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" " Experimental Research Committee, at 6.30 p.m.
Monday 11th.—*FORTNIGHTLY DISCUSSION MEETING, at 7.45 p.m.
Tuesday, 12th.—Correspondence Committee, at 5.45 p.m.
" " Finance Committee, at 6 p.m.
" " COUNCIL MEETING, at 6.30 p.m. Special Council Meeting to follow.
Wednesday, 13th.—Inquirers' Seance, at 8 p.m. Mr. W. Eglinton.
Friday, 15th.—Seance Committee, at 5.30 p.m.
" " Experimental Research Committee, at 6.30 p.m.
Wednesday, 20th.—Seance Committee, at 5 p.m.
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The Spiritualist Review,

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

VOLUME TWELVE. NUMBER SIX.

LONDON, FRIDAY, FEBRUARY 8th, 1878.

OBJECTIONABLE INVESTIGATORS.

CLEAR evidence has gradually been accumulated, that if authorities adverse to spiritual truth are drawn or forced to *séances*, the facts observed have little or nothing to do with the conclusions they draw or the reports they give to the public. The history of the doings of all but one of the scientific committees formed to investigate Spiritualism, amply substantiates this point. Hence it may not be amiss to ask, whether the results attained are worth the abuse invited by the forcing of Spiritualism upon those who do not earnestly and sincerely come again and again, seeking for information.

What good, for instance, will be done by Dr. Slade's visit to St. Petersburg? If a scientific committee is appointed, its members will begin by demanding that the phenomena shall be evolved under dictated conditions instead of under those demonstrated by experience to be necessary, which is equivalent to an ignorant man demanding a chemist to produce volumes of nitrogen from water, under penalty of otherwise being condemned as an impostor by his most intelligent judge. Next, when any weak phenomena occur, explicable as within the power of man to produce, the observers will certify that they *are* produced by the medium, none of the ordinary treatment of men in society being meted out to him. But next comes the tug of war. Something occurs which no honest man can allege to be done by the medium, and the committee is in a blaze. The witnesses are average men, great in their own narrow grooves in life, but outside those grooves have little moral backbone in them, and they do not for one moment feel inclined to expose themselves to ridicule and abuse. They therefore draw up a garbled report, which is repudiated by the minority of witnesses on the side of the medium, placed upon the committee by wise prior agreement. Great hubbub is caused by one of the disbelievers being won over by the facts, and honestly voting with the minority. But the majority bring out the report, the newspapers ignore the statements of the minority, and Spiritualism in general, and the medium in particular, are soundly abused. It is the old story over again. No connection with astrology is necessary for the utterance of the present prophecy, and we hope that the proposed St. Petersburg committee will be the last invited by Spiritualists to observe the phenomena, until the time has arrived when scientific men earnestly ask to see them, and agree to write a humble apology for the misconduct of their representatives in the past. So far as individuals or organisations do not press the subject upon antagonistic persons, so far is Spiritualism kept out of abuse, and it is questionable whether the inharmonious forcing of it makes it grow any faster.

MORE FREEDOM FOR WOMEN.

LAST week attention was called in these pages to some social customs which painfully fetter the liberty of women; the facts were collected from various sources, and in some instances the grievances mentioned were so serious as to have caused the sufferers to run away from home. These sorrows cannot yet be avoided, and the world must be taken as we find it. The age is materialistic, and the average individual of the time has instincts bound up with a hard, ingrained selfishness; consequently, his soul cannot vibrate to the richer music of the higher world, to "thoughts that breathe and words that burn" in more celestial climes. It cannot receive or clothe with mental imagery the ideas from heaven sent down, but, groping in the darkness of low motives and ignoble aims, works out its own salvation, in one or more existences, until it is gradually cleansed by the fire of suffering which it had prepared for itself in ignorance. The

general purport of Swedenborg's teachings, that heaven is within and not without ourselves; that love of others is heaven and love of self is hell, is unanswerable; but some generations must die out before this truth can be generally recognised.

During the past few years several trades and professions from which women were once excluded have been thrown open to them, and organisations exist for training them in various duties, and assisting them to obtain permanent employment. Chief among these is "The Society for Promoting the Employment of Women," in connection with the Social Science Association. The society was established in 1860, has offices at 22, Berners-street, Oxford-street, London, and is under the presidency of the Earl of Shaftesbury. The last annual report sets forth that during the year it obtained permanent employment for 94 applicants, and temporary employment for 224. It gives particulars about various trades in which women can work. There is an Art Pottery Studio at 68, Newman-street, in which ladies turn to good account their artistic skill and knowledge of design, and give lessons to others. Miss Collingridge, of 13, Dorset-street, Portman-square, follows art decoration as a profession, and receives pupils and apprentices, who design hangings and papers, and paint tiles, panels, and windows. Miss Crosby has a Plan Tracing Office at 24, Queen Anne's-gate, Westminster, at which engineers and architects drawings are copied by ladies. Mr. Paterson, engraver, East Temple-chambers, Whitefriars-street, Fleet-street, instructs women in wood engraving; the higher branches of this art are difficult to learn, but when acquired secure good remuneration. Women have difficulty in getting sufficient employment as shorthand writers. At the new Hospital for Women, 222, Marylebone-road, women are trained as dispensers, but the demand for their services is at present small. Miss Isabella Clark was the first Englishwoman qualified to practise as a pharmaceutical chemist, and is now established at 18, Spring-street, Paddington. There is a great demand for trained hospital nurses, and even the probationers are fairly remunerated. A Women's Printing Society, Limited, has begun operations at 21b, Great College-street, Westminster, and Messrs. Bale, of Great Titchfield-street, train girls in this work. The Women's Employment Society teaches book-keeping, and has obtained situations for many it has so taught; there is a fair opening for this kind of work. Miss Dodds conducts a commercial school for girls at 41, Regent-square. The report of the society further gives the following useful information:—

"Although the necessity of training for girls is now much more felt than formerly, the committee cannot issue their report without earnestly insisting upon it. It is still unfortunately too common for young women to come to the office seeking employment who have no special work which they can call their trade or profession, and who are too old to serve apprenticeships. Girls leave school at fifteen or sixteen, and remain at home for four or five years, forgetting any useful knowledge they may have acquired, and, what is even worse, losing the habits of order and application which are among the best fruits of school life. All regular work is distasteful to them, but if, on leaving school, they commenced their training for what is to be their calling in life, the mind, accustomed to discipline, would be in a condition to receive instruction. Unless a woman of twenty has received some training, there are but few paid callings, except that of domestic service, open to her. Book-keeping can be learnt at this age, but it is only suitable for those who are quick and accurate in arithmetic and can write well. Hospital nursing can also be undertaken, but this again requires natural aptitude and very sound health."

The following are some of the associations formed to promote the interests of women:—

The Ladies' Industrial Society, 11, Lower Porchester-street, Hyde-park. The Bedford Institute Sewing Society, Wheeler-street, Spitalfields, E., for the employment of East-end widows; Miss Catlin. The Ladies' Work Society, 31, Sloane-street, S.W.,—Miss

Wetton; branch dépôt at 90, Bold-street, Liverpool. Miss Fordham's Dépôt for the Sale of Ladies' Work, 17, Duke-street, Manchester-square, W. Societies for Promoting the Employment of Women in Industrial Pursuits, with occasional classes and a free registry, are at work at 22, Berners-street, London—Sec., Miss King; 150, North-street, Brighton—Miss Slatter; 25, Molesworth-street, Dublin—Miss A. B. Corlett. The Society for Promoting Female Welfare by the United Working of Institutions for Women and Girls, of good Character, 47, Weymouth-street, Portland-place, W.; Miss Hutchinson. Female Middle-class Emigration Society; facilitates the emigration of gentlewomen and others above the ranks of domestic service; 12, Portugal-street, Lincoln's-inn, W.C.; Miss J. E. Lewin. The Ladies' Sanitary Association, 22, Berners-street, London, W.; Miss Rose Adams. The Manchester Women's Institute and Home, Central Offices, 107A, Manchester-street, Manchester. The Victoria Club, 25, Regent-street. The College for Working Women, 5, Fitzroy-street, Fitzroy-square. The College for Men and Women, 29, Queen-square, Bloomsbury, W.C.

The periodicals devoted to the interests of women are—

The Englishwoman's Review: published by Trübner and Co.; and at 22, Berners-street, W. *The Woman's Education Journal*: the organ of the Woman's Education Union; published at the Office, 112, Brompton-road, S.W. *The Women's Union Journal*: the organ of the Woman's Protective and Provident Union; published at 31, Little Queen-street, Holborn, E.C. *Friendly Leaves*: the organ of the Girls' Friendly Society; editor, Mrs. Townsend; published by Hatchards, Piccadilly. *The Homely Friend*: containing tales, hymns, recipes, and useful information of all kinds for women and girls of the working classes; Partridge and Co., Paternoster-row. *The Woman's Suffrage Journal*: edited by Miss Becker.

We notice that most of these journals do not recognise *The Queen*, which is a good newspaper, as aiding their various branches of work. How is this?

THE HUMAN "DOUBLE."

The Banner of Light (Boston, U.S.), of January 26th last, contains a long account of the career of the late Mrs. Hardy, the medium, including the following circumstances, which are of some philosophical interest:—

Several instances of the appearance of persons in spirit, while said individuals were yet alive, have occurred in her experience. A gentleman, named Woods, a prominent citizen of Worcester, who was in the habit of consulting spirits frequently by private sittings at her residence, often made himself visible, and gave orders that she should assign a certain hour of a specified day to himself, by recording it upon her engagement book. He never failed to have some business—often unexpected—which called him to Boston on the day mentioned, and on such occasions, totally without previous intention, he would find himself saying, "Well, I have so much time to spare, I will visit the medium, though I don't suppose she is at leisure." At first he was much astonished at finding that the medium expected him, and was in some cases waiting for his arrival, refusing others who had come at a venture, and telling them the hour was engaged, and that they must wait till it had passed; but, finally, he was led to consider it as a matter of course. Another instance of this singular gift existed in the case of Mr. McGeary, of Salem, who was also seen by her on several occasions, when corporeally he was far distant. At his first appearance he directed that she should write his name for three o'clock p.m. of the following day. She complied, and also recorded the hour of the day, which was eleven o'clock a.m. when she did so. He came punctually at the time appointed, and she recognised him. Desirous of arriving at some better understanding of the phenomenon, she asked him what he was doing the previous day at eleven a.m. He said that he had at that time just decided to visit her the next day at the hour of three p.m., and was endeavouring to impress the fact of his intention upon her mind, so that if possible she might be disengaged when he called.

On another morning, she feeling unwell was lying down in her room, up one flight from the apartment devoted to *séances*, when the door opened, and she heard a voice which said, "Good morning." She looked up, and beheld her mysterious visitor of a former occasion, who remarked, "I want you to give me twelve o'clock to-day." She sent for her book, and, on its arrival, found that she could not sit for him before one o'clock. She therefore marked that hour—the date of said writing being about eleven a.m. The gentleman arrived on time, and upon her inquiring of him as to the facts of the case, informed her that at eleven in the morning he was seated in the cars on his way from Salem to Boston; that his original desire was to see the medium at twelve o'clock p.m., but he remembered taking out his watch at the time specified, and feeling a strong impression that he should not be able to visit her before one p.m. This gentleman, who was not in the least medial, as far as he was aware, but rather of a solid and material cast of mind, appeared seven times to her in this strange manner, and never failed to keep the appointments by his corporeal presence which were made by his inner self.

On Sunday next, at 6.30 p.m., Mr. J. J. Morse will deliver a trance address in the Albion Hall, Glasgow; subject, "Christianity: Does Spiritualism supersede or supplement it?" On the following evening Mr. Morse will deliver a trance address in the Spiritualists' Hall, 164, Trongate, Glasgow; subject, "The Realities of the Spirit Life." To commence at eight p.m. Corn Exchange, Kirkcaldy, Thursday, February 14th.

A SOCIETY WITHOUT A DOGMA.

BY H. P. BLAVATSKY.

TIMES have greatly changed since the winter of 1875-6, when the establishment of the Theosophical Society caused the grand army of American Spiritualists to wave banners, clang steel, and set up a great shouting. How well we all remember the putting forth of "Danger Signals," the oracular warnings and denunciations of numberless mediums! How fresh in memory the threats of "angel-friends" to Dr. Gardiner, of Boston, that they would kill Colonel Olcott if he dared call them "Elementaries" in the lectures he was about delivering! The worst of the storm has passed. The hail of imprecations no longer batters around our devoted heads; it is but raining now, and we can almost see the rainbow of promised peace spanning the sky.

Beyond doubt, much of this subsidence of the disturbed Elements is due to our armed neutrality. But still, I judge that the gradual spread of a desire to learn something more as to the cause of the phenomena must be taken into account. And yet the time has not quite come when the lion (Spiritualism) and the lamb (Theosophy) are ready to lie down together—unless the lamb is willing to lie inside the lion. While we held our tongues we were asked to speak; and when we spoke—or rather our President spoke—the hue and cry was raised once more. Though the pop-gun fusillade and the dropping shots of musketry have mostly ceased, the defiles of your Spiritual Balkans are defended by your heaviest Krupp guns. If the fire were directed only against Colonel Olcott there would be no occasion for me to bring up the reserves. But fragments from both of the bombs which your able gunner and our mutual friend, "M.A., Oxon," has exploded, in his two letters of January 4th and 11th, have given me contusions—under the velvet paw of his rhetoric I have felt the scratch of challenge!

At the very beginning of what must be a long struggle, it is imperatively demanded that the Theosophical position shall be unequivocally defined. In the last of the above two communications, it is stated that Colonel Olcott transmits "the teaching of the learned author of *Isis Unveiled*, the master key to all problems (?)." Who has ever claimed that the book was that, or anything like it? Not the author, certainly. The title? A misnomer for which the publisher is unpromeditatedly responsible; and, if I am not mistaken, "M.A., Oxon," knows it. My title was the *Veil of Isis*, and that head-line runs through the entire first volume. Not until that volume was stereotyped did any one recollect that a book of the same name was before the public. Then, as a *dernière ressource*, the publisher selected the present title.

"If he (Olcott) be not the rose, at any rate he has lived near it," says your learned correspondent. Had I seen this sentence apart from the context, I would never have imagined that the unattractive old party, superficially known as H. P. Blavatsky, was designated under this poetical Persian simile. If he had compared me to a bramble-bush, I might have complimented him upon his artistic realism. "Colonel Olcott," he says, "of himself would command attention; he commands it still more on account of the store of knowledge to which he has had access." True, he has had such access, but by no means is it confined to my humble self. Though I may have taught him a few of the things that I had learned in other countries (and corroborated the theory in every case by practical illustration), yet a far abler teacher than I could not in three brief years have given him more than the alphabet of what there is to learn before a man can become wise in spiritual and psycho-physiological things. The very limitations of modern languages prevent any rapid communication of ideas about Eastern philosophy. I defy the great Max Müller himself to translate Kapila's *Sūtras* so as to give their real meaning. We have seen what the best European authorities can do with the Hindu metaphysics; and what a mess they have made of it, to be sure! The Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself.

Our friend, "M.A., Oxon," says that Colonel Olcott "comes forward to enlighten us"—than which scarce anything could be more inaccurate. He neither comes forward nor pretends to enlighten any one. The public wanted to

know the views of the Theosophists, and our president attempted to give, as succinctly as possible in the limits of a single article, some little glimpse of so much of the truth as he had learned. That the result would not be wholly satisfactory was inevitable. Volumes would not suffice to answer all the questions naturally presenting themselves to an inquiring mind; a library of quartos would barely obliterate the prejudices of those who ride at the anchor of centuries of metaphysical and theological misconceptions—perhaps even errors. But, though our president is not guilty of the conceit of pretending to “enlighten” Spiritualists, I think he has certainly thrown out some hints worthy of the thoughtful consideration of the unprejudiced.

I am sorry that “M.A., Oxon,” is not content with mere suggestions. Nothing but the whole naked truth will satisfy him. We must “square” our theories with his facts, we must lay our theory down “on exact lines of demonstration.” We are asked, “Where are the seers? what are their records? and (far more important), how do they verify them to us?” I answer, the seers are where “Schools of the Prophets” are still extant, and they have their records with them. Though Spiritualists are not able to go in search of them, yet the philosophy they teach commends itself to logic, and its principles are mathematically demonstrable. If this be not so, let it be shown.

But, in their turn, Theosophists may ask, and do ask, Where are the proofs that the medial phenomena are exclusively attributable to the agency of departed “spirits”? Who are the “Seers” among mediums blessed with an infallible lucidity? What “tests” are given that admit of no alternative explanation? Though Swedenborg was one of the greatest of seers, and churches are erected in his name, yet except to his adherents what proof is there that the “spirits” objective to his vision—including Paul—promenading in hats were anything but the creatures of his imagination? Are the spiritual potentialities of the living man so well comprehended that mediums can tell when their own agency ceases, and that of outside influences begins? No, but for all answer to our suggestions that the subject is opened to debate, “M.A., Oxon,” shudderingly charges us with attempting to upset what he designates as “a cardinal dogma of our faith”—i.e., the faith of the Spiritualists.

Dogma? Faith? These are the right and left pillars of every soul-crushing theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse and can satisfy but unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eye of true philosophy it seems an insult to common sense that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch up those of a church of Spiritualism. Spiritualism must either be a true philosophy, amenable to the tests of the recognised criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects. Realising as they do the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most “pious hope,” the strongest “master passion,” they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate the truth; that they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of Fact; and in their absolute and unqualified repudiation of everything that smacks of “dogma.”

With great rhetorical elaboration “M.A., Oxon,” paints the result of the superseding of Spiritualism by Theosophic ideas. In brief, he shows Spiritualism a lifeless corpse—“a body from which the soul has been wrenched, and for which most men will care nothing.” We submit that the reverse is true. Spiritualists wrench the soul from true Spiritualism by their degradation of spirit. Of the infinite they make the finite; of the divine subjective they make the human and limited objective. Are Theosophists materialists? Do not their hearts warm with the same “pure

and holy love” for their “loved ones” as those of Spiritualists? Have not many of us sought long years “through the gate of mediumship to have access to the world of spirit”—and vainly sought? The comfort and assurance modern Spiritualism could not give us we found in Theosophy. As a result we believe far more firmly than many Spiritualists—for our belief is based on knowledge—in the communion of our beloved ones with us; but not as materialised spirits with beating hearts and sweating brows.

Holding such views as we do as to logic and fact, you perceive that when a Spiritualist pronounces to us the words dogma and facts, debate is impossible, for there is no common ground upon which we can meet. We decline to break our heads against shadows. If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the method of the Theosophists would be welcomed as the only one insuring action and progress—a progress that cannot be arrested, since each advance shows yet greater advances to be made.

As to our producing our “Seers” and “their records”—one word. In *The Spiritualist*, of January 11th, I find Dr. Peebles saying that in due time he “will publish such facts about the Dravida Brahmins, as I am (he is) permitted. I say permitted, because some of these occurred under the promise and seal of secrecy.” If ever the casual wayfarer is put under an obligation of secrecy, before he is shown some of the less important psycho-physiological phenomena, is it not barely possible that the Brotherhood to which some Theosophists belong, has also doctrines, records, and phenomena, that cannot be revealed to the profane and the indifferent, without any imputation lying against their reality and authoritativeness? This, at least, I believe, “M.A., Oxon,” knows. As we do not offensively obtrude ourselves upon an unwilling public, but only answer under compulsion, we can hardly be denounced as contumacious if we produce to a promiscuous public, neither our “Seers” nor “their records.” When Mahomet is ready to go to the mountain it will be found standing in its place.

And that no one that makes this search may suppose that we Theosophists send him to a place where there are no pitfalls for the unwary, I quote from the famous *Commentary on the Bhagavad-gita* of our brother Hurrychund Chintamon, the unqualified admission that, “In Hindustan, as in England, there are doctrines for the learned and dogmas for the unlearned; strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; esoteric truth for the philosopher, and exoteric fable for the fool.” Like the philosophy taught by this author in the work in question, the object of the Theosophical Society “is the cleansing of Spiritual truth.”

New York, Jan. 20th, 1877.

Review.

The Triumph of Love: a Mystical Poem, in Songs, Sonnets, and Verse. By Ella Dietz. London: E. W. Allen. 1878.

On each occasion when we have had the pleasure of hearing Miss Ella Dietz read or recite—and a real pleasure that has always been—we have felt that this gifted lady’s mission was a higher one than even that of ably interpreting the thoughts of others; and, therefore, the receipt of this poem occasioned no surprise, although we had heard no announcement of its arrival, nor did it come heralded with the usual flourish of literary trumpets. We felt sure that it would be no common work; and our highest anticipations are realised, now the book itself is familiar to us.

Immediately after a first perusal, we found ourselves repeating Bailey’s pertinent remarks in *Festus* :—

Many make books, few poems, which may do
Well for their gains; but they do naught for truth
Nor man, true bard’s main aim. Perish the books,
But the creations live.

Now, this poem is essentially a creation. It is intensely subjective; but are not all great poems more or less so—or, at all events, are not poems great to us; do they not take

hold upon us, in proportion as they reveal the inner self of the poet, or (in this case) the poetess?

That such subjectivity is designed, and designed for the highest purpose, Miss Dietz tells us in her prologue. She says:—

If I unveil the workings of that heart
It is, O brothers, that your eyes may see
How sin doth bring us every woe and smart,
Until 'tis conquer'd by love's unity;
And, fight once fought, the crown's for ever won,
For what God doeth cannot be undone!

In the first instalment of the poem, called "Retrospection," we have the only approach to direct narrative. Here is its climax:—

Some years of patient bearing of the load,
Tuning my nature to another's will,
Speaking soft words, smiling beneath the goad,
Wondering to see my good revert to ill,
Hiding my sorrow with a conscious pride,
Striving with gentleness to help, to guide;
The flower of duty grew where love would not;
I watered with my tears the lonely spot.
*And thou wert in the world, and gave no sign,
But through the darkness my soul called to thine.*

Let none fear that here we tread the dangerous ground of the "Elective Affinities." The high ideal of love is shadowed forth in the two last lines of the "Sursum Corda":—

'Till we reflect God's glory here,
We cannot pass to His bright sphere.

That is, in one word, the tone of the whole poem. Sunshine and shadow alternate curiously; the lengthened sweetness is long drawn out; song and sonnet, narrative and rhapsody are curiously interlaced; but, on the whole, we may say, as Charlotte Brontë said of Balzac, that the book leaves a pleasant taste upon the mental palate. In this phrase the mysticism of the poem culminates. Here, for instance, is a passage above the hidden meaning, and the poetic power of the authoress seems equally exemplified:—

CHARITY.

I feel that I would draw all souls on earth,
To th' universal love, the mother's breast,
The fount of life that gives us all new birth,
The bosom on which all alike may rest;
The Comforter, the reconciling Dove,
That broods for ever o'er the soul of man,
And draws us upward spirally: above
Mysteriously working inner plan.
That is the love which seems beyond all law,
The solvent that transmutes all things to good;
Jerusalem the free the prophets saw
The Mother-God that none have understood;
The mystery of godliness revealed,
Which from the earliest ages has been sealed.

Or, again:—

O never speak of love to me,
Unless thy heart can feel,
That in the face of Deity,
Thou would'st that love reveal:
For God is love, and His bright law
Should find our hearts without one flaw.

Perhaps the highest testimony that could possibly be given to the holiness of the poem is afforded in the circumstance that a clergyman of the Church of England, who is not wont to quote words at random in the pulpit, and whose congregation is one of the largest in London, selected some words from *The Triumph of Love* to conclude a sermon on Christ's sketch of His mission, as given by St. Luke in the description of his sermon in the Nazarine synagogue. The words of the poem are, in fact, little more than a paraphrase of Holy Writ at this point:—

My spirit travaileth to give new birth
To light: to lift and let the oppressed go free;
Draw all their sins and sorrow unto me,
And suffer once for all; to give them mirth
For tears; to feed the hungry hearts; for dearth
Plenty and riches, faith and charity.

The book must be read more than once to master its meaning; but those who have been privileged to make one perusal will need no persuasion to induce a second.

MAURICE DAVIES.

THE INTELLECTUAL STATUS OF SPIRITUALISM.

BY J. T. MARKLEY, AUTHOR OF "STRAY THOUGHTS ON MANY THEMES," ETC., ETC.

In press circles it is now a subject of frequent remark that the old enthusiasm of casual Spiritualistic investigators has visibly declined, and that the "elect" only are now *en rapport* with the mediums. As a comparative outsider, I rejoice at this fact. Being fairly interpreted, this narrowing of experiments and issues simply means that phenomenal psychology has outgrown the vulgar and the sensational, and, instead of being a blood-heat, dangerous excitement, Spiritualism is now consolidating itself as a thoughtful, intellectual, and moral attraction. Not so long ago, it was the evening sport of the unlettered crowd, the welcome disturber of aristocratic ennui; or, worse still, the monetary toy of market-place fakirs on the look-out for a loaf. Keen press criticism—often ignorant, and not seldom brutal—indirectly helped to purify, perhaps, the most alluring of all moral studies; and the subject is now chiefly left in the hands of a more select and competent band of earnest investigators. If the spirits now come to the *séance*-room, they must be on their good behaviour, for those who "watch and wait" for them are persons of high character, good intentions, and front-rank attainments: who sit coolly, cautiously, and can—from a moral standpoint—say with Wesley:—

"Fearless, their violence I dare:
They cannot harm, for God is there."

Strange to remark, no important personage connected with this wonderful, perplexing, and not always satisfactory peep into soul-land, has seen fit to turn away from the most publicly unpopular, but the most privately fascinating, of all modern beliefs. Compared with Spiritualism, what Church, sect, or collective body, has drawn to itself—within a period of twenty years—such an array of literary talent, or so many commanding and distinguished individual reputations? No one knows better than Dr. Carpenter that this "great epidemic delusion" has won the intelligent esteem of scores, in England and on the Continent, of highly-gifted authors, editors, clergymen, and *savants* of world-wide authority and fame. This fact, to say the least, gives Spiritualism an intellectual *status*, even if it does not absolutely prove the phenomenal claims for which it contends. We are asked to accept the supernatural elements of New Testament Christianity upon the Oriental testimony of a few not over-learned Galilean fishermen. Why, therefore, should we treat so lightly the Spiritualistic evidence of such a galaxy of master-minds, calmly engaged, with nineteenth-century critical intelligence, in the pursuits of professional callings?

This reference to Scripture is no infidel sneer, for I love and respect all that is true, beautiful, and holy in the Romish as well as in the Protestant Churches. That is why I am the more surprised to find impassioned opposition to Spiritualistic inquiry, from many good people, to whom the private *séance* room should be a scientific witness to Biblical revelation, and an eloquent pulpit reference to the life immortal. A moment's reflection must show that when a belief, however novel and startling, attracts to itself not a few of the conspicuous votaries of art, science, literature, and religion, its social and moral pretensions alone remove it from the suspicions of denominational jugglery, whilst the large number of intellectual reputations—many of the highest order—in England and abroad, give important weight to a subject, too hastily dealt with, but which concerns every human being in creation. Unfortunately, this investigation cannot rise to the vulgar level of the popular vote. A black experience teaches that it must be kept within the cautious confines of the *élite* of intellectual society. Otherwise, as a phase of experimental philosophy, it will soon get abused and be made, as in America, to stink in the nostrils of all refined people. To avoid those scandals which have alienated its most influential friends in the United States, Spiritualism should, I maintain, be as much as possible confined to the professional classes, and the higher strata of intellectual society. Let the intelligent propagandist bring its claims chiefly before thoughtful, non-dogmatic scientists, editors, authors, the clergy, and miscellaneous men of genius. Common-place people—I write with due respect—will not dare to question the rhetorical announcements of pulpit advocacy in the matter of a future life, until they gain mental

independence through the slow process of education. It is the cute, dare-devil thinkers among the literati, the schools of philosophy, and the *nonchalant* loungers of intellectual society, to whom Spiritualism will be at once a puzzle and a source of moral consolation. The sway of this subject over many of the best minds, in Continental Europe especially, favours the possibility of fraternal union among the learned upon themes religious and ghostly. The passion and pictorial outbranchings of art; the profound musings of reverent science; the apocalypse of which poetry is the golden voice, and the churchal ceremonial whose loudest echo is an aisle whisper, and whose enchantment is less in doctrine than in deeds, may each find in *séance* unfoldings the bond and beauty of *spirituelle* communion, new ideal, love, hope, and a fruitful view of the heavenly states.

Peterborough.

THEOSOPHICAL IDEAS.

BY COLONEL HENRY S. OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY OF NEW YORK.

I CAN only infer from Mr. Harrison's giving place to what has been written (and well written) in criticism of my article on "The Views of the Theosophists," that the discussion meets his approval. I will, therefore, again ask a hearing. I joyfully cross lances with "M.A., Oxon," for long acquaintance teaches me that though I be vanquished in the tilt, I shall have chivalrous treatment at my victor's hands.

I begin with his paper in *The Spiritualist*, of January 11th. "How," he asks me, "can Occultism and Spiritualism be regarded as 'natural allies'?" I should have thought that Occultism, according to Olcott, was the deadly foe of Spiritualism as interpreted by popular teachers. Indeed, I should have thought that the mission of Occultism was to strike at the root of the central theory of Spiritualism, and to discourage its practice altogether." Occultism is the natural ally of Spiritualism against the common enemy, Materialism, because they both teach that man survives physical death, and that this is a demonstrable fact.

But Occultism is the more potent antagonist of the common enemy in that it teaches *pure* Spiritualism, the quintessence of popular Spiritualism. Occultists have so great a veneration for Spiritual philosophy as to regard as of secondary importance, when not positively dangerous, the psycho-physiological phenomena of mediumship. Both Theosophists and Spiritualists are searching after spiritual truth; but, while the former aim to get the whole and highest truth, irrespective of individual prepossessions and prejudices, the latter start out with a dogma, and show a tendency to erect a theology upon the basis of blind faith. There have been efforts to formulate a Spiritualist creed, organise churches, both with and without Christian features, and to refuse sceptics the privilege of testing mediums. And, if the criticisms of "M.A., Oxon," and other orthodox Spiritualists upon my article of December 7th mean anything, they mean that, in introducing the Eastern notions of Elementaries and Elementals under European names, we Theosophists are laying profane hands upon the sacred dogma that the medial phenomena are attributable only to the "spirits" of our deceased friends. Thus, it is seen that up to a certain point we are allies, beyond that, antagonists. What there is good in Spiritualism we would preserve, what bad, eradicate. But far be it from us to force our notions upon Spiritualists. We have been silent until silence would be construed as weakness. If we utter any truth, it will find hearers, if only error, that will show itself in due time. We seek no converts; those who wish to know our views must come to us, we shall not go to them. We are forced into print by the discussion and misrepresentation of our principles.

When I said that "we accept the doctrine of the immortality of the human spirit," I did *not* mean the *potential* immortality. By the human spirit, I meant just what the term implies—that portion of the divine spirit which overshadows or rather illuminates the individual, which completes the human trine. When I say that immortality—the immortal continuation of the personal entity—is potential, I convey the idea that it rests with each of us whether we shall be individually immortal, or, by the gradual severing of the bond between spirit (*vous*) and soul (*ψυχή*) become obliterated. My friend Oxon may be startled with the state-

ment that many men *lose their souls* "even before bodily death;" but it is not new, nor, to me, unphilosophical. He has read Blavatsky's *Isis Unveiled*, and praises it. If he will consult what the learned author says in many places throughout both volumes, he will find the subject ably and exhaustively treated, with ample references to authorities. He will find (Vol. I., p. 307 *seq.*) in a report of a recent discourse of the Rev. Chauncey Giles, one of the lights of Swedenborgianism, that the doctrine of soulless men is a dogma of the New Church. "These creatures," says the preacher, "with all their graces, rich attire, and brilliant accomplishments, are dead in the eyes of the Lord and the angels, and when measured by the only true and immutable standard, have no more genuine life than skeletons whose flesh has turned to dust." Especially I commend to him the author's clear language (Vol. II., p. 369) in describing the gradual absorption of the soul (*ψυχή*) by the grossly materialistic or sensual mind: "Like the Vampire of the Servian tale, the brain feels and lives and grows in strength at the expense of the spiritual parent. Then the already half-unconscious soul, now fully intoxicated by the fumes of earthly life, becomes senseless beyond hope of redemption. . . . It ignores all that cannot be demonstrated by either its organs of action or sensation, . . . it dies at last completely. It is *annihilated*. Such a catastrophe may often happen long years before the final separation of the *life-principle* from the body. . . . Grim death frees but a soulless corpse; at best an idiot. Unable either to soar higher or awaken from lethargy, it is soon dissolved in the elements of the terrestrial atmosphere."

My friend Oxon defines the trine of man to consist of "a physical body, a spiritual body, and a particle of the Divine Mind, *indwelling*, which most call soul, and some spirit." Our disagreement is at the point I have italicised. We say that this particle of the Supreme Essence overshadows or illuminates, but does not enter into and dwell within man except in those rare instances when a Buddha, or a Jesus, appears on earth. Such men are complete trinities.

He asks me to define the nature of conscience, and says: "Is it pretended that a man who has lost his relations with his spirit has no standard of right and wrong?" No, it is not so pretended. Soul death in the living man does not imply that the unfortunate may not be possessed of far more discernment of the relations of earthly affairs than many not so bereft. They may be very meteors of intellect, brilliant in repartee, radiant in accomplishments, arbiters of fashion and of taste. But with death comes to them night—the extinguishment of all that made up sensible existence. The soul-wreck that is born into the world of spirit—if anything at all remain to be born—is spiritually an idiot, as Madame Blavatsky says, for its whole capabilities for spiritual perception have been absorbed by the vampire, physical brain.

My friend labours to comprehend the distinction between the adept's exercise of will-power and the medium's astral spirit's unconscious, or conscious, agency in the production of phenomena. There is the greatest difference between the two, and therein lies the danger to the medium. The adept, by a whole life's training, perfects his control of the will-power. Having learnt the great secret of discerning spirits—recommended by Paul, and illustrated by Jesus, and all other Biblical thaumaturgists—the adept's astral spirit works *with, through*, and in perfect accord with either pure disembodied spirits or his own immortal spirit—his *Αὐτοειδής*. But mediums, lacking the "discernment of spirits," allow themselves to be worked *by* multifarious spirits, angels, or spooks—they know not which—as the case may be. When the medium's astral spirit produces phenomena, it is unconsciously to himself, it is influenced, guided, and compelled by other "spirits," by foreign wills. He, the automaton; they, the hidden motors. "How," asks "M.A., Oxon," "how are we to know whether it be the medium's soul, an elementary, or an elemental?" You cannot, except through the study of the occult sciences. Hence the peril that the medium runs in giving his body as a *rendezvous* for any astral "tramp" to occupy if he find it open and unguarded. We Theosophists raise the note of warning; let him that hath ears, hear—him that hath eyes, see.

New York, January 22, 1878

THE FORMATION OF MATERIALISED SPIRITS.

BY A. J. CRANSTOUN.

THE following are notes of a *séance* held at my house, 23, Cathcart-road, South Kensington, on 22nd of January, 1878.

Owing to my state of health, which prevented me leaving the house, the members of our circle kindly consented to meet at my residence.

The circle consisted of five persons in all: a lady, Mrs. Cranstoun, Mr. Colley, Dr. Monck, and myself. We dined together at six o'clock, and about eight we commenced the *séance*. It was held in our drawing-room, which consists of two parts, separated by a folding door; one half of this door was opened, and over it was hung a black calico curtain, in order to make a cabinet of the back portion of the room. The drawing-room is on the second floor, and there is one window in the cabinet room, looking down into a small garden, at a very considerable depth below; there is also a door leading from this part of the room into the lobby.

It was altogether impossible that any accomplices or ghost-personators could have entered the house without the knowledge of ourselves and of our servants; this, however, did not prevent Mr. Colley adopting the usual precautions necessary to make it a test *séance*.

We sat round a large oval table, one side of which was about four feet from the door and curtain. The cabinet room contains very little furniture: a small sofa and two small cabinets, too small to curtain even a child, and, I may add, for the information of the scientific-sceptical, that the chimney was so small that nothing larger than an infant could have come down it. The *séance* room was lit by gas, and a fire was burning, which all the time afforded a subdued light.

Before beginning the *séance*, we thought it better, the circle being so small, to add to it one of our servants, a Tyrolean girl. We then intended putting our pet dog out of the room, as she is very watchful and suspicious of strangers, barking, and even sometimes biting, but Dr. Monck, controlled by Samuel Wheeler, as is alleged, told us most emphatically to let the dog remain. We then lowered the gas, and the circle and Dr. Monck seated themselves round the table and set the musical box going. We sat in this way for more than half an hour, without anything occurring, which was rather tiresome, and Dr. Monck, not being in good health, became a little impatient, and several times asked Samuel to tell us at once whether he could do anything or not, as, if not, it would be better to break up the *séance*. Samuel shortly afterwards declared, through Dr. Monck, that the female element at the *séance* was too weak, and that we should add to the circle another of our servants, also a Tyrolean girl. We did so, and sat again for about another half-hour without anything occurring; after which the manifestations began.

I may here explain, in order to avoid repetitions, that during all the manifestations I am about to describe, Dr. Monck never for one moment left our sight, or the room in which we were sitting. He stood either in front of the curtain or walked about the room, but never went into the cabinet, and was all the time, with the exception of a very few minutes, hereafter mentioned, in his normal condition.

The first manifestation was a white, vapoury cloud appearing on the floor in front of Dr. Monck, out of which in a minute or so was developed a female form—a girl clad in white. When we greeted her as Alice (who had often previously manifested herself), she nodded her head in assent, and, at Dr. Monck's request, clapped her hands. Dr. Monck then left her, and walked round the circle, placing his hands on the shoulder of each person one after the other, Alice each time clapping her hands. She did not speak, nor did she move from beside the curtain where she had first appeared, nor did she appear so large or so strongly materialised as I had seen her on former occasions. She remained some minutes, after which she appeared to sink into the floor beside Dr. Monck.

Immediately after this Dr. Monck was controlled apparently by her, for he spoke with a girl's voice.

The next manifestation was that of a man of perhaps smaller stature than Dr. Monck, clothed in a white robe and

head-dress. Immediately on his appearance, Dr. Monck passed into his normal condition, and looking at the form with evident surprise, greeted him in the most friendly way. "What! are you here?" (meaning his old friend Samuel Wheeler). The voice of this form was the same voice as that in which Dr. Monck speaks when he is controlled by Samuel.

This form walked quite naturally round the room, he leaned down to me, and spoke in a low tone, saying, "I cannot speak much, the power is weak." I could not see his features very distinctly, but he took my hand in his and made me feel his forehead, nose, hair, and eyebrows; the face did not seem to me to be living flesh, but hard and cold. This form did not stay very long, disappearing, as it seemed to me, partly in the floor, and partly into Dr. Monck's left side.

The next appearance was a cloud at Dr. Monck's left side, out of which rapidly was evolved the majestic well-known figure of The Mahedi. Dr. Monck walked away before he had finished growing up to his full height. This mysterious being then immediately walked boldly about the room, occupying himself while he did so in arranging his splendid white robe, which hung from his shoulders in the most graceful manner, reminding me of a picture of some Arab tribe, whose dress was quite similar to his. He wore a high kind of turban, adorned with what appeared to be sprays of jewels. In return to the greetings from each of us, he made the most dignified salaams, in the Oriental style. Indeed, his gait, gestures, and motions, had that indescribable grace and dignity peculiar to the older civilised Orientals, and which the inherent vulgarity of modern Europeans can never approach. He was much taller than Dr. Monck. He walked first to a cabinet table at the wall, and examined carefully all the objects on it; I was sitting with my back to this table, and he brought me in his hand from it, and laid before me on the table, in a very marked manner, a copy of *The Medium*, which he had found lying there, containing a representation of some new kind of lamp. What his object in this was, I do not know, unless it was a hint to procure such a lamp instead of our gas, which indeed is very inconvenient for *séances*.

He then continued his journey round the room, examining the objects on another table, and from thence went to the chimney-piece and looked at the articles on it. He then went round the circle, coming quite close to any one who wished to see him more distinctly. He put his face quite close to mine, during which Dr. Monck raised the gas for a few seconds, as he also did for others, so that the Mahedi might be well observed. His face is of a completely Oriental type, dark complexion, dark eyes, and black beard; he does not present the slightest resemblance to Dr. Monck. The features were flexible, and like flesh; indeed, I think they were flesh, and the eyes were alive and shone with intelligence. He then placed one of his feet on the table, and allowed any one to examine it and touch it; the foot and leg were quite like those of a living man, and were a little cold, and there was downy hair on the leg. His hands and arms are rather lank, but muscular, and of a swarthy colour. Two of the circle felt his pulse, which was normal, but rather weak, while at the same time Dr. Monck's heart was beating most violently, even in an alarming manner. Then the Mahedi, at Dr. Monck's request notified by signs, as he evidently does not understand English, lifted my chair and myself with the greatest ease. Indeed, on other occasions we had ample proofs, as so well recorded by M. de Véh, of his more than human muscular strength. He then sat down at the table and wrote his name, once or twice on paper, in English characters; presumably in this being controlled by Samuel. After this a new and most striking phenomenon occurred. The Mahedi became controlled by another intelligence, who made him speak English. He walked straight to me, clasped my hand in his, pressing it warmly and lovingly, and approached his mouth to my ear, and whispered these words:—"My dearest friend, I am with you always." But I did not recognise the voice as the voice of my departed friend. He then went to Mrs. Cranstoun, and knelt beside her, clasping her hand, and gave her a message purporting to come from our departed friend: then, taking a book from the table, he lay down on the floor, opened the book with one hand, with the other pressing his heart, and gradually

sunk back as if dying. This was evidently the representation of a death-scene; in many respects it was strikingly, solemnly, and affectingly true.

He then got up, walked over to where Dr. Monck was standing near the curtain, and gradually appeared to dissolve into cloud or vapour, and was absorbed into Dr. Monck's left side, during which process Dr. Monck gave every symptom of very great pain and exhaustion.

How this large and powerful man, clothed in flesh, with his flowing robes, could in so short a time be thus dissolved into a mist, and be absorbed into Dr. Monck's body, is a mystery to me—one of those "things in heaven and earth which are not dreamt of in my philosophy."

The death-scene is for me the most important matter; whether it affords a proof of the presence and identity of my deceased friend, or whether it was produced by thought-reading, is a question upon which I reserve my opinion until further evidence upon this point be given. I have every reason to hope, from the heretofore progressive character of our *séances*, that such further evidence will yet be afforded, and I have the more faith in this, as I have already obtained through Dr. Monck on one occasion—I may say almost accidentally—a proof which is almost convincing. Unfortunately, perhaps, for myself, I am exceedingly sceptical, and of an unusually suspicious temperament.

One word about our dog. During the considerable period of time when the Mahedi was present with us, she was lying in the lap of our servant wide awake, and in a position from which she must have seen the Mahedi walking about the room, yet she never barked, or showed the least uneasiness. That she was mesmerised or controlled to quietness by some unseen power, I have no doubt, for had she been in her natural state she would have tried what the spirit's flesh and blood were like.

I merely give a statement of the facts of this *séance*, without theorising. Theory to account for them I have none; nor do I think that the time has yet come when any theory wide enough to cover all the facts even of these materialisations is possible; much less a theory to cover all the classes of complicated facts which pass under the name of "Spiritualism." I merely record facts as a help to a more accurate classification of the phenomena, which is so much needed.

The editor of *The Spiritualist* remarked in a late number, rather in a tone of blame, that our *séances* were held under conditions of "stringent privacy;" this is an error; certainly not "stringent," for on more than one occasion we have admitted persons not members to the *séances*, and in every instance with more or less injurious effects, particularly to the health and strength of the medium. As to privacy, we are persuaded that valuable results can only be obtained by a closed circle, the members of which are actuated by mutual esteem and respect for each other, and for the medium, and all united together by as many ties of sympathy and habits, even to those of diet and aspirations, as possible. So far from such an experiment being blamable, it seems to me to be the reverse, and our carrying out our views does not hinder other persons forming circles upon whatever principles they may deem best to obtain either. Knowledge of the truth we have progressively arrived at.

At the close of the *séance* Dr. Monck's condition caused us all great anxiety; he was in a most profuse perspiration, which even saturated his clothes, and he was very much exhausted. He spent the night and the next day in my house, continuing all that time to suffer from the effects of these wondrous manifestations.

23, Cathcart-road, S.W.

NEW MATERIALISATION PHENOMENA.

DAY by day the evidence of remarkable manifestations occurring in the presence of Dr. Monck is gathering great strength, for, as recorded in these pages by a cool eye-witness, while Dr. Monck has been fully visible at one part of a room in Mr. Cranstoun's house, a full-sized living and breathing materialised form has been walking about at another. Owing to patient research, extending over many years, it has been proved that such materialisations take place; but hitherto the medium has almost invariably been in the darkness of a cabinet at the time, or dimly visibly on rare occasions to a solitary favoured individual. Never have both the full forms and their living features been clearly visible to all the sitters at once for a prolonged time, as we understand to have been the case at Mr. Cranstoun's house. On withdrawing attention from first impressions, and from the beards and dresses of the living forms so produced, we have hitherto invariably

found a likeness to the medium when observation has been concentrated upon the lines of the eyes and noses of the forms in a sufficient light. In his next, we hope that a careful observer, like Mr. Cranstoun, will go more into detail about the features, because if in the lines of the eyes and nose "The Mahedi" does not resemble his medium, the manifestation does not fit in with the hundreds seen by us which have preceded it, and is something new in kind as well as in degree. If, however, the resemblance is there, the fact means that Dr. Monck's strong mediumship has been the first to produce an old-established manifestation under the eyesight of a full circle of sitters, in a good light—that a living form, much resembling himself in the features, develops in his presence, as well as other forms, unlike himself but devoid of living flexible faces. A new circle, not versed by experience in antecedent manifestations, does not know on what points to keep a look-out without some few suggestions.

With Miss K. Cook forms develop on and arise from the bare carpet, in the presence of several persons, while her hands are held; but these forms have not yet presented living features to the gaze of the observers. But during the other class of manifestation, when Lillie Gordon, who resembles the medium, has been well in view of all the circle, the features of the medium have not been clearly under the observation of all the sitters at the same time.

THE SOUL REVELATIONS.

BY PEARY CHAND MITTRA.

THE *Katha Upanishad* says: "The fathers too shalt thou behold, the heroes too who in battle died, the saints and sages glorified, the pious, bounteous, and kings of old." Our present communication with the spirits is through the mind; the spirits by their will-force appear in their natural bodies, and different draperies, on man's nervous system, but they are not seen in reality. It is one thing to see through the mind, another thing to see through the soul. Till the sensuous organs cease to be impressive, and until we do not live on the mind, we cannot know the revelations of the soul—the unimpassionable, immaterial principle in us, living not on matter but on God.

The soul is naturally pent up by the brain or mind, but when its bondage is loosed it manifests its supremacy in dreams, somnambulism, and clairvoyance. With the view to effect this object, the Aryas used to drink somlata. Sir Humphrey Davy, after inhaling nitrous oxide, was changed into a different state. After recovery he said: "Nothing exists but thoughts; the universe is composed of impressions, ideas, pleasures, and pains." Till we are in a spiritual state we can have no pure cognition. The brain by itself is no power; all its high powers are derived from the soul, and such portions as are undeveloped constitute our animal nature. Particular training calls forth particular powers, but the training which aims at the extinction of our nervous force, and the consequent evolution of the psychic principle, is our best education, as it raises us above the earth, the earthly thoughts and feelings, and brings us in communion with the Soul of Souls, and the spiritual world, of which He is the perpetual sun. Marlborough said: "This little body trembles at what the Great Soul is about to perform." Antonius said: "A soul free from the tumults of passion is an impregnable fortress, in which a man may take refuge, and defy the powers on earth." The soul-states are progressive. The first state is tranquillity unshaken by earthly thoughts and feelings—an "impregnable fortress" against all mundane impressions, however powerfully transmitted to our brain even by spirits. The second state is utter freedom from what is *concrete*, to have no thoughts as to form, but to feed on essences. This is the state in which we see the spirit-land, and the spirits in reality, and the soul from the light within has no difficulty in knowing them. The mind, however elevated, is for the earth. The soul is not for the earth, but for God and His world of essences. All the empirical knowledge which we acquire here is, after all, shadowy compared with the real and eternal knowledge which we obtain from God, through our soul.

Calcutta, January 11, 1878.

THE WAR.—At the present time, not a few persons are anxious to involve England in war; among them are classes who thrive upon increased national taxation, also contractors on the look-out for profits, military men tired of an idle life, and various others, who, through certain newspapers, and by divers means, are stirring up an angry public feeling. War, especially when it is not purely defensive, is a great crime, and killing men is murder. It is to be hoped that everything possible will be done by Spiritualists, from the public platform and in private life, to prevent England being dragged into the fray, and to remove from power any Government which may involve the nation in war.

Poetry.

AN AUTUMNAL EVENING.

DESPOILED of early charms she's well-nigh sped,
Our summer of her former loves bereft,
And yet we scarce can think her nearly dead
With such adornment for her parting left,
Such glowing beauty with her failing breath—
The tale hath seeming more of life than death.

Long stems of wildling rose and thorn embraced
In common sympathy, entwined the way
O'er shower-sprinkled blades in trellis laced,
Stealing from every slanting beam some ray,
Till, dazzled with the sight, we almost deem
A spirit touch hath conjured forth the scene.

Tall in her ancient pride the swarthy pine
Seemeth to frown o'er former rivals now;
Old yellow oaks and beeches strong, to shine
With more than summer beauty 'neath her brow,
Though canopied 'neath purple wrought with gold,
Like a stern Eastern monarch to behold.

Yon weeping birch low shedding raindrops clear,
Might seem to mimic woe, till o'er her last beam
Shall make the woodland's all-illuminated gear
The image of some far remembered dream
Of childhood's painting—fairy gardens bright
Begemmed with every ray of heaven's light.

Thus when life's summertime is fairly gone,
And little spared of former glad some days,
I'd leave a memory to every one,
Gleaming at least with some poor varied rays—
Rays though so far removed from summer's light,
To make my fading as this autumn bright.

R. A. Cox.

Correspondence.

Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.

MADAME BLAVATSKY ON THE VIEWS OF THE THEOSOPHISTS.

SIR,—Permit an humble Theosophist to appear for the first time in your columns, to say a few words in defence of our beliefs. I see in your issue of December 21st ultimo, one of your correspondents, Mr. J. Croucher, makes the following very bold assertions—"Had the Theosophists thoroughly comprehended the nature of the soul and spirit, and its relation to the body, they would have known that if the soul once left the body it could not return. The spirit can leave, but if the soul once leaves, it leaves for ever." This is so ambiguous that, unless he uses the term "soul" to designate only the vital principle, I can only suppose that he falls into the common error of calling the astral body, spirit, and the immortal essence, "soul." We, Theosophists, as Col. Olcott has told you, do *vice versa*.

Besides the unwarranted imputation to us of ignorance, Mr. Croucher has an idea (peculiar to himself) that the problem which has heretofore taxed the powers of the metaphysicians in all ages has been solved in our own. It is hardly to be supposed that Theosophists or any others "thoroughly" comprehend the nature of the soul and spirit, and their relation to the body. Such an achievement is for Omniscience; and we Theosophists, treading the path worn by the footsteps of the old sages in the moving sands of exoteric philosophy, can only hope to approximate the absolute truth. It is really more than doubtful whether Mr. Croucher can do better, even though an "inspirational medium," and experienced "through constant sittings with one of the best trance mediums" in your country. I may well leave to time and Spiritual philosophy to entirely vindicate us in the far hereafter. When any (Edipus of this or the next century shall have solved this eternal enigma of the Sphinx—man, every modern dogma, not excepting some pets of the Spiritualists, will be swept away, as the Theban monster, according to the legend, leaped from his promontory into the sea, and was seen no more.

As early as February 18th, 1876, your learned correspondent, "M.A., Oxon," took occasion, in an article entitled "Soul and Spirit," to point out the frequent confusion of the terms by other writers. As things are no better now, I will take the opportunity to show how sorely Mr. Croucher, and many other Spiritualists of whom he may be taken as the spokesman, misapprehend Colonel Olcott's meaning, and the views of the New York Theosophists. Colonel Olcott neither affirmed nor dreamed of implying that the immortal spirit leaves the body to produce the medial displays. And yet Mr. Croucher evidently thinks he did, for the word "spirit" to him means the inner astral man or double. Here is what Colonel Olcott did say, double commas and all:—

"2. That mediumistic physical phenomena are not produced by pure spirits, but by 'souls' embodied or disembodied, and usually with the help of elementals."

Any intelligent reader must perceive that, in placing the word "souls" in quotation marks, the writer indicated that he was using it in a sense not his own. As a Theosophist, he would more properly and philosophically have said for himself "astral spirits," or "astral-men," or doubles. Hence, the criticism is wholly without even a foundation of plausibility. I wonder that a man could be found who, on so frail a basis, would have attempted so sweeping a denunciation. As it is, our President only propounded the *trine* of man like the ancient and oriental philosophers and their worthy imitator Paul, who held that the physical corporality, the flesh and blood, was permeated and so kept alive by the *psuché*, the soul or astral body. This doctrine, that man is trine—spirit,

or *nous*, soul, and body—was taught by the apostle of the Gentiles more broadly and clearly than it has been by any of his Christian successors (see 1 Thess. v. 23). But having evidently forgotten or neglected to "thoroughly" study the transcendental opinions of the ancient philosophers and the Christian apostle upon the subject, Mr. Croucher views the soul—*psuché* as spirit—*nous*, and *vice versa*.

The Buddhists, who separate the three entities in man (though viewing them as one when on the path to Nirvana) yet divide the soul into several parts, and have names for each of these and their functions. Thus confusion is unknown among them. The old Greeks did likewise, holding that *psuché* was *bios*, or physical life, and it was *thumos*, or passionate nature, the animals being accorded but the lower faculty of the soul—instinct. The soul or *psuché* is itself a combination, *consensus* or unity of the *bios*, or physical vitality, the *epithumia* or concupiscible nature, and the *phran*, *mens*, or mind. Perhaps the *animus* ought to be included. It is constituted of ethereal substance, which pervades the whole universe, and is derived wholly from the soul of the world—*anima mundi*, or the Buddhist—*Svabhavat*—which is *not* spirit; though intangible and impalpable, it is yet by comparison with spirit or pure abstraction—objective matter. By its complex nature, the soul may descend and ally itself so closely to the corporeal nature as to exclude a higher life from exerting any moral influence upon it. On the other hand, it can so closely attach to the *nous* or spirit, as to share its potency, in which case its vehicle, physical man, will appear as a God even during his terrestrial life. Unless such union of soul and spirit does occur, either during this life or after physical death, the individual man is *not* immortal as an entity. The *psuché* is sooner or later disintegrated. Though the man may have gained "the whole world," he has lost his "soul." Paul, when teaching the *anastosis*, or continuation of individual spiritual life after death, set forth that there was a physical body which was raised in incorruptible substance. The spiritual body is most assuredly *not* one of the bodies, or visible or tangible *larvæ*, which form in circle-rooms, and are so improperly termed "materialised spirits." When once the *metanoia*, the full developing of spiritual life, has lifted the spiritual body out of the psychical (the disembodied, corruptible astral man, what Colonel Olcott calls soul), it becomes, in strict ratio with its progress, more and more an abstraction for the corporeal senses. It can influence, inspire, and even communicate with men subjectively; it can make itself felt, and even, in those rare instances, when the clairvoyant is perfectly pure and perfectly lucid, seen by the inner eye (which is the eye of the purified *psuché*—soul). But how can it ever manifest objectively?

It will be seen, then, that to apply the term "spirit" to the materialised *eidola* of your "form-manifestations," is grossly improper, and something ought to be done to change the practice, since scholars have begun to discuss the subject. At best, when not what the Greeks termed *phantasma*, they are but *phasma*, or apparitions.

In scholars, speculators, and especially in our modern savants, the psychical principle is more or less pervaded by the corporeal, and "the things of the spirit are foolishness and impossible to be known" (1 Cor. ii. 14). Plato was then right, in his way, in despising land-measuring, geometry, and arithmetic, for all these overlooked all high ideas. Plutarch taught that at death Proserpine separated the body and the soul entirely, after which the latter became a free and independent demon (*daimon*). Afterward, the good underwent a second dissolution: Demeter divided the *psuché* from the *nous* or *pneuma*. The former was dissolved after a time into ethereal particles—hence the inevitable dissolution and subsequent annihilation of the man who at death is purely psychical; the latter—the *nous* ascended to its higher Divine power and became gradually a pure Divine spirit. Kapila, in common with all Eastern philosophers, despised the purely psychical nature. It is this agglomeration of the grosser particles of the soul, the mesmeric exhalations of human nature imbued with all its terrestrial desires and propensities, its vices, imperfections, and weakness, forming the astral body—which can become objective under certain circumstances—which the Buddhists call *skanda* (the groups), and Colonel Olcott has for convenience termed the soul. The Buddhists and Brahmanists teach that the man's individuality is not secured until he has passed through and become disbarred of the last of these groups, the final vestige of earthly taint. Hence their doctrine of the metempsychosis, so ridiculed and so utterly misunderstood by our greatest Orientalists. Even the physicists teach us that the particles composing physical man are by evolution reworked by nature into every variety of inferior physical form. Why, then, are the Buddhists unphilosophical or even unscientific, in affirming that the semi-material *skandas* of the astral man (his very *ego*, up to the point of final purification) are appropriated to the evolution of minor astral forms (which, of course, enter into the purely physical bodies of animals) as fast as he throws them off in his progress toward Nirvana? Therefore, we may correctly say, that so long as the disembodied man is throwing off a single particle of these *skandas*, a portion of him is being reincarnated in the bodies of plants and animals. And if he, the disembodied astral man, be so material that "Demeter" cannot find even one spark of the *pneuma* to carry up to the "divine power," then the individual, so to speak, is dissolved, piece by piece, into the crucible of evolution, or as the Hindus allegorically illustrate it, he passes thousands of years in the bodies of impure animals. Here we see how completely the ancient Greek and Hindu philosophers, the modern Oriental schools, and the Theosophists are ranged on one side, in perfect accord; and the bright array of "inspirational mediums" and "spirit guides" stand in perfect discord on the other. Though no two of the latter, unfortunately, agree as to what is and what is not truth, yet they do agree with unanimity to antagonise whatever of the teachings of the philosophers we may repeat!

Let it not be inferred, though, from all this, that I, or any other real Theosophist, undervalue true Spiritual phenomena or philosophy, or that we do not believe in the communication between pure mortals and

pure spirits, any less than we do in communication between bad men and bad spirits, or even of good men with bad spirits under bad conditions. Occultism is the essence of Spiritualism, while modern or popular Spiritualism I cannot better characterise than as adulterated, unconscious magic. We go so far as to say that all the great and noble characters, all the grand geniuses—the poets, painters, sculptors, musicians—all who have worked at any time for the realisation of their highest ideal, irrespective of selfish ends—have been Spiritually inspired. Not mediums, as many Spiritualists call them—passive tools in the hands of controlling guides—but incarnate, illuminated souls, working consciously in collaboration with the pure disembodied human and new-embodied high planetary spirits, for the elevation and spiritualisation of mankind. We believe that everything in material life is most intimately associated with Spiritual agencies. As regards psychical phenomena and mediumship, we believe that it is only when the passive medium has given place, or rather, grown into the conscious mediator, that he can discern between spirits good and bad. And we do believe, and know also, that while the incarnate man (though the highest adept) cannot vie in potency with the pure disembodied spirits, who, freed of all their *skandas*, have become subjective to the physical senses, yet he can perfectly equal, and can far surpass in the way of phenomena, mental or physical, the average “spirit” of modern mediumship. Believing this, you will perceive that we are better Spiritualists, in the true acceptance of the word, than so-called Spiritualists, who, instead of, showing the reverence we do to true spirits—gods—debase the name of spirit, by applying it to the impure, or, at best, imperfect beings who produce the majority of the phenomena.

The two objections urged by Mr. Croucher against the claim of the Theosophists, that a child is but a duality at birth, and “perhaps until the sixth or seventh year,” and that some depraved persons are annihilated at some time after death, are (1) that mediums have described to him his three children, “who passed away at the respective ages of two, four, and six years;” and (2) that he has known persons who were “very depraved” on earth come back. “These statements,” he says, “have been afterwards confirmed by glorious beings who come after, and who have proved by their mastery of the laws which are governing the universe, that they are worthy of being believed.” I am really happy to learn that Mr. Croucher is competent to sit in judgment upon these “glorious beings,” and give them the palm over Kapila, Manu, Plato, and even Paul. It is worth something, after all, to be an “inspirational medium.” We have no such “glorious beings” in the Theosophical Society to learn from; but it is evident that while Mr. Croucher sees and judges things through his emotional nature, the philosophers whom we study, took nothing from any glorious being that did not perfectly accord with the universal harmony, justice, and equilibrium of the manifest plan of the universe. The Hermetic axiom, “as below, so above,” is the only rule of evidence accepted by the Theosophists. Believing in a spiritual and invisible universe, we cannot conceive of it in any other way than as completely dovetailing and corresponding with the material, objective universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable.

In his letter of Dec. 7th, Colonel Olcott very appropriately illustrates his subject of potential immortality by citing the admitted physical law of the survival of the fittest. The rule applies to the greatest as to the smallest things—to the planet equally with the plant. It applies to man. And the imperfectly developed man-child can no more exist under the conditions prepared for the perfected types of its species, than can an imperfect plant or animal. In infantile life, the higher faculties are not developed, but, as every one knows, are only in the germ or rudimentary. The babe is an animal, however “angelic” he may, and naturally enough, ought to appear, to his parents. Be it ever so beautifully modelled, the infant body is but the jewel-casket preparing for the jewel. It is bestial, selfish, and, as a babe, nothing more. Little of even the soul—*psuché*, can be perceived except as vitality is concerned; hunger, terror, pain, and pleasure appear to be the principal of its conceptions. A kitten is its superior in everything but possibilities. The grey neurine of the brain is equally unformed. After a time mental qualities begin to appear, but they relate chiefly to external matters. The cultivation of the mind of the child by teachers can only affect this part of the nature—what Paul calls natural or physical—and James and Jude sensual or psychical. Hence the words of Jude, “psychical, not having the spirit,” and of Paul, “The psychical man receiveth not the things of the spirit, for to him they are foolishness, the spiritual man discerneth.” It is only the man of full age, with his faculties disciplined to discern good and evil, whom we can denominate spiritual, poetic, intuitive. Children developed in such respects would be precocious, abnormal—abortives.

Why, then, should a child who has never lived other than an animal life; who never discerned right from wrong; who never cared whether he lived or died—since he could not understand either of life or death—become individually immortal? Man’s cycle is not complete until he has passed through the earth-life. No one stage of probation and experience can be skipped over. He must be a man before he can become a spirit. A dead child is a failure of nature—he must live again; and the same *psuché* re-enters the physical plane through another birth. Such cases, together with those of congenital idiots, are, as stated in *Isis Unveiled*, the only instances of human re-incarnation. If every child-duality were to be immortal, why deny alike individual immortality to the duality of the animal? Those who believe in the trinity of man know the babe to be but a duality—body and soul; and the individuality which resides only in the psychical, is, as we have seen proved by the philosophers, perishable. The completed trinity only survives. Trinity, I say—for at death the astral form becomes the outward body, and inside a still finer one evolves, which takes the place of the *psuché* on earth, and the whole is more or less overshadowed by the *nous*. Space prevented Col. Olcott from

developing the doctrine more fully, or he would have added that not even all of the elementaries (human) are annihilated. There is still a chance for some. By a supreme struggle these may retain their third and higher principle, and so, though slowly and painfully, yet ascend sphere after sphere, casting off at each transition the previous heavier garment, and clothing themselves in more radiant spiritual envelopes, until, rid of every finite particle, the trinity merges into the final Nirvana, and becomes a unity—a God.

A volume would scarce suffice to enumerate all the varieties of elementaries and elementals; the former being so called by some Kabalists (Henry Kunrath, for instance) to indicate their entanglement in the terrestrial elements which hold them captive, and the latter designated by that name to avoid confusion, and equally applying to those which go to form the astral body of the infant, and to the stationary nature-spirits proper. Eliphas Levi, however, indifferently calls them all “elementary,” and “souls.” I repeat again, it is but the wholly psychical disembodied astral man, which ultimately disappears as an individual entity. As to the component parts of his *psuché*, they are as indestructible as the atoms of any other body composed of matter.

That man must indeed be a true animal who has not, after death, a spark of the divine *ruach* or *nous* left in him to allow him a chance of self-salvation. Yet there are such lamentable exceptions; not alone among the depraved, but also among those who, during life, by stifling every idea of an after existence, have killed in themselves the last desire to achieve immortality. It is the will of man, his all potent will, that weaves his destiny, and if a man is determined in the notion that death means annihilation, he will find it so. It is among our commonest experiences that the determination of physical life or death depends upon the will. Some people snatch themselves by force of determination from the very jaws of death; while others succumb to insignificant maladies. What man does with his body he can do with his disembodied *psuché*.

Nothing in this militates against the images of Mr. Croucher’s children being seen in the astral light by the medium, either as actually left by the children themselves, or, as imagined by the father to look when grown. The impression in the latter case would be but a *phasma*, while in the former it is a *phantasma*, or the apparition of the indestructible impress of what once really was.

In days of old the “mediators” of humanity were men like Christna, Gautama Buddha, Jesus, Paul, Apollonius of Tyana, Plotinus, Porphyry, and the like of them. They were adepts, philosophers. Men who, by struggling their whole lives in purity, study, and self-sacrifice, through trials, privations, and self-discipline, attained divine illumination and seemingly superhuman powers. They could not only produce all the phenomena seen in our times, but regarded it as a sacred duty to cast out “evil spirits” or demons from the unfortunates who were obsessed. In other words, to rid the medium of their days of the “elementaries.”

But in our time of improved psychology every hysterical sensitive blooms into a seer, and behold! there are mediums by the thousand! Without any previous study, self-denial, or the least limitation of their physical nature, they assume, in the capacity of mouthpieces of unidentified and unidentifiable intelligences, to outrival Socrates in wisdom, Paul in eloquence, and Tertullian himself in fiery and authoritative dogmatism. The Theosophists are the last to assume infallibility for themselves, or recognise it in others; as they judge others, so they are willing to be judged.

In the name, then, of logic and common sense, before bandying epithets, let us submit our differences to the arbitrament of reason. Let us compare all things, and, putting aside emotionalism and prejudice as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.

H. P. BLAVATSKY.

New York, January 14, 1878.

SPACE AND TIME.

SIR,—I am glad to see that my anticipations, expressed years ago, that we should be indebted to a new generation of thinking men and women for a fair and candid examination of the claims of Spiritualism, is now being realised in your columns, and it is not, I assure you, an empty compliment when I say that the journal which you conduct is in my opinion a credit to the movement which it advocates. I do not, however, take up my pen to enter the lists as a controversialist, for I find my thoughts are far better expressed by others, but I should like to say in passing that the theories of my friend Dr. Wyld, and his followers, do not disturb my settled convictions that the intelligences—good, bad, and indifferent—which come to us from the invisible world, proceed from departed human beings of like habits and character, and this is confirmed in my mind by the actions I have witnessed, and the nature of the messages I have invariably received. On this point, by the way, it would be interesting to know what proof the occultists give of any intelligence such as we have been accustomed to call spiritual, being derived from beings of another race, whom they assert are of a very low order in creation, but who, to play the part assigned to them, must be intimately acquainted with the ways and usages of modern society, and with the languages of all nations.

My immediate object in writing this letter, is to take exception to a passage in Mr. Charles Massey’s paper, “Space and Time.” He says, “I, for instance—I do not accept the story of Mrs. Guppy’s misadventure flight from Holloway to Lamb’s-Conduit-street; it is not because I see anything at all incredible in it, but because the evidence has failed in this particular instance to satisfy me of the fact as proven, though I think it very probably is true. No Spiritualist, of course, is absurd enough to suppose that there was an actual flight through space of Mrs. Guppy’s phenomenal body.”

I, a Spiritualist, am absurd enough to confess that I do believe that the material living body of Mrs. Guppy was transported from one point to another in an instant of time, and I do not know any fact on record which is better attested. (See *Spiritualist* of June 15, 1871.) I perhaps do not clearly comprehend what Mr. Massey means, as his admissions and denials appear to me contradictory, and I should have hesitated to comment upon them had I not met with a similar statement in that wonderful book *Isis Unveiled*, where Madame Blavatsky plainly asserts that no living body can pass through stone walls, Vol. II., p. 589. Her words are—"Hence we discredit all stories of the aerial flight of mediums in the body, for such would be miracle, and miracle we repudiate. Inert matter may be in certain cases, and under certain conditions, disintegrated, passed through walls and recombined, but living animal organisms cannot." I am obliged to tell this excellent lady, who has herself performed a miracle in literature, that this is an erroneous statement. I assert that in my own experience living animals have been brought to me from a distance in compliance with an unexpressed wish, and, therefore, unknown to the medium, through brick walls, in an instant of time (see *The Spiritualist*, July 15, 1871), and Mrs. Guppy's flight, which, from other circumstances, I predicted would happen, is an absolute fact, to which thirteen witnesses testify, and corroborate in the most complete manner.

BENJN. COLEMAN.

Upper Norwood, February 2nd, 1878.

MORE FREEDOM FOR WOMEN.

SIR,—I loved some ten years ago a young and beautiful girl. She reciprocated my affection. Her family deceived her, and compelled her to marry against her will. I love her, rightly or wrongly, with a passion and devotion which I feel are bringing me to my grave. I have not seen her or spoken to her but twice in this lapse of time, and I do not know where she is. But I have seen her in the "Night Watches" so constantly, that I believe my writing to you will be the means of my finding her; should it prove so, I will let you know. My heart says "Yes; she will see this, and will see you." I believe she can save my life. Kindly insert this, and accept the thanks of an ardent Spiritualist.

"CANNON BALL."

Feb. 1st, 1878.

TO "INSPIRED EVANGELISTS OF NAUGHT."

SIR,—I am a plain man, of limited capacity. Till lately, however, I, in my egregious vanity, fancied that I knew, more or less, what Spiritualism was, and that I was a Spiritualist. But, sir, what with occultism, which, with its elementals, robs me of my belief in the humanity of the vast majority of the Spiritual agencies at work, without, so far as I can see, any sufficient evidence to counterbalance that which supported my belief; what with the medium's-own-spirit-does-it-ism, which, on an even slenderer basis of probability, not to say on a basis of self-evident impossibility, seeks to do the same; what with metaphysics, which weave phantom ropes to tie into gordian knots; and what with the various other isms and ics too numerous to mention and too abstruse to explain, I am beginning to doubt, not only what Spiritualism is, but whether there is, or ever was, or ought to be, any such thing as Spiritualism, and am forcibly reminded of the lines in *Rejected Addresses*—

Thinking is but an idle waste of thought,
And naught is everything, and everything is

NAUGHT.

Junior U.S. Club, 4th February, 1878.

PUBLIC LECTURES.

SIR,—Will you kindly allow me to inform your readers that the morning service hitherto conducted on Sunday, at 429, Oxford-street, London, by Mr. Colville, will be continued, commencing at 11.30 a.m.; that the form of prayer used will be that of the Rev. Chas. Voysey, in his revised prayer-book; that short lectures will be given by advanced thinkers, whose co-operation I earnestly invite for this purpose; that the first service will take place on Sunday next; and that there will be no collection, my intention being to rely on voluntary contributions hereafter, provided the thing prospers, and is deemed worthy of the same.

T. L. HENLY.

THE HORARY QUESTION.

SIR,—The horoscopes for the times mentioned by Mr. Massey, in the case of the sick child, are both of them very evil, that for the 12th ult. being especially threatening. Without troubling your readers with a long catalogue of "aspects," let me say that from the figure for the first-mentioned date (the 8th Dec.) I should think there was just a chance of recovery, for though the Lord of the House of Sickness was stationed in the house of death, yet the lord of the house of death was combust with the sun, who is the Lord of the Ascendant, and is placed in the fifth (house of children). The moon also is applying to a conjunction of Venus.

The second figure, that drawn for the time of the visit, is a much more malignant one, and shows the patient to be passing through a severe crisis, which was almost at its worst at the hour stated. The moon had just left the conjunction of Saturn, and is in close square of the sun from the house of sickness. She then applies to the conjunction of Mars. If the child survived 24 hours (when the conjunction of Mars would have passed), I should say that recovery might be hoped for, and I base this opinion on an examination not so much of these horoscopes as upon figures erected for the moon's crises, dating from the 12th ult.

In questions of life or death the figure is generally taken for the hour of decumbiture, and the crises from this hour are most to be relied on.

ALDEBARAN.

Jan. 28, 1878, 5.30 p.m.

SPIRIT PHOTOGRAPHY IN THE DARK—MANIFESTATIONS WITH MME. BLAVATSKY.

SIR,—We have again had fine photographs of "Angela" and "Alexandrine." At the outset we requested that "Angela" should show her hand in the picture, which had not been done in the recent ones. The result was a fine success, with not only the hand (holding the rose mentioned in my last), but a beautifully modelled arm bare to the elbow.

We were told to bring next day some new flower, and not to mention beforehand what kind of flower it should be. Two natural roses were accordingly brought, the one much more full blown than the other. The result was that both flowers appear in the photographic picture, the one in her hair, the other in her hand; the pose of the arm, and the length of it exposed, being varied from the preceding photograph.

Three days ago the Countess de Bullet came to our *séance* (who had not attended for a long time). "John King" had said that when she should come he meant to give her a "surprise." The surprise proved to consist in this: he came forth with his light, and placed in her hand two beautiful fresh roses. He then requested her to spread out her lap, and there was poured into it a considerable quantity of the most delicate and delicious *bon-bons* and cakes that the unrivalled confectionery of Paris can furnish. He said that this was his "new-year's offering" to her. Five of us partook of them with high relish, and a quantity remained over for her to carry home in a handkerchief. We had some talk over this matter, in which I expressed the idea that he had taken them probably from Sirandin's, in the Rue de la Paix (the great shop of Paris), and the flowers from some florists or hothouse. When he came to write afterwards, as he usually does, through Firman's hand, he said: "I do not thank John O'Sullivan for making me out a robber. I did not procure the things in the way he suggests." I said aloud that I had not meant that he had taken them dishonestly, and that I supposed he had fairly compensated for what he took, either in money or in some other way. The next day, when he was again there to talk and he talked to, I asked him about his "spiritual bakery," and how he had produced those delicious things which we had all found to be so thoroughly real. "I reproduced them from the essences of the things," was his reply. Now this was a very curious and suggestive statement to me who had witnessed some remarkable fact-phenomena at Madame Blavatsky's (that great and wonderful woman, whom all the world can now judge of from her book, which I have not yet seen) last February. She had been toying with an oriental chaplet, in a lacquer cup or bowl, the aromatic wooden beads of which, strung together, were of about the size of a large marble, and copiously carved all round. A gentleman present took the chaplet in his hands, admired the beads, and asked if she would not give him one of them: "Oh, I hardly like to break it," she observed. But she took it presently, and resumed her playing with it in the lacquer bowl. My eyes were fixed upon them, under the full blaze of a large lamp just above her table. It soon became manifest that they were growing in number under her fingers as she handled them, till the bowl became nearly full. She presently lifted out of it the chaplet, leaving a considerable number of loose beads, from which she said he might take what he wanted. I have ever since regretted that I had not the presence of mind, or the venturesomeness, to ask for some for myself. I am sure she would have given them freely, for she is all kindness, as well as, apparently, a woman of all knowledge. My presumption about the beads thus created under our eyes was that they were "apports," brought in by spirits, in compliance with her wish or will. I believe (though not quite certain) that her idea, and Olcott's, is that these phenomena are produced in some way by a great brother "adept" in Thibet—the same one from whose old spinnet I was made to hear in the air overhead (as I have before mentioned, and as many of her friends had done before) the faint, but clear tinkling music which I was told came, borne on a current of "astral fluid," from Thibet; to which home of her heart Madame Blavatsky said she was going back (never again to leave it), after she should have completed her mission-task and business, which was chiefly that of publishing her book.

Another case of the fabrication of material objects out of, apparently, nothing. Coming in late one afternoon to her little parlour, where she usually spent seventeen hours out of the twenty-four at her writing-table, I found Colonel Olcott with her, occupied in correcting her earlier proof-sheets. I had by this time become somewhat intimate with her and Olcott, to both of whom I shall always retain a strong attachment as well as profound respect. He told me how there had taken place that afternoon one of those "little incidents" (as he calls them) which were of constant occurrence there. There had been a group of visitors, and an animated discussion on the comparative civilisation of the ancient Orient and the modern West. The subject came up of the tissues fabricated in the one and the other. Madame Blavatsky is an enthusiast on the Orient side of this dispute. She suddenly put her hand to her neck and drew forth from her ample bosom (from beneath the old dressing-gown, which is the only garb in which I have seen her), a handkerchief of silk crape, with a striped border, very like what is called "carton crape," and asked whether occidental looms produced anything superior to that. They assured me (and I have ample warrant for believing them) that it had not been there before that moment. It was in smooth fresh folds, and the conversation had arisen accidentally. I admired it, recognised in time the peculiar sickly-sweet and pungent odour which attends all those "apports" from far Cathay (including the beads above mentioned), and observed the peculiar signature on one edge of the handkerchief, which I had seen on various objects, and which I was told was the name (in pre-sanskrit characters) of a great brother "adept" in Thibet—to whom, by the way, she says she is very far inferior. When we were afterwards summoned to their very simple repast (to which had been added a hospitable bottle of wine for me, though they never touch it), she remarked that she felt chilly, and asked Olcott for something to put round her neck—"Give me that handkerchief." He gave it to her, out of the sheet of

letter-paper in which he had carefully folded it in its smooth unruffled condition. She at once made a careless twist of it and tied it round her neck. When we returned from the dining room to her warmer snug-gery of a parlour, she took it off and threw it on the table by her side. I remarked, "You treat in very unceremonious fashion that beautiful handkerchief which has been sent to you all the way from Thibet. Since you can get them so easily, have you any objection to give that one to me?"—"Oh, certainly not, if you would like to have it," and she tossed it over to me. I smoothed out its creases as well as I could, again wrapped it in a sheet of paper, and put it in my breast pocket. Later on, as I was taking my departure, and we were all on foot, she said, "Oh, just give me that handkerchief for a moment." Of course I obeyed. She turned her back to me for an instant or two, and then, turning again to me, she held out two handkerchiefs, one in each hand. "Take whichever you please; I thought that perhaps you might prefer this one (handing me the new one) since you have seen it come." Of course I did so, and after travelling about fifteen miles by rail that night, I gave it to the lady best entitled to receive a favour thus conferred upon me by another lady, which latter lady, by the way, claims to be septuagenarian, though looking only about forty. When I left America, a few days afterwards, it had not yet melted away, nor wafted back to Thibet, on a "current of astral fluid." I should add that the second handkerchief was a perfect fac-simile of the first, down to every detail of the name in ancient oriental characters; which, by the way, was evidently written or painted in some black pigment or ink, not stamped mechanically.

And now I come to the reason why I recall these reminiscences of nearly a year ago, in connection with John King's protest against having stolen out of shops the above-mentioned flowers and confectionery, and of his having, as he said, "*reproduced them from the essence of the things*." In the course of the evening with Madame Blavatsky (this was before the reproduction of the second handkerchief), I had referred to the anterior phenomenon of the beads of the chaplet, and asked Madame Blavatsky whether they (the "Adepts" of the Orient) claimed that they can make matter—create real, palpable, ponderable objects—out of nothing. "No," she answered, "that is impossible. There must be a basis, a first object. Then it can be reproduced." Is not this (I would ask) something like John King's making his flowers and confectioneries "*from the essence of the things*," as they already existed in material reality in the hot-houses or in Sirandin's shop in the Rue de la Paix? And does it not suggest any glimmer of light upon the practical *modus operandi* through which five loaves and two small fishes were once (by an extraordinary Virgin-Born Messiah-Prophet of the Most High Supreme) made to feed a mighty multitude who were an hungered? Is there a power in spirit under the control of great supernatural authority, to concreate into what we call Matter the spiritual "*essence of things*"? Or to gather out of universal nature, the air, electricity in its diverse forms, terrestrial and animal magnetism, human organisms, &c., the elements for the concretion of what we call material objects? And to do it by a flash of thought, by a wave of will? Does this throw some light on the phenomenon (now so familiar to us here, and to so many others everywhere else) of the materialisation of spirits?

But *paulo minora canamus*. My particular business in this correspondence is to record and testify to plain, honest, simple facts—facts patiently and keenly observed by three calm, cool, and critical minds. I like to feel *terra firma* under foot. Let my friends and brother Spiritualists over there in England fill splendid columns of your large type with essays on their observations of psychic things in general, viewed from balloon altitudes, to which I humbly decline to soar. Let psychic eagles stretch pinions made of fine-writing quills, out of sight towards the sun (beware of landing in the moon!). I am a more humble terrestrial bird. They may call, or think, me a goose if they like: the least flighty of birds. In other words, I am an old-fashioned Spiritualist (what, are we already, some of us, "old-fashioned"?). I believe in the possibility, and in the fact, of our continued communication with our loved and (not) lost. Nay, I do not merely "believe" in that—I know it, if I know anything; if I may be said (*pace* the metaphysicians) to know that I have ten fingers and ten toes, and that two and two make four.

I have had evidence of that great fundamental truth—evidence demonstrative and conclusive—to the most critical, and the most severely logical, mind. Therefore, I am sure that I too shall live again; that my continued life will depend upon what I make this one; that "death" is only evolution, like that of the butterfly (the *psyché*) from the caterpillar. And therefore, and therefore, and therefore, and a great many divine therefores, hang, in an endless succession, reaching from earth to heaven, upon that first inductively established truth, which is indeed the pearl of great price, for the dear sake of which alone I attend good *séances*, and write the record of them to *The Spiritualist*, for the benefit of those readers who like facts as well as I do, and as much as Goethe said he hated them.

J. L. O'SULLIVAN.

Paris, Jan. 27.

DR. WYLD'S PAPER.

SIR,—I notice a very queer printer's mistake in a quotation from our national poet in a letter in *The Spiritualist* of Feb. 1st. "Arousing which" is substituted for "a rousin' whid." This last word is the Scotch for an untruth; and the passage means that clergymen have been known sometimes to tell a great fib, and then to clench it with a passage from Scripture. It is needless to say that any suggestion attributing anything like a fib to Dr. Wyld is singularly inappropriate.

SCOTCHMAN.

DR. SLADE IN ST. PETERSBURG.

SIR,—We left Berlin on the 23rd, at 11.15, and arrived here at half-past eight on the night of the 25th. At the railway station we were

met by Mr. Aksakof, who accompanied us to this hotel, where he had secured rooms for us. The hotel is only a few doors from Nevsky Prospect, and quite near also to M. Aksakof. Yesterday Dr. Slade gave two sittings, with fair success.

J. SIMMONS.

Hotel de la Paix, St. Petersburg, Jan. 28th, 1878.

VOICE AND PHYSICAL MANIFESTATIONS.

SIR,—I find that it is not generally known among Spiritualists that a *séance* is held by Mrs. Bassett, at 15, Southampton-row, London, every Wednesday evening. A few days ago there was a successful display of spirit power. A small party sat round a table in the dark with joined hands, one of the party being Mr. Herne. "Peter" was the first invisible actor to make his presence known; immediately upon the extinction of the gas he lifted up a musical instrument from the table, and carried it round the room, touching its strings, and talking to us in a loud voice. He was lively, active, and talkative, as he especially seems to be when coming through Herne.

Mrs. Bassett's own control, "James Lombard," seemed to think that Peter was taking up more than his share of the time, as he eventually interposed in a loud and different toned voice, with the remark that he had been waiting a long while to get a word in. Then these two spirits remained talking with us, interrupting one another, contradicting one another, and speaking at the same time. Upon a question being asked by one of us, they would occasionally both reply simultaneously, and their answers were in accordance with their individual view of the subject. Supposing this talking to have been done by ventriloquism, which it certainly was not, it would be the best performance of the kind that has ever yet been witnessed. It does not detract from the interest of the curious experience of this oral conversation of spirits, that they should enunciate doctrines contrary to reason and common sense. Lombard, for instance, asserted that it was better in every way for a child to die in early infancy than to pass a lifetime on earth. This must be an erroneous statement, for if material experience can be dispensed with, the want of it being elsewhere supplied, where is the necessity for any of us to be painfully born into this unsatisfactory world at all? I know it is often thought by ignorant people, that when a child dies it is a blessed occurrence for that child to be spared the pains and troubles of earth-life; but a little better philosophy than that one would expect from a spirit, who must have had, one would think, opportunities of studying the philosophy of existence from his side of life. I do not remember anything else said that any one could take exception to, for the information given seemed likely to be correct. Peter exhibited the greatest indignation at a remark made by a certain lady at the Association, with regard to the want of veracity of spirits in general. He, seeming to feel that he was personally included in the allegation, strongly objected to being called a liar, for he knew, he said, that he was not one. After a while, Peter continually saying he was going, although he remained, we had a few serious words from a spirit called Mr. Robinson. This person, whose voice is like the voice of an old man, with a clerical accent, is quite capable of giving a discourse as long as any power is left. The *séance* was an exceptionally good one, in consequence of the harmony of the circle, but the presence, I am told, of a few strangers, would not prevent somewhat similar manifestations taking place. The impression made upon me was that these three voices belonged to three distinct individuals there present with us, although invisible. Mrs. Bassett does not become entranced while the voices which come through her mediumship are heard. The last words Peter said to me were, "Don't let the antics of a poor comical clown like me cause you to disbelieve in God."

J. H. GLEDSTANES.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

INQUIRERS' SEANCES.

ON Wednesday, the 30th of January, the usual weekly *séance* for inquirers was held at the Rooms of the National Association of Spiritualists, 38, Great Russell-street, London, with Mr. Eglinton as medium. There were eight sitters, and the greatest stranger was invited to tie the hands of the medium behind his back, in such a way that he could not bring them to the front. This was effected with tape, and also by sewing together the sleeves of the coat. Thus secured he was seated in a chair within the cabinet, the curtains of which were pinned in front of his waist, his legs remaining visible the whole time. Immediately upon the gas being lowered, violent movements of the curtain occurred, the "fairy bells" were handed into the cabinet, and were taken and played vigorously, the voice of "Joey" being in full force. A musical box placed across the medium's knees was in good light set going and stopped without visible contact, and was eventually moved off by "Joey," who also wrote in pencil in a book placed on the medium's knees, "'The curfew tolls the knell of parting day.' Dedicated to Miss Kistingbury." He also sang a song respecting a "little faded flower," and a lady being permitted to enter the cabinet, declared the voice was not that of the medium, who was deeply entranced. A large white hand was several times protruded from the cabinet, and, as the power declined, "Joey" desired that one of our number should pass behind the curtains, immediately after a final effort, which consisted in waving to and fro, visibly to all, the cardboard tubes; the same lady as before entered, and found Mr. Eglinton's hands firmly set in their original position. After bidding "Good night," we turned up the gas, and found the medium's hands more securely and intricately fastened to the chair itself, as "Joey" had intimated.

The circle was very harmonious, and at one time "Joey" seemed inclined to afford some higher manifestation, but upon reflection he thought the minds of some of the sitters were scarcely prepared for anything more complex.

WM. NEWTON,

Chairman of Séance Committee, in charge.

OCCULTISM.

SOME time ago the news reached England that a Theosophical Society had been formed in New York, some of whose members, by means of magical arts, could exercise sway over spirits, human and sub-human. Our good friend, Colonel Olcott, in his opening address as president of the society, laid much stress on the wonder-working powers of a Mr. Felt, who by the exercise of occult knowledge would teach the members how, in true old magical fashion, to raise elementary spirits by incantations and the burning of odoriferous compounds. Time rolled on, but silence reigned as to the success of the efforts of Mr. Felt, who, indeed, seems to have dropped out of existence, so far as the Theosophical Society is concerned. Next came the news that the Theosophical Society was to be resolved into a secret organisation, which step, moreover, precluded the obtaining of any information as to the doings of Mr. Felt. More recently, without any appeal to the results of new and verifiable observations, Colonel Olcott favoured the readers of these pages with an interesting and elaborate series of speculations as to the nature of spirits, and their relation to the material world.

Whether the members of the Theosophical Society in America number more than fifty, whether they agree among themselves, and whether the ideas put forth by Colonel Olcott were formally endorsed by more than two of the members before publication, we do not know. But a coherent and well-thought-out system has been put forward, leaving, for the consideration of those who examine it, the vital question—"Is it true?" In the course of recent discussions on the matter, expressions have been used to the effect that these Occultist ideas will cause "divisions among Spiritualists," "the formation of two schools," and so on. English Spiritualists are not so foolish; but while united on the solid basis of proved facts, are quite content to good-temperedly discuss speculations of all kinds. So we request Colonel Olcott, now that he has given English readers the outline of the system he advocates, to produce his facts in support of a few of the more vital points thereof, and thus put inquirers in the way of verifying them for themselves. The scientific method of proving a new truth is to adduce an array of facts which can be verified, and afterwards to draw only those conclusions which the facts necessitate. The theological method is to launch a speculation first, and to leave its adherents either to find facts to fit it if they can, or to do without them altogether. After the large amount of talk which has taken place about Occultism, it is high time that the facts were forthcoming.

Colonel Olcott, for instance, alleges that "elementaries" exist and manifest at *séances*. He defines them to be "impure, disembodied, perishable human souls." He has launched the assertion; but where is the evidence of the perishability of any portion of each being so communicating? He offers none. By the positive method, he would be required to give—say, a dozen indisputable and verifiable facts, which admit of no other conclusion but that the alleged perishability is unquestionable. Can we not have this point briefly cleared up by him first, and if no evidence exists to demonstrate it at present, can he select any other cardinal doctrine of Occultism which he is prepared to demonstrate by facts, instead of to promulgate by assertions?

Madame Blavatsky, in her interesting and valuable writings, tells us much about adepts having power to leave their own bodies, and to obtain information by the visits of their spirits to distant persons in distant places. May we ask whether her well-known Occultist friends in London now go through the labour of writing long letters to her, or whether time and trouble to all concerned are avoided, by her "astral spirit" visiting them in London, and obtaining the information face to face? If not, why not? And if not, has her spirit ever, on any single occasion, obtained any information in long and complete detail, from any friend of hers in London? If not, do adeptship and magical powers "work" outside the realm of words?

Our Transatlantic friends have given to their privileged readers some interesting speculations, the truth or error of which observers may in the future be on the alert to verify or cast aside; but in future there would be much economy

in their giving us their facts first and their conclusions afterwards, instead of reversing the process, if indeed they are able to complete a reversal.

On Monday next, the 11th inst., Dr. C. Carter Blake will read a paper before the National Association of Spiritualists, at 38, Great Russell-street, on "Stigmatisation."

Next Thursday evening, at eight o'clock, Mr. Harrison will read a paper, by invitation, before the Brixton Psychological Society, 6, Loughborough-road North, Brixton, S.W.

MR. LACROIX, the Canadian Spiritualist, who recently studied all the aspects of the movement in London, has reached his home in Montreal, and returns his thanks to those who assisted him in his researches here.

DR. SLADE AND THE LEIPZIG PROFESSORS.—A correspondent writes us from Berlin under date of January 1st:—"I think I informed you that Dr. Slade visited Leipzig in the latter part of November, and gave sittings to some Professors belonging to the University, some of whom expressed a desire to further pursue the investigation on our return from St. Petersburg next spring. On learning that he had not gone to Russia, as he had intended, it was proposed that he return to Leipzig, and meet the Professors. Everything being arranged he went to Leipzig again on the 10th of December, and remained one week, the guest of Baron Hoffman. Professors Zollner, Weber, and Scheibner, I think, are the three gentlemen to whom the Doctor devoted his time, sitting each day at 11 a.m., and again at 8 p.m.; sittings lasted about one hour each. Full and complete notes were taken of everything that transpired. These cover so much that they decided to publish their report in a book, illustrated with diagrams. The sittings were held in a room furnished by themselves. They hope to have the book out in February."—*Banner of Light*.

SPIRITUALISM IN DALSTON.—At a meeting of the Dalston Association of Inquirers into Spiritualism held recently the report of the Council for the year ending 31st December, 1877, among other things, stated that "the receipts amounted to £28 11s. 3d., and the expenditure, £28 1s. 2d., leaving a balance in hand of 10s. 1d. There were no outstanding liabilities on 31st December last. The amount of £38 17s. 3d. has been added to stock account, made up of £12 8s. 11d. for additions to the library, £1 1s. for a reading-desk, and £25 7s. 4d. in respect of sundry furniture and fittings, privately presented. During the past year 19 new members have been elected. Six resignations of membership have been received and accepted with regret. The total number of members on the books on 31st December last, as compared with the corresponding period in 1876, is shown as under, viz.—31st December, 1877, 12 life, 32 honorary, 36 ordinary: total, 80 members. 31st December, 1876, 9 life, 29 honorary, 29 ordinary: total, 67 members. Total increase, 13. The thanks of the Association are due for many valuable additions to the library received during the past year through the generosity of the following donors, viz., the Rev. John Charles Earle, B.A.; Mr. Charles Blackburn; Mr. Thos. Grant; Mrs. Emma Hardinge-Britten; Mr. F. A. Binney; Mr. J. J. Morse; Dr. George Sexton; Dr. Wm. B. Carpenter, F.R.S., &c.; Professor Adolphe Didier; Mr. James Regan; Mr. W. J. Colville; Sir Charles Isham Bart.; Mr. Thomas Blyton; the Rt. Hon. Countess of Caithness; Mr. Wm. Crookes, F.R.S., &c.; Mr. W. H. Harrison; Baron and Baroness von Vay; Mrs. Edward Elgie Corner; Mr. Benjamin Coleman; Miss F. J. Theobald; Herr Christian Reimers; Mr. Edward Maitland; Mr. Edwin Dottridge; Miss Anna Blackwell; Miss Kinslingbury; Rev. Samuel Watson; and Mrs. Wm. Tebb. In consequence of the law proceedings instituted against certain professional mediums, the Council has found it advisable to adopt protective measures with a view to prevent any action being taken prejudicial to the interests of the Association. On 26th July last the Association's place of meeting was removed from 74, Navarino-road, to the new rooms, 53, Sigdon-road, Hackney. The ordinary experimental *séances* on Thursday evenings have been well attended, and the results have been on the whole of an interesting nature; although, from the varying conditions incidental to such promiscuous *séances*, the experiences have been mostly of an elementary character; while the more conclusive evidences of spirit action have been obtained only on rare occasions, and were due to the presence of one or more developed mediums. The Council perceive with marked satisfaction an increasing tendency on the part of members and others to follow up a more systematic investigation in the privacy of the home circle."

ANSWERS TO CORRESPONDENTS.

P.—Not a line has ever been inserted in the literary portion of this journal on payment. Some well-known periodicals openly announce through their agents that they insert such paragraphs subject to the approval of the editor, but the system is essentially corrupt, and a betrayal of the confidence placed in a journal by the public.

J. C.—The journal is so full that we have no room for such long dissertations. T. H.—Mr. Allen is a very good publisher, at least we have found him so during the many years he has published this journal for us in the City.

C. B.—From press of other matters, the carrying out of the idea mentioned in our first article last week, of launching a brochure about certain evils in society, has been abandoned for the present. Such a step would be most righteous work on the part of anybody who executed it in an efficient and spirited manner, and would tend to reduce unhappiness in thousands of homes. Those who act wrongly in the direction indicated would be indignant at the fire of public opinion being brought to bear; those who do not act wrongly would be pleased at seeing the subject well ventilated. There would be little neutrality.

—Some of your remarks are beyond the limits of common courtesy. Everybody is liable to do unwise things under the influence of temper, and you should retrace your steps.

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

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

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

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

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

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 5s.

MIRACLES and MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 2s. 6d.

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