience grew greater towards the close of the boy's life, when the weariness of long confinement to his bed made the vigils of his sleeplessness a heavy burden to her. What sleep she obtained was snatched at intervals, or else taken in the daytime on the bed by the invalid's side. One afternoon, a few weeks before the child's death, she lay down beside him with a strict injunction to be called if he wanted anything. The boy, who was wide awake when she fell asleep, let her slumber on for an hour or more, when he roused her. It was simply to render some common service, such as shifting his pillow or giving him to drink. His voice and touch startled her from a vivid and somewhat disagreeable dream. She fancied that, still reclining on the couch, not yet having fallen asleep, she saw her husband come to the side of the bed on which her boy was lying, and stand for some time motionless, regarding him with mild but earnest eyes, the look of which was more pathetic and affectionate than sad. She, fancying with the usual strange confusion of the dream mind, that her husband had committed some crime, and that the officers of justice were already on his traces—and yet she wondered how that could be, since he was already dead!—at once addressed him, urgently bidding him run upstairs into the attic, and find some place of concealment. She was astonished at receiving no reply, and while she was pondering his silence, heard the call which awoke her. Although her dream had made a great impression on her mind and, so to speak, haunted her, she nevertheless refrained from speaking of it to the child. Nor would she probably ever have done so—for she took the vision as the sign of his impending death—had he not suddenly remarked:

"Mother, I have seen my father."

"Nonsense, lad," she replied, "thou'st been dreaming."

"Nay," he answered, "all the time you were sleeping I never once closed my eyes. He came to the bedside and looked at me, but never said a word. I saw him as plain as I see yon chest o' drawers."

Not long after the boy died. To the last he would never acknowledge that the vision he had seen was the mockery of a dream. He was a truthful boy, and moreover knew that his case was hopeless. Of course, he may have been surprised by sleep, and the apparition have been solely one of the imaginations of the couch. But this he strongly denied, and his mother never doubted his word. Take it how we will, the circumstance is worthy of record. Supposing the boy really dreamt the same dream at the same time with his mother, we have here the statement of a problem which the spectator sought to solve by the principle of the "brain-wave." But if the boy were awake—and I see no reason to believe otherwise—the brain-wave theory is only tenable on the admission that the wave had washed over the mortal bar, and, in some mysterious way, simultaneously affected both the waking and the sleeping mind. I am rather disposed to adopt this solution.

We can scarcely think that there was any more substance in the figure seen by the boy than in that beheld by the mother. What each saw, they saw with the eyes of memory, in the vesture and look of old times. But something must have excited that memory; something must have made the imagination cast forth from itself that projection of its image in bodily shape. We know how mind affects mind here. Why should its influences die on the threshold of the grave? We Christians, who believe in ministering spirits, are very illogical, it seems to me, in resolutely entrenching ourselves behind the barriers of utter incredulity in regard to a case so well authenticated as the one before us. Did all intercommunication between the world of sense and spirit cease exactly eighteen centuries ago?

Some of your Oldham readers may be interested to learn that the good woman, whom my wife so loved and respected, lived, and perhaps still lives, at Moorside, near that town. CLERICUS.

THE INFLUENCE OF THE LIVES OF PROFESSED RELIGIONISTS.

SIR,—Lutchmee and Dilloo, a story of West Indian Life, by Edward Jenkins," concludes with the following scene:—

Dilloo, a Hindu coolie, is dying. "The Reverend Adolpus Telfer," a clergyman of the Church of England, "touched by the evident nearness of the departing soul to the dark postern of death . . . tried in simple language to tell the dying man of . . . a Saviour, Jesus Christ, who had opened the gates from death to life, from pain to bliss.

"The coolie listened, impassive, silent. He held Lutchmee's (his wife) hand tightly in his own. The moments flew by. Lutchmee watched the ebbing, dribbling life.

"See, Dilloo," cried the missionary, stirred to earnestness, "there is good and life ready for you even now. Believe in Jesus Christ—trust your soul to Him!"

"No!" cried the dying coolie, loudly, almost fiercely, and with unconscious, but terribly pointed, satire, as he half raised his body. "No! no! Jesu Kriss Massa Drummond's God—Massa Marston's God—all Ingles' God. No God for coolie!"

"And turning his face away from the Christian, the coolie breathed out his soul into the bosom of the Unknown God." A. Joy.

THEOLOGICAL OPINIONS.

SIR,—The very interesting and suggestive paper of Dr. George Wyld, entitled "Man as a Spirit; and Spiritual Phenomena as Produced by the Spirits of the Living," which appear in your issue of December 14th, has been attentively read by the Theosophists of New York. It is encouraging to us that the views of our society, as enunciated by myself, in a crude and imperfect manner, in your number of the 7th inst., should in any degree commend themselves to such thoughtful

critics as Dr. Wyld. The interpretation which he places upon my avowal that "we Theosophists of the inner ring adhere to the Oriental religious philosophies as better guides to happiness than the Christian theology," is perfectly correct. The teachings ascribed to Jesus, and the theology of the so-called Christian Church, have, in my judgment, no mutual resemblance. In fact, I am acquainted with no religious system less Christ-like than Christianity. Certainly, no heathen religion so thoroughly substitutes words for deeds, exacts so little of self-earned merit, as the necessary condition for future progress and beatitude. No Christian priest or layman holds, or can hold, Jesus of Nazareth in higher respect than a sincere Theosophist. We regard this lofty initiate of Egypto-Indian Esoterism with no less reverence for His holy life and teachings than Sakya-Muni and Christna. But around the real personage of Judea we recognise the same mythological numbers as that which Indian theology has created about the true men of Mathura and Kapila-Vastu. Madame Blavatsky has shown the identity of doctrine taught by the three, and equally, the intimate resemblance between the mythical biographies composed for them by their respective theological propagandists. There can be no "higher religion and morality" than that which was probably taught by Jesus, for He taught the sublime religion of ancient India. Were there but a meagre percentage of nominal Christians showing by their daily life and conversation that they relied upon the self-same methods as He to "gain eternal life," and avoid losing their souls (*psuché*), assuredly no Theosophist would reproach Christian theology, as he now safely may, with fostering sin, and pushing humanity down to moral ruin. We want no system that puts a premium upon self-indulgence and self-brutalisation, by promising a death-bed condonation for a career of vice by men in cassocks or frocks, who too often are viler inwardly than the penitent they shrive.

Theosophists profoundly respect the religious convictions of the sincere of every creed, and unreservedly admit that each embraces many within its communion whom angels will joyfully welcome. But, as philosophical students, we separate the individual saint from his ancestral theology; and viewing all religious systems, and their results, with calm impartiality, we are forced to reiterate the idea expressed in my letter, that esoteric Brahmanism, Buddhism, Parsism, and other Eastern religions, philosophies are better guides to happiness, here and hereafter, than that travesty upon the doctrines of Christ, called Christian theology.

I hope these remarks may not be viewed as untimely. I really think they are not. Your Canon Farrar, and our American clergy of various denominations, are at this moment repudiating the dogma of a blazing Hell. Your press and ours teem with discussions of the subject. Lay editors of influential secular journals challenge the clergymen to pronounce their honest convictions. Many have complied, and manfully denounced the doctrine of eternal damnation, except for a few elect, as cruel, even blasphemous. The world moves. And now, if there is no hell, what becomes of the dogma of atonement? The corner-stone of Christianity rests upon molten lava—its doom is upborne by the Miltonic fiend.

Depend upon it, if theology abandons its personal devil, and its pit of eternal torment, it will not be long before the people of Europe will ask the people of Asia to point them to the hard but safe path which leads to eternal happiness. HENRY S. OLCOTT.

New York, December 27th, 1877.

THE VIEWS OF THE THEOSOPHISTS.

SIR,—The letter of "M.A., Oxon." must win the admiration of all Spiritualists, on account of the manifold light which it presents, in a kind of kaleidoscopic form. Whether the Isis which he unveils is akin to the Goddess of Nature; is perhaps a bifrontal manifestation of Janus; or a multiform presentation of a poly-analytic simulacrum of Truth, I shall not attempt to discuss.

"M.A., Oxon.," demands "evidence, or proof."

Such evidence would, I humbly contend, be either inductive or deductive. If the former, it must either rest on intuition before, or general evidence after the fact. If the latter, it may rest on either "theosophical" grounds, or on some other *ἀλογος* condition.

As a humble reader of Madame Blavatsky's book (which the imperfect nature of my habitual studies must prevent me from comprehending), I think I have seen examples chosen from each of these four sources of information.

Firstly, the intuitional conceptions are apparently arranged according to scientific method, whatever the conclusions of the authoress may be. Some versed in Brahmanistic work may consider that she has gone quite as far with regard to the *pujas* as any could venture. If E. Sellon went further, Moore and Inman accomplished less.

Secondly, the weight of the evidence with regard to the events which Madame Blavatsky alleges to have taken place in Thibet, must be tested by the counter-evidence, if any, which a sceptic might accumulate.

Thirdly, as to the value of the superadded knowledge which "theosophy" gives. It would be obviously unfair for an ignorant "coven" to give an opinion. At present we have only to deal with the evidence that the Theosophists assert that they possess certain knowledge, and the means of using it, for purposes which they may conceive to be good. Either they are crazy, or this power is real. The same canons of fair criticism should be applied to them as to any description of witness:

Fourthly, if some of the sensations leading to a deductive line of argument, are true or false, they are also *ἀλογοι*, or unconditioned. Some of these may be transcendental; some may be false; but all are equally beyond the range of criticism. If an ordinary *nisi prius* mind were to attempt to evolve any conditions or criteria of truth from what is, or at least claims to be, beyond all criteria, nothing but a hopeless state of confusion can arise.

As it is therefore impossible to test the theosophical conclusions by the canons of scientific evidence, we have no right to weigh the Theosophists (of whom I am not one) by our own balance.

What we have to thank them for, is the proof that some at least of the phenomena which have been credited to the action of departed spirits, and even sometimes to departed souls, are really due to an occasional act of the "medium's" own power, by the exercise of his own will, and are, in fact, mere repetitions of himself. If no other good than this had been done by the Theosophical Society, we might thank them heartily for having "cut out the core" of Spiritualism. We have also to thank them for the expression of opinions in quarters which would have been deaf to the voice of the metaphysician, although that expression has perhaps not thrown much light on the underlying problems of Life and Mind. As a writer in the *Pall Mall Gazette* some years ago said—

"The fundamental problem which debated now for ages,
Is still attacked and still unsolved by all our modern sages;
Is, if an effort I may make, a simple form to throw it in,
Just what we know, and why we know, and what's the way we know it in."
C. CARTER BLAKE.

SIR,—As I have recently had the privilege of much personal converse with the leaders of the Theosophical Society in New York, I shall be glad if you will allow me space to reply to some of the points raised by "M.A., Oxon.," in his paper on "The Views of the Theosophists." I do so in all humility, because I am but a novice, a recent student of these subjects, and am, doubtless, much less informed on many points connected with them than the author of the above paper. Nevertheless, to use his own apt simile, though I am not the rose, I have lived near it.

First, let me say that I do not see anything new in the doctrine of potential immortality. What else is meant by St. Paul when he insists that we must *win* our salvation; that we must rise from death unto life; that we must strive after immortality? If we already have it, why labour, strive, and fight for it? We may be born with this potentiality, but we have to make our calling and election sure. The Theosophist says that the spiritual light comes to us at about the age of seven years; well, the exact time is a detail. The Church recognises it as a grace, a something superadded in baptism; hence her insistence on the necessity of that rite at the earliest possible age. For this reason baptism is a sacrament, and not merely a symbol, even in the Protestant Church. It is the supreme moment at which the earthly-born lump of matter, containing already its etherialised portion, or astral soul ensheathed within it, becomes, as the Church has it, "a child of God, and an inheritor of the kingdom of heaven."

Then, does not the union of the human soul with the Divine spirit, as set forth by the Theosophists, suggest the real significance of the "I and my Father are one" of Christ? and of the expressions, "make me one with Thee, O Lord," "dwell Thou in my heart," "descend into my soul," "depart not from Thy servant, O Thou God of my salvation," of the pious believer? What else is that oneness with God, that union with Christ, which is the primary end and aim of the Christian religion? That "faith" which is first essential before "works" can become an effectual factor in the Christian life? Conversely, as to the doctrine of possible annihilation. If immortality can be won, it can also be not won, *i.e.*, lost. And as "M.A., Oxon." asks for the Gospel I will refer him to the parable of the sheep and the goats.—Matt. xxv. 31-46.

Again, I see in the Theosophist teaching no subversion of the old tripartite division, *viz.*:—Body, the physical or outward man; Soul, the spirit-body of the Spiritualist, perispirit of the Spiritist, astral soul of the occultist; and Spirit, the Divine Light, the over-shadowing, at times indwelling God, whose presence, even in the Jewish Temple, was symbolised by a luminous cloud which rested over the Ark of the Covenant.

That which, to my understanding, is the most misleading, and calculated to produce the most erroneous ideas, is the term, *a spirit, my spirit*. Spirit is and remains one; indivisible, eternal, unchangeable, even as all light that illumines our earth is one, proceeding always from the same source, though there may be one glory of the sun, and another glory of the moon.

I hope "M.A., Oxon.," will forgive me for saying that he has not shown his accustomed patience and care in dealing with the views of the Theosophists. I say this advisedly, for we look to him as a teacher and leader, and his words are as an oracle to the listening crowd of Spiritualists in England and America. Therefore, it is the more to be regretted that he finds himself unable to stand as an interpreter and a reconciler between the Theosophists and the Spiritualists, and that he is forced instead to widen the breach already begun, and which is, after all, more imaginary than real.

For what is the point at issue between "M.A., Oxon.," and the Theosophists? Both admit that there are various agencies at work in the production of the phenomena of Spiritualism; they differ only as to the rank they assign to each agency. The following illustrates my meaning, at least approximately:—

<p>THE THEOSOPHISTS.</p> <ol style="list-style-type: none"> 1. Will-power, human souls, doubles. 2. Elementaries (low-class beings) and elementals. 3. The good departed. 	<p>"M.A., Oxon."</p> <ol style="list-style-type: none"> 1. The good departed. 2. Elementaries (low-class beings). 3. Will-power, human souls, doubles.
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Probably neither would agree as to the exact order of the above, but that, again, is a detail. If there is any truth in the general proposition, is it worth while for Theosophists and Spiritualists to divide on the question of rank or degree?

"M.A., Oxon.," asks for finalities. He wants things laid down on "exact lines of demonstration." But surely at the present stage of our

inquiry this is to be deprecated. I thought that the one good result of our nineteenth-century training was the learning to hold our judgment in suspense, and not to hasten to conclusions. The Theosophists have furnished us with an exposition of the teachings of the old philosophies in matters spiritual. We are grateful to them, and we will consider their theories at our leisure. But we do not want them to do all our thinking for us; we will see how much of those theories we can assimilate, after testing them by our own facts, and we can then, if necessary, re-arrange our own categories. Speaking personally, I for one am able to see many things, not in Spiritualism only, but in religion and morals, much more clearly by the light of theosophical teachings; and I trust that no prejudices will be roused by the present discussion which may prevent others from deriving a similar benefit. The shortest road to a clear understanding is the study of Mme. Blavatsky's book *Isis Unveiled*, in which what I have designated the Theosophist teachings may be found enshrined.
EMILY KISLINGBURY.

SIR.—Mr. Fitzgerald has, by reducing elementals to an equation, demolished one of the beliefs of the theosophists, but he has not alluded to the other statements made by Colonel Olcott.

If these statements can be substantiated, and are not mere vague speculations, they are the most important that have appeared in the pages of *The Spiritualist* during the three years I have taken it.

I shall not question all the statements put forward, but confine my remarks to the view of man as a trinity.

Man, according to the theosophists, is a trinity—body, soul, and spirit. The babe is born into this world a duality, and becomes a trinity when it begins to reason. The spirit is separated from soul and body, sometimes, before bodily death—at any rate, at bodily death—and the soul then exists alone for an incalculable time, when it is reunited to spirit, and exists for ever; or, on the other hand, it is annihilated, leaving the spirit to exist for ever.

Let us put these beliefs to the test of common sense—admitting, for the sake of argument, that the babe is born a duality. We know that he has a fleshly body, and that he sees, feels, and thinks. Theosophists will not, I suppose, admit that the fleshly body of the babe sees, feels, and thinks, but will say that the soul does.

They must then logically admit that a dog sees, feels, and thinks; and, as this is not a faculty of his fleshly body, he, too, must have a soul. Consequently, a babe before it begins to reason and a dog are similar in this life—body and soul; and, after bodily death, a man and a dog are similar—soul only.

Soul they regard as sublimated matter, and to this sublimated matter (molecules or atoms?) they annex the faculties of seeing, feeling, and thinking, but deny it to gross matter.

Reason they do not, apparently, annex to matter; but on this point there is some ambiguity in Colonel Olcott's statement. He says the babe becomes a trinity when it begins to reason, which must mean, either that the spirit then joins the duality, and, having the faculty of reason, reasons for the three; or, that reason is inherent in the soul, and, being developed by age, the soul is thereby fitted for the union with spirit, which takes place.

If spirit be the reasoning part of the trinity, theosophists must admit that thought and perception are powers of the spirit; for reason without perception or thought is not to be grasped by any mind.

Once admit that the spirit has perception, thought, and reason, there is no necessity for annexing any of them to the soul, unless theosophists hold that both spirit and soul possess them.

The body, they say, goes into the crucible of evolution. Why not the soul, which they consider matter? Why, in theory, do they annihilate this sublimated matter? and how is it annihilated?

They regard the spirit as immortal. I have endeavoured to show from Colonel Olcott's statements that it reasons, perceives, and thinks, and we may therefore reasonably conclude that the soul will not be necessary for its well-being during eternity, although it may serve a purpose for a time after bodily death, just as the body has in this life.

Is not the spirit the man?
Colonel Olcott will greatly oblige me by restating those views of the theosophists upon which I have commented, as follows:—

- (a) What they know based upon personal observation.
- (b) What they believe on reasonable grounds—giving those grounds.
- (c) What is speculation only; also by giving a definition of the word "reason."

I am in search of truth, and do not write in a spirit of hostility. This will be apparent to Colonel Olcott by my endorsing his remarks relative to will power, about which Dr. Carpenter knows very little, although he has doubtless exercised it to a limited extent on his mesmeric sensitives.
E. W. COLLIER.

189, Queen's-road, Dalston, London, Dec. 31, 1877.

"SPIRITS AND MEDIUMS."

SIR.—In last week's *Spiritualist* Mr. William White says that it would be easy to multiply incidents in which the mind of the medium plays no part in the production of phenomena. I think that the following incident is corroborative of Mr. White's statement:—

Several years ago I was present at a *séance* in the house of Mr. Everitt, then in Penton-street. Mrs. Everitt had been entranced for a short time, during which a sheet of paper lying on the table, and previously unwritten upon, had been closely filled with writing which related to political events occurring in Jerusalem about the time of the siege by Titus. The medium having been then disentranced, and the lights raised, two gentlemen present, interested in the subject, set themselves to decipher the writing, which was very close and not a little "crabbed." During this time the conversation was general, and at a little distance from the gentleman referred to, I was conversing with

the medium on a topic having no relation whatever to that of the written communication, and I observed that whenever a more than usually difficult word to read had been encountered, or a word had been wrongly rendered, the hand of the medium immediately grasped a pencil lying upon the table, and, upon a separate sheet of paper, wrote the word more accurately or plainly.

The point in this incident lies in the fact that under no circumstances could the medium have known at what word the two gentlemen had "struck," for their breakdown not unfrequently occurred during the time that Mrs. Everitt was addressing some remark to me.

J. TRAILL TAYLOR.

Nithsdale-villa, Wood Green, January 8th, 1878.

SIR,—We have heard a good deal about untruthful spirits; were it not so, Spiritualism would have been long ago held in respect throughout the length and breadth of the land. Spirits, however, often speak the truth. But what of our own spirits? They, according to Dr. G. Wyld, are *all* liars on principle, for if it is not true, as alleged by Dr. Wyld, that spirits external, or foreign to themselves, visit us from the other world, I do not say exceptionally, but commonly, what stupendous falsifications our own spirits must be, who almost always impute spiritual phenomena to foreign spirits. One would think that any honest man, who knows that the first wish of his conscious cerebration is to be truthful in all things, and who believes that it is his own spirit which dictates this wish to his brain—the tool for making thought intelligible on the material plane—must be naturally taken aback, and so he is, when told by the psychologist that that which he believed to be his better self, his own spirit, the motor of his conscious, as well as his unconscious, cerebration—and which the psychologist, paradoxically enough, will still persist in maintaining *is* his better self—is so very unreliable. For if our own spirit is constantly telling us, in most cases of mediumship, as it has been doing for the last thirty years, that it is an external spirit, when it is our own spirit, then all I can say of it is that it takes up a very disreputable position. I never felt this so strongly as when I perused Dr. G. Wyld's able paper in *The Spiritualist* of December 14th, where he gives much valuable advice as a medical man and student of humanity, but where he gives us also views on psychology which are so very contrary to appearances. Speaking of *séances*, he says, "I say that inasmuch as we, as spirits, know we are present, but have no absolute proof that the spirits of the departed are present, the presumption is that *our* spirits, known to be present, are the operators." It is true that Dr. Wyld makes a scapegoat of the medium as "the chief operator," which seems hardly fair, since all at a *séance* are in the same boat; the spirits of all these are accessories, and willing partakers in the undoubted fraud which relegates phenomena to foreign spirits, when they are produced by our own spirits, if Dr. Wyld is right. And, really, we should none of us be ashamed to bear our own burden. And this is the *imbroglio* in which he places all Spiritualism and all religions, from the earliest days to the present hour, with, I acknowledge, some few exceptions. What these exceptions may be he does not notify, and leaves us to guess; but I will add, subject to contradiction, that almost, if not all modern Spiritualism, he accounts for by the action of our own spirits as "the operators;" alleging that Spiritualism is not produced by spirits external to ourselves, or, to use his own term, "*foreign* spirits." Thus Dr. Wyld makes our own spirits untruthful under any and every circumstance; for if they speak a truth, and call themselves foreign spirits when they are our own spirits, they are still not honest, or speaking the truth, but mingling truth with falsehood. How comes the order of nature and nature's God to sanction such an anomaly as this? This is not encouraging. But, does God do so? And the more powerful our spirits may be, the more derogatory is this novel aspersion, for hitherto lying has been said to be the weapon of the weak.

Now, as regards the power of our own spirits, I yield to none in upholding that view; for man is a spirit, and, what is of equal importance, a spirit is a man untrammelled with the stupefying burden of the flesh, which, I believe, gives the spirit an immense advantage over the man trammelled in many ways. Still, the power of man's spirit, burdened as it is, is grand in its attributes. One has but to see a mesmeriser controlling his patient to be assured of this. The first Pitt, making the whole House of Commons quail under his eagle eye, must have been a sight to see. So also Napoleon on the field of battle. So also is the beautiful picture, by Rivière, of Daniel in the lion's den. You see only the prophet's back, but you know that he is dominating the savage brutes by his spirit speaking through his eyes. The grandest picture, however, of all, must have been Jesus, a mere peasant man to all outward appearance, judged by His garb, driving the money-changers out of the temple by His innate majesty. And yet we know that even He, while encumbered by the flesh, required "strengthening" by "foreign" spirits. And though it might not have been a common thing for the seers among His disciples to view them, yet, doubtless, angels were with Him constantly unseen by men. The mere fact of His speaking of the vast numbers He had at His command, shows that He knew the use of them. That He did not make use of them on that particular occasion when, we know, He asserted His power over them, and their power to assist Him, was because He did not then require them, for He was going back to His glory. Who could better say?

To me, to live, I find I seek to die,
And seeking death, find life?

What He quailed at naturally was the bodily agony He had to undergo. We know, also, that Jesus conversed with spirits. On one occasion He invoked the spirits of Moses and Elias to show them to favoured disciples, so that not only Jesus saw these spirits, but He made them visible to Peter and James and John. Was the spirit of Jesus at once Moses and Elias, or were they emanations from Him, or what? To which solemn event Dr. Wyld alludes. Now, if this was the case, and

Moses and Elias were Moses and Elias, why should not Mr. Home see spirits objectively? Spirits surely see each other. Dr. Wyld tells us that on one occasion Mr. Home was in a trance, and he thought he saw a spirit, but did not. Why should he not have seen a spirit, if spirits see each other? For Dr. Wyld tells us, "The fact, however, is, that our spirit, *when entranced*, is a departed spirit," and yet he alleges that Mr. Home being "a departed spirit," since he was "entranced," could not see another departed spirit.

The fact, however, happens to be that seers often do see spirits much more discriminatingly than men see men. The countenances of emancipated spirits do not belie their feelings as men's do, their hearts are read by every lineament of their features; and their words do not, I believe, more often than those of men, disguise their thoughts. Spirits, Paul says, see as they are seen. Dr. Wyld, somewhat forgetful, perhaps, of the bad character he has given one's own spirit, its want of truthfulness again bursts out in admiration of that spirit under trance, saying, "Man, when he becomes entranced, is not only above and beyond matter, but he becomes the controller of matter. He reveals the hidden angel, and demonstrates that 'the kingdom of heaven is within him!'" And yet Dr. Wyld will not believe a simple statement of Mr. Home, at the very time when "the kingdom of heaven was within him." This looks somewhat inconsistent, I must confess. To me it seems, by Dr. Wyld's own description, as printed, that, first of all, Mr. Home plainly saw the spirit of a lady friend of Dr. Wyld's, and told him so; and then he read Dr. Wyld's own thoughts, that doubted his word, and he told him of that also, when he was in that state of trance which, as Dr. Wyld tells us himself, "reveals the hidden angel, and demonstrates that the kingdom of heaven was within him."

Then again, he will fully concede that Mr. Watkins's slate-writing is frequently produced by his own spirit, because he says so. Why should we not, then, equally believe Dr. Slade when he says that his writing is produced by external spirits? One is loath to think that this good, honest man's "own spirit" is telling him lies *all day long*. I, for one, will not believe it. It is preposterous that such a man's double should be such a contrast to himself, purporting to be anybody and everybody but what he knows himself to be, playing the stupendous prank of personating foreign spirits, of *every age* and *every language* perpetually.

Again, when Dr. Wyld urged on that intellectual and powerful medium, Miss Hardinge, that "her orations were not dictated by departed spirits, but were the improvisation of her own partially entranced and, therefore, clairvoyant spirit," and "Miss Hardinge admitted that she believed it might often be so, at least to some extent," why should not Miss Hardinge's explanation have been considered a good and true one? Why should not Miss Hardinge's own spirit have guided her "to some extent;" and yet, like Milton, why might not she have also had help from external spirits? Why may not she, like him, have still—

A celestial patroness, who deigns
Her nightly visitation unimplored,
And dictates to her slumbering; or inspires
Easy her unmeditated lay?

Which last sentence may well explain Miss Hardinge's own opinion, that it might often be her own improvisation, or at any rate her own to some extent. And, surely, Milton's celestial patroness could not have his own spirit! Milton could not have been at once masculine and feminine.

Again, why should not Miss Hardinge, who spoke so freely, so gracefully, and so entirely without hesitation, be like, in one respect, to the great Shakespeare himself, who, as his especial friend, Ben Johnson, tells us, "never erased a line"? Why, again, should not she have had, like Shakespeare's rival,

Compeers by night giving her aid?

Or, like that same rival, and, indeed, Shakespeare himself, have been often, *entirely* under spirit control?

By spirits taught to *speak* above a mortal pitch,
as Shakespeare and his rival were taught to *write* above a mortal pitch "by spirits"?

And was not Miss Hardinge's mediumship very like that of King Henry the Fifth, of England, to whom, Shakespeare tells us—

Consideration, like an angel came,
Leaving his body as a paradise
To envelope and contain *celestial* spirits?

Not his own spirit, not even a single spirit, but "spirits."

Never was such a *sudden scholar* made;
Hear him but reason on divinity,
And, all admiring, with an inward wish
You would desire, the king were made a prelate.
Hear him debate of commonwealth affairs,
You would say—it hath been all in all his study.
List his discourse of man, and you shall hear
A fearful battle render'd you in music;
Turn him to any cause of policy,
The gordian knot of it he will unloose,
Familiar as his garter; that, when he speaks,
The air, a chartered libertine, is still;
And the mute wonder lurketh in men's ears,
To steal his sweet and honeyed sentences.

I need hardly add that Shakespeare puts this charming poetry, this instructive lesson in Spiritualism, into the mouth of the Archbishop of Canterbury. I am sure it does the Archbishop much credit, and is a proof of his sound judgment. Hardly less so is that of the Bishop of Ely, who gives it as his opinion that King Henry's "contemplation"—

Grew, like the summer grass, fastost by night,
Unseen, yet creosive in his faculty.

Shakespeare often bewailed that in his day England was no longer "merry England;" and it will be surely bad times nowadays if English Spiritualism should dribble away into mere psychology. But it looks very like this to windward; and yet I see one bright rift in the closing clouds, in the heavy English mist, and especially through the present London fog, which I trust, however, will not be lasting. The mist opens in the direction of almost the whole of the Continent of Europe, but chiefly hails from France. While, in England, materialism and psychology, it would be unjust to add, "and orthodoxy," unite to wean us from a belief in foreign spirits, foreign spirits are evidently flourishing in foreign parts; for there, foreign spirits have only the materialists against them. The orthodox then, too, may hate modern *Spiritualism*, but they do not deny the truth that external spirits visit men. I have not yet heard of any self-acknowledged "psychologists" there. While in England mesmerists appear to be mostly materialists or simple psychologists, and we are exhorted to study mesmerism in order to learn the fallacy of Spiritualism. While we are again reminded of that everlasting maidservant who talked good Latin, when mesmerised, because she had heard pupils at a school hammering over, probably, their bad Latin; and no reference is made to the lad who could always, under mesmerism, discern and describe the diseases of patients, but who could never prescribe a remedy unless his "spirit doctor" was present. While, I say, mesmerism is quoted in England as inimical to the belief in foreign spirits, we read, in the *Revue Spirite* of January the following—"All the members of the Parisian Mesmeric Society are Spiritualists (*Spirites*), with very few exceptions. There are among them mesmerists, healers, and mediums. All do their best to seek out and to penetrate the sanctuary of eternal truths." SCRUTATOR.

WHAT TRUTH IS THERE IN ASTROLOGY?

SIR,—I hope the gentle hint contained in the little paragraph on page 303 in *The Spiritualist* of December 28th will have the desired effect, and induce some of the professors of astrology to give us some proof of truth in their "ancient art."

Can it be possible that the writer of the letter on page 311, and signed C. D. Jenkins, has written it to show what truth there is in astrology? Or can it be possible that it comes from an earnest, educated man, such as an astrologer must be, who puts it forth in good faith, thinking the world will believe him? If so, it is a failure on both points.

Every intelligent middle-aged man is fully aware that, both in North America and in Europe, or any other country, in the winter season, all animal life, including the human race, is more subject to disease and death, than in the warmer months of summer and autumn. Ordinary statistics prove it, and they also show that shipwrecks, railway accidents, mine explosions, and dreadful fires, are more prevalent in winter than summer, to say nothing about theatres flourishing during the pantomime season.

Again, take the political part of the letter. Is not every Roman Catholic, every politician, and every intelligent man in the world expecting to hear serious news from Rome? Of course, they all are; because they know the Pope is in such a state that he must die almost immediately.

Then about the Russians and Turks. I think it does not require star-gazing to tell us who will probably be victorious next March, if the war continues so long, or that evil will overshadow the Ottoman Empire.

Again, the Sultan is to beware of the assassin. This is a very safe prediction, for it is well known that in almost every country, at the conclusion of a disastrous and exhaustive war, some political fool or religious fanatic is sure to make an attempt upon the life of the head of the State, and too often succeeds.

President Hayes, it appears, is not to be re-elected, but unfortunately he is to have a sore throat, and become lame, which information, if I knew his private address, I would forward to him, so that he might lay in a stock of cough-drops and crutches in time.

In all seriousness, I would ask, is this astrology? Or was it necessary for Mr. Jenkins to consult the planets Jupiter, Saturn, Mars, the Sun and Moon, and their relative positions, before he could pen his letter? If so, astrology must be a great waste of time to some people, for I could have written quite as good a letter without it.

Astrologers have had a good innings of late in the columns of the spiritual press, no doubt with much advantage to the professors; but lest Spiritualism proper should suffer by comparison, have we not a right, before the alliance becomes too strong, to demand its credentials and proofs? I think so, and urge the point just as strongly as men demand proof of the powers of our professional mediums.

If any astrologer accepts this challenge, I think a fair question for him to answer would be to state in what week, month, or year the Prince of Wales will ascend the English throne, and afford the same information with regard to his son.

JOHN ROUSE.

80, George-street, Sloane-square, London,
December 31st, 1877.

SIR,—The rule given by Claudius Ptolemy in the third book of his *Tetrabiblos*, nearly eighteen centuries since, and to which I referred at the conclusion of my last letter, is as follows:—

If either of the two luminaries be in an angle, and one of the malefics be either in conjunction with that luminary, or else distant in longitude from each luminary, in an exactly equal space, so as to form the point of junction of two equal sides of a triangle, of which two sides the two luminaries form the extremities; while, at the same time no benefic star may partake in the configuration, and while the rulers of the luminaries may be also posited in places belonging to, or controlled by, the malefics; the child, then born, will not be susceptible of nurture, but will immediately perish." The evil planets are Mars, Saturn, and Uranus—the last-named having been unknown to Ptolemy, yet his rule

holds good just the same, in respect to Uranus, as the instance I gave sufficiently and incontestably proves.

Here, then, we have a scientific rule and a demonstrable proof of its accuracy. I will give another instance, with your permission, sir, and of a different nature from the last.

On the 21st December, 1860, a medical practitioner, residing in the north of England, gave me the times of birth of two children, which he had brought into the world, and the respective moments of whose births he had noted for the purpose of testing the truth of astrology. The first, a girl, whom we will designate as R., was born at 7h. 35m. a.m., on the 19th Dec., 1869, and in lat. 54° 54' N., long. 1° 24' W. The second, a boy (W.), was born exactly at 8 o'clock p.m., the following day, and in the same town. The doctor desired me to draw their respective horoscopes, and to give him my opinion as to their chances of life. Upon calculation I found that at the birth of R. the sun was in the eastern angle, the planet Saturn being elevated above the great luminary, and in close proximity; the evil Mars was also in the ascendant. The moon was in the western angle, at the full (being only four degrees separated from the opposition), separating from the opposition of Saturn and hastening to that of Mars, while, at the same time, she was applying to the conjunction with Uranus. Moreover, the moon, the sun, Saturn, Uranus, and Mars, were all in close parallel delineation to each other. The sun having nearly the sesquiquadrate (135 deg. distance in longitude) of Jupiter, and the moon applying to the sextile of the greater fortune, were the only fortunate rays in the horoscope. Hence I declared my belief that although life might be spared to her for a few years the child would not survive childhood. At the boy's birth the configurations of the luminaries were very similar, but neither of them was angular, and the ascendant was free from affliction; consequently, I expressed my opinion that the boy was much more likely to attain maturity than the girl. About a year afterwards the doctor twitted me, in a jocular manner, with having been mistaken, for, said he, "Mrs. R.'s daughter is much stronger than Mrs. W.'s son, and the latter has had delicate health, while the former enjoyed the best of health." However, it is sad to have to relate, although in a scientific sense it is an interesting fact, that in January, 1872, the little girl was attacked with measles, and, as she was recovering from that disease, erysipelas, and subsequently hydrocephalus also, supervened, and she died at the age of two years and one month. The boy, after suffering more than one attack of bronchitis, grew into a tall, well-developed child, and still lives. The doctor was greatly struck with the fulfilment of my prediction, and stated to me that after such an experience he could not doubt that there was a very great deal of truth in astrology, and that, instead of ridiculing, the scientific world ought to investigate it. The student who takes the trouble to cast those horoscopes, and compares them with the rule I have quoted from Ptolemy, cannot fail to see that they are not mere coincidences. They are selected out of a great number that I possess, and consideration for your space, sir, alone prevents me from supplementing them by others which contain a like amount of proof of the truth of Ptolemy's rule.

To the physician a good knowledge of the science would be of incalculable benefit. There can be no doubt that the prognosis of disease would be universally advanced by it. Hippocrates, who paid great attention to astrology and prognostics, is revered to this day for his high attainments, nevertheless, the medical gentlemen of the present century neglect his teachings when they touch upon that tabooed science (astrology); and, consequently, the science of prognosis has made but, comparatively, little progress.

In the first volume of the *Life of H. R. H., the late Prince Consort*, the time of the Prince's birth is given, viz., 6h. a.m. of 26th August, 1819, at Rosenau. On casting the figure of the heavens for that moment, and for the latitude of the place of birth, 50° 18' N., the planet Mercury will be found in the ascendant, and in the 22nd deg. of the sign *Virgo*. If we turn to Vol. I., page 18, of Zadkiel's *Handbook of Astrology*, we shall find the following description of a person born with Mercury well dignified (as he is when in *Virgo*, which is his exaltation and house), and it corresponds very closely to the Prince Consort's well-known character:—"If Mercury be well dignified at the time of birth, the person will inherit a strong, subtle imagination and retentive memory, likely to become an excellent orator and logician, arguing with much eloquence, and with strong powers of persuasion. He is generally given to the attainment of all kinds of learning, an encourager of the liberal arts, of a sharp, witty, and pleasant conversation, of an unwearied fancy, and curious in the search of all natural and occult knowledge, with an inclination to travel or trade into foreign countries." The Prince of Wales was born at 10h. 48m. a.m. of 9th November, 1841, and at that moment of time the planet Jupiter was rising (and in sextile aspect to Venus). His Royal Highness is the very impersonation of a jovial character, and his notorious *bonhomie* is in strict keeping with the nature and influence of his ruling planet.

By means of the planisphere the planetary positions and aspects in a nativity are demonstrable as truly astronomical—in short, there is nothing in common with gipsy fortune-telling to be found in astrology. Astronomers boast of the great charm of their science, by which they are enabled to predict eclipses, transits, &c.; but astrologers, who base their predictions also upon astronomical phenomena, are too often ridiculed for their temerity; although the reason why in the former case the predictions are held to be true science, while in the latter case, the astrologer's predictions are stigmatised as false science, is not easy to comprehend.

ALFRED J. PEARCE.

London, January 14th, 1878.

WHAT IS THE INTELLIGENCE?

SIR,—In reply to the query put by your correspondent, Mr. C. C. Massey, I may state that my eldest son, who knew the deceased Mr. Burt, is a good writing medium; the second, who was present with me

at the *séance*, is not mediumistic; and I am impressional. In a rather extensive experience with mediums in Australia, the United States, and Britain, I have readily fallen into *rapport* with the mediums, with whom I have sat, and often received a large share of the attention bestowed on the visitors, being sometimes permitted to handle the forms when others were not. As an illustration, I may mention a special sitting with William Eddy, New Jersey, on a Monday forenoon, when four out of six of the forms came to me, and I was asked up to shake hands with them in the middle of the room, some distance from the cabinet (where, when they passed out and in, we saw the medium reclining in trance on a chair). One of them I recognised as a relation. Only one form came to a friend who was with me, but he was not permitted to approach it; then "Honto," the Indian female, came out in full Indian costume, and said, in a strong voice, that she had to thank me for coming to see them; that, as I was not afraid of spirits, they were not afraid of me; they could come to me and I to them easily. At this private sitting there were with me a friend from the colony, and my youngest son, a good trance medium. There came to us, in a good light, four men, a child, and a female. One of the men was at least four inches taller than the medium, and much thinner. The next an old man, stout, round-shouldered, dressed as my old relative used to dress, even to the colour of his coat. Another was a dark, thin, haggard little man, who seemed much disappointed when I said I did not know him. I asked for a sign to help me to do so. He placed his hand to his chest and drew it in, as if suffering in that part. I said that still I did not recollect him, but added, "My friend can sometimes impress me. Will you try to do this?" He turned into the cabinet; I went to my seat. Before taking two steps, I felt that it was one I had known. I turned and said, "Is that Mr. McM—?" A shower of raps was the response; and when we reached a settled home in this country and resumed our family circle, he was one of the first to control, saying, "You know I came to you at William Eddy's." This gentleman died of asthma in Glasgow while on a visit to his old home, and was an intimate friend. But I am making my reply too prolix; so shall only add, like your contributor "T. J.," that these pleasing test experiences have come to me only at intervals, and generally when least looked for. They have served as an anchor to keep me from drifting into all manner of doubt.

J. CARSON.

London, January 14th, 1878.

SIR,—While noting sundry ideas on the above subject in your columns, and being myself an inquirer in general as to Spiritualism, I am led to notice the following events which occurred last evening at the Quebec Hall, at a public member's *séance* in my presence. They occurred in the absence of any spirit control over any so sitting.

I saw, clairvoyantly, a large flower with leaves in the centre of the table. During the presence of the flower a dark hand (the right) was seen to traverse the table towards a sitter, and in so doing passed by my hands, visibly to some others as well as myself. Shortly after the left hand followed in the same direction, both staying before a person partially under control, and remaining some time, one on his hand, the other suspended in the air, as it were, a few inches. Were those a medium's hands, or how can their appearance be clearly explained? What did they proceed from, if not from a disembodied spirit?

LAYMAN.

SLATE-WRITING.

SIR,—Our anonymous friend "T. J." says that I am "at sea" respecting the *modus operandi* of the writing on Slade's slates. I am so entirely. He has "not had an opportunity of witnessing this particular phenomenon," but is subsequently "disposed to think," and "inclined to think" various hypotheses. Of the phenomena which he has not seen, he divides the unknown amount by ten, and assigns to "Allie" nine-tenths of the phenomena, and to Allie + x the remaining one-tenth. Careful and repeated observation will, no doubt, lead us to appreciate the value of this mathematical argument.

C. CARTER BLAKE.

SIR,—I never could rightly understand why Dr. Carter Blake assumes the possible presence of a pigmy hand, to do the writing on Slade's slates. The letters are formed as if by a hand of ordinary size, with the muscular centres of motion at the usual distance from the point of the crumb of pencil. The pencil is used, for sometimes it has been noticed to be worn by the execution of the writing, and heard to fall or roll when the last letter is finished. Probably an invisible hand, to which the wood of the table is as nothing, is there, and merely the tips of its fingers are materialised sufficiently to grasp the pencil. The Research Committee, with a medium outside a nailed box, and spirit hands or forces doing work inside, ought to settle these points.

W. H. HARRISON.

38, Great Russell-street, London.

THE DECEIVING SPIRIT THEORY.

SIR,—"T. J." shows that the mother of one and the father of another person were described as being at a *séance* in person; that the sitters were allowed to go away with these impressions, which impressions (if "T. J.'s" after account be accurate) were false. What can we infer from such a spirit? Either that it cares nothing for instructing men by giving accurate information, or that it wilfully allowed the sitters to go away with false impressions, which, seeing it could read their minds, it must have known to exist. In either case the spirit is careless about truth, and, as a consequence, not worthy of credit. Yet upon the assertion of such a spirit, who has proven itself untrustworthy, "T. J." jumps to the idea that Spiritualists must be floundering in an ocean of doubt. How pleased some minds are with doubts! With what avidity they pounce upon them, even though the inspirer thereof be a foolish spirit who takes pleasure in deceiving.

This leads me to notice the curious positions some persons take up with regard to Spiritualism. Though humanity is floundering in the mire of error and uncertainty, spiritual and physical; though diseases are laughing at the doctors, crime laughing at our senators, wars and domestic strife laughing at the so-called Christian teachers; and the Source of Life, and the power that sustains the universe, baffling the so-called scientific men; yet here we are with the key in our hands of the door to the land of certainty. Some of us have opened that door, and caught glorious glimpses of the harmony of the universe, and the causes of things; yet some of us are trying to prove that we have Spiritualism without spirits, and confounding the phenomena of mesmerism with spiritual manifestations. Why is there not more desire to know what spirits can tell us for our elevation, and how we can conquer the physical and mental obstructions that bar our way to the mastery of matter? Those who have been on the other side hundreds of years can show us these secrets, but it is useless for them to try to educate minds unprepared to receive the seed.

J. CROUCHER.

18, Overston-road, Hammersmith, Dec. 24th, 1877.

SIR,—It would appear that there are a number of men of mind, who consider the manifestations and communications spiritualistic to proceed only from the spirits of the mediums or others in the flesh. It may doubtless be so sometimes, but it is to be remarked that when sought to be tested in this respect by questions, the reply is a statement that they are departed spirits.

Many years ago a book was published, called *The Elements of Spiritual Philosophy*, purporting to come from advanced departed spirits, through R. P. Ambler, as medium. As designedly proceeding from such spirits addressed to mankind, it treats of "The Tendency of Materialism," "Interior Realities," "Spiritual Intercourse," "Evil Spirits," and "The Destiny of Man," and throughout appears strikingly to give evidence of emanating from spirits, and purposely intended for the information and good of mankind.

There are other publications given as from departed spirits, which supply similar evidence, just as Mrs. Tappan's discourses supply internal evidence of being given through her from the departed ones who professedly use her.

F.

Pango.

SPIRITUALISM AMONG THE HINDUS.

SIR,—It is evident to every well-informed man that belief in spirit communion is not local; nor merely is it wide-spread, but absolutely cosmopolitan. I have met not only Singhalese and Chinese Spiritualists, but hundreds of Hindu Spiritualists, gifted with the powers of conscious mediumship. And yet Mr. W. L. D. O'Grady, of New York, informs the readers of *The Spiritualist* (see issue November 23rd), that there are no Hindu Spiritualists. These are his words—"No Hindu is a Spiritualist." As an offset to this assertion, I present the following extract from a letter written me by Peary Chand Mitra, Calcutta, September 11th, 1877. I have not only been in correspondence with this Hindu gentleman for several years, but have the pleasure of his personal acquaintance and friendship. These are his exact words:

"Thank God my inner vision is being more and more developed, and I am talking with spirits as with human beings. The study of Spiritualism is boundless; and the more attenuated the soul is—the more free it is from body and the nervous system—the more we realise the nobleness of Spiritualism."

Some of the best mediums that it has been my good fortune to know I met in Ceylon and India. And these were not mediums; for, indeed, they held converse with "the *Pays* and *Pesahs*," having their habitations in the air, the water, the fire, in rocks and trees, in the clouds, the rain, the dew, in mines and caverns." But they were influenced by—they saw objectively—and they talked with spirits that they knew and loved while in their earthly bodies.

One of the best tests of spirit identity, and one of the most correct readings of my past life that I ever received, was through the clairvoyant mediumship of a Zamiel woman in Southern India.

J. M. PEBBLES, M.D.

London, January 13th, 1878.

DR. SLADE'S VISIT TO VIENNA.

SIR,—Dr. Slade returned to Berlin on Friday evening. He was having good success in Vienna, and patronised by the aristocracy. Matters were very hopeful, when the police took it upon themselves to interfere, by summoning him to appear before the chief of their department. Not having his passport he was required to leave. To avoid further trouble, he took the train for Berlin.

J. SIMMONS.

Hotel Kronprinz, Berlin, January 14th, 1878.

ANSWERS TO CORRESPONDENTS.

F. W. (Huddersfield) writes to correct some errors, due chiefly to his indistinct writing, namely, the making of 3's like 5's. He says:—"There are several typographical errors in my letter on 'Finding the Right Ascension of the Midheaven,' appearing in your Dec. 21 issue. Perhaps it will be well to prevent perplexity to your readers to point them out? Page 298, line 25, for '13h. 52m. 33s.' read '13h. 32m. 33s.'; line 26, for '13h. 51m. 28-8s.' read '13h. 31m. 28-8s.'; line 29, for 'Robert Crannon' read 'Right Ascension'; line 43, for 'for' read 'from'; line 47 for 'for' read 'from.' Foot note—for '× 15' read '× 4.' The last correction, I am afraid, is due to a slip of my own pen."

Many letters are kept over this week from want of space.

SEVERAL workers in Spiritualism in London have been kind enough to furnish us for printing some highly complimentary notices of their own doings, written by themselves, or sometimes written and sent by their personal friends. Did it ever occur to them what a trustworthy journal this would become did we permit its columns to be so inspired? Our official reports are written only by those accredited by the journal.

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