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LONDON, FRIDAY, OCTOBER 25th, 1878.

THE PSYCHOLOGICAL INFLUENCE OF FICTION.

BY J. T. MARKLEY, AUTHOR OF "STRAY THOUGHTS," AND "STUDIES OF CHARACTER."

EXPERIENCE proves that mankind is, and has ever been, subject to the subtle influence of the imaginative faculty. Most of the Oriental kindred can boast an inexhaustible fund of preserved parables, exaggerated national tradition, and wild amative tales. European literature would be incomplete without those finely-wrought pictures of human character which its great novelists continue to draw with a master-hand. Unless human nature becomes radically transformed, poetry will remain a divine passion, ideal conceptions will captivate the fancy, and every *tableau* illustrative of life in its manifest variations will powerfully evoke sympathy, enkindle defiance, or breed disgust, according to the measure of the writer's fascination, mental bias, or literary tact. Satire is nowhere so effective as in fiction. Society will hearken to rebuke when it speaks from a "picture" where examples are cited in illustration of moral dignity or its converse quality. Dogmatism has ever been hated for its sledge-hammer force; but soft fables, nicely pointed, have invariably pierced the conscience, and won special triumphs. Why? Because mankind will sooner submit to be led by a silken cord than driven—brute-like—with a thong of scorpions. Many who would shun the approach of a warrior's naked sword might, perchance, be unconsciously bled to death by the point of the housewife's tiny needle. It is for this reason that censure is so much more mighty, when administered in the garb of fiction, than it could possibly be enforced apart from the charms of imaginative embellishments. But whilst speaking thus favourably of high-class stories which possess something more than a surface interest, and are pregnant with golden mottoes, one is grieved to reflect upon the disastrous effects of the fictional rubbish with which many of our most extensively circulated periodicals are charged. They seem composed without the slightest intention of benefiting society. They have an attraction, it is true, and flowers may be glimpsed on the banks sunny and green, but the siren voice which lures will ultimately bring the enchanted ones to sadness and ruin. In Harrison Ainsworth's *Rookwood* we find the famous Dick Turpin exalted to the eminence of a hero because wanton outlawry was a rule of his existence, and his darling study. Crime in his case was a noble virtue; wickedness was a source of rich perfume; revenge was mistaken for a chivalrous *esprit*; and lust instead of love was fostered as a sacred passion. Somebody told how *Jack Shepherd* entered the dwellings of the stranger at midnight, pursuant to his own designs, to steal the cash, and if necessary the warm blood of his innocent, sleeping victim. Such deeds, after sunset, seemed rather romantic, and the guilty robber was painted as an angel of light by the scribe whose sympathising biographical comments in no way discountenanced those—real or imaginary—sinister performances. What wonder, then, that our boys should so far forget their own moral nobility and glorious purpose of being as to envy the adventures and notoriety of the falsely-sketched "Black Knights," whose "deeds of daring" appear so mysteriously heroic. The sensitive mind of youth need not go back to the days of the past to find a stimulant for emboldened lawlessness in the terrible examples of poetised villains who live, move, and have their being in low-class fictional creations. The dark river is now—in this age of extra wisdom—flowing at their feet. The deadly poison is invitingly nigh at hand; and, worst of all, the bitter draught is sweetened to the taste, and consequently the lamentable results are not apparent until the morrow—until the fancy has fairly become polluted, and the mind is led to experience

a pleasurable sensation in the unregenerate allusions and unhallowed situations of some virtue-stifling ideal plot. Be it not supposed that older folk escape the taint. Verily not. The names of Reynolds and Pierce Egan are prized more highly by some thousands of our upgrown, intelligent operatives than is Scott, Thackeray, or Dickens, whose writings eschew vulgar sentiment, and combat individual "weaknesses" and social shams, by their steady but certain undercurrent of humour, pathos, and wounding satire. Fiction without a purpose, whatever may be the skill of its creator, is simply a prostitution of inventive genius. It is true the understanding must have entertainment or it will repel instruction; but the one should be blended with the other in magnetic combination, as in the healthy imaginings of such writers as Bunyan, De Foe, Irving, and Gaskell, whose compositions will live as long as a clean fancy can enchain the soul, or contagious sorrows cling to the heart. The enormous demand for low-class fiction would seem to justify the manufacture of sensational tales as an essential part of our national mental food; and it may be argued that public opinion is so far infallible, that whatever wins an extensive approval must necessarily be accepted as being right. However weighty this argument, its premises are demolished by converse evidence; for is it not a fact that the major portion of the crimes brought before the city police courts can be traced indirectly to the morbid influence of a trashy literature with which our large towns are deluged, and which exhibits vice in a *couleur de rose* setting? If we are to recognise fiction as an art, claiming a sisterhood in poetry, eloquence, and music, by all means let it be as pure, attractive, and useful as those bewitching developments of the mind.

We are not ignorant of the many moral declensions which poetry and eloquence have suffered; and peradventure the "divine art" of music is not guiltless in every particular relating to its mystic power over the soul. The influence of the imagination is beyond dispute. Then why make fiction the vehicle of degenerate sentiment? Let it have an ennobling purpose even in our cheap prints. Life is too short and sacred to be made a mockery; a march down hill is detrimental to our national wellbeing; the "Excelsior" banners must be carried to the summit of the mountain if we are to realise the glorious destiny of our existence. Fiction has been, is, and will continue a wondrous attraction. Can it not be utilised with special profit? Trollope mirrored the trials of poor *Fred Pickering*, and revealed the heroic failures and consequent sufferings of an ardent young *homme de lettres*, who had more ambition than genius. It was a friendly stab with a silver dagger, at vainglorious literary pride, which boasted ten talents and possessed two. Fiction in such cases becomes an almighty force. Would that all our gifted storytellers were equally skilful in plot and noble in design, then the province of romance would be grand, and mankind be blessed indeed by entertaining works of fiction.

Whilst respecting religion, we do not want sermons in novels. Science would be out of place there. Philosophy is acceptable, when its awful introspections only countervein the ideals of secular anxiety, or the rare experiences of fretful but chastening poetry. George Eliot is here our paragon Queen Bee. The spite of theology—in its worst sectarian forms—is doubly repulsive when found with its rank thistles, like undergrowths, among the summer flowers of fiction. With a warm, artistic, and an intellectual spirituality good stories must needs associate. With the monthly magazines we cannot fairly complain, nor with the gifted host of front rank English novelists, whose names are on every lip. Unfortunately, many of the cheaper periodicals lack the moral status and motives which make creative genius lively without being impure.

VARIOUS ASPECTS OF SPIRITUALISM.

A FEW evenings ago the Rev. W. Stainton-Moses, M.A., introduced Major Forster, who has long been noted as one of the best Spiritualistic lecturers in the United States, to a Doughty Hall audience, in the following words, as reported in the *Medium*.—

I am here to-night, not, indeed, to introduce Major Forster—he needs no introduction to any body of English Spiritualists, for his name is connected for all time with that pioneer band who laboured for the cause of Spiritualism in days which have already become historic. It was no light thing to bear the burden and heat of those days, and they who bore their share are honourably known among us. Among them few are more entitled to distinction than our friend; and I am the more pleased to be standing here to-night, because it is the occasion of his return to the platform after a period of sickness and necessary seclusion from labour. You will join me, I am sure, in congratulating ourselves and him on what we hope is a permanent recovery, and the commencement of a new period of usefulness.

For these are times in which we cannot afford to dispense with any assistance in the great work that lies before us. “The harvest, indeed, is plentiful, but the labourers are few. Pray we, therefore, the Lord of the harvest that He will send forth labourers into His harvest.” There is, indeed, great need of discriminating and zealous work in the field of Spiritualism. I use that word in its widest signification. I have the fullest sympathy with the work in every part of its domain. There is room for all, whatever phase of work may commend itself to them.

Spiritualism is a science; and I hail with thankfulness any attempt to place even the smallest of its phenomena on a basis of scientific demonstration.

Spiritualism is a philosophy; and I rejoice at any philosophical explanation of its many bewildering and startling marvels.

But it is because I view Spiritualism as a religion, that I am especially glad to be by the side of the lecturer to-night. The last time that I occupied this position, when our good friend Dr. Peebles was with us, I recalled some words that I had written when yet very young as a Spiritualist. “Spiritualism,” I said, “is the gospel of God to an age that needs it.” Imbued with that feeling—and I have seen no reason whatever to change it—I welcome every help in placing before the world, and especially before those who profess and call themselves Spiritualists, the religious aspects of their faith.

It is a side of the question that is too much neglected. It is well that we should all “be able to give a reason for the faith that is in us,” and the more logical and clear, the more coldly scientific our demonstration, the better. It is well that we should record and tabulate our facts, and speculate, as we will, on the philosophy that underlies them. Some of us may be thankful to sun ourselves in the glow of affection which bursts upon us when some friend whom we had thought dead returns from the Silent Land, and we recognise the well-known traits of character, and see the familiar form of our loved and mourned as lost to earth.

Not to all is this blessing given. When it is, the recipient may almost be pardoned for thinking that for him Spiritualism has no other boon to give. That, however, would be but a selfish view and a shallow conception of the blessings that Spiritualism, properly appreciated, can convey. It can tell a man not only that his dead live, but also how he must live in order to prepare for himself a place where he may be happily reunited with them. None of those who have passed from this world into spheres of rest neglect to teach a system of religious faith and practice which is eminently fitted to be the religion of daily life.

Details vary, as must needs be, but in the broad principles there is a remarkable agreement between the teachings of advanced spirits. And even those who seem to hover near the border, who have had little means of advancement, show, now and again, amid the folly, and sometimes the sinfulness, that a return to the old conditions seems to engender that they have learned this great truth, that MAN IS WHAT HE MAKES HIMSELF; that the acts and habits of the

bodily life prepare the place in which the spirit-life must begin; and that selfishness, in all its many forms, is the root-vice that eats into the spirit, and sends it scarred and disfigured, stunted and feeble, into the world of which this is only the ante-chamber.

All spirits, I believe, if we could only get at them, know this. We are too apt to charge buffoonery and folly on spirits, which are in reality the product of the conditions which we provide for them. And some spirits do seem, according to a law which is deeply philosophical, and in a measure intelligible to my mind—some spirits, I say, seem, when they enter the old sphere of the body, to take on again the old sins of the body. The drunkard is the drunkard still, and the filthy is filthy still, so far as intent goes; and many a poor wretch has cause to know how they can tempt and lure to sinful indulgence, and live over again, in the persons of their victims, the old, bad, sensual life that they lived in the body.

But even they—when one can get at them and reason with them—even they will lament the permanence of that character which their own acts built up. And this is intensified in those who have risen above the sphere of self; in whom, even on earth, “the flesh was subdued to the spirit,” and who now return voluntarily to teach and encourage those who aspire to fit themselves by a life of self-denial and self-sacrifice, by constant seeking after truth, for a spiritual life of peaceful and progressive development.

These are some of the aspects of Spiritualism which are too little heeded. I have no time, nor is it my province, to develop the theme. It is because I know that they, and kindred topics, will be presented to you by the lecturer, that I have pleasure in standing beside him on this platform.

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 WARNED BY A DREAM.

(From the “*Religio-Philosophical Journal*.”)

IN this city, about six weeks ago, two young men who had been intimate from school-days up were in the habit each year of spending a two weeks' vacation with a farmer named Humphreys in Montgomery county, in this State. Six weeks ago young Robert and Edwin, vigorous and joyful, left their Philadelphia homes to roam for two weeks in field and forest, and to drink in the sweet inspiration of rural nature. They had been gone a few days when the aged father of young Edwin had occasion to rise at three o'clock a.m. to attend to his business, when he heard a terrible shriek emanating from the room of a younger son; he hastened to him to inquire as to the cause of the alarm, and was informed by him that he had just had a most frightful dream. He said that in his dream he had seen his brother Edwin and young Robert struck down by something tremendous—he knew not what; that young Robert was dead, and that his brother Edwin was senseless, lying in the water.

At the breakfast table the dream was talked over, and the lad said that he tried afterwards to sleep, but could not, seeing the coffin containing young Robert constantly before him. As the family are not at all superstitious, the matter was looked upon as only a disturbing dream, and there it ended; but a few hours later a despatch came from Montgomery county announcing the appalling fact so vividly portrayed in the dream.

It appears that early in the afternoon the two young men resorted to the Schuylkill river to bathe, and not arriving home at the usual time, and darkness coming on, farmer Humphreys became alarmed, and taking several others with him, they went in search of the two young men. Coming to the river they found poor Robert lying under a tree, quite dead, showing unmistakable signs that he had been struck by lightning. Every part of the river bank was searched for Edwin until nearly ten o'clock in the evening, when an object was seen floating on the water, which was at first supposed to be a number of ducks, but closer examination revealed the sad fact that it was the insensible body of young Edwin. His body was found to be completely paralysed, and he could not hear. That he escaped death by drowning was indeed wonderful—for he must have been in the water about five hours. Dr. Pennypacker, who resides near, did all he could for him, and he is now nearly well.

The question with me is, what power kept this paralysed body above water for five hours, so that it did not drown, and finally floated it in the direction of the searchers?

There was some delay in bringing the body of young Robert to the city, in consequence of the coroner's inquest, so that the young man who had the dream did come down to the city in the very train that carried the coffin of Robert, thus fulfilling another part of his dream.

JOHN A. HOOVER.

Philadelphia, Sept. 5th.

#### SPIRITUALISM AND MATERIALISM.

BY ELIZA BUCHER.

AMONG the subjects which I have long wished to bring before the notice of Spiritualists, that which has stood out most prominently is the desire to do something, however humble, to bring about a better understanding between Spiritualists and honest Materialists. That their differences are many and great I do not attempt to deny, and as they are patent to the most casual observer, I need waste no time in descanting upon them. In this paper (although I only rank myself as an investigator) I shall write from a decidedly Spiritualistic point of view; and I cannot help expressing my conviction that Spiritualists and Materialists, though constantly indulging in a variety of questionable little compliments towards each other, and appearing to be bitter opponents, are in reality working in precisely the same direction, or at all events, to use a familiar expression, "playing into each other's hands." Let us briefly note the points of resemblance. Both are believers in immortality and eternal progress—the one for the individual, the other for the race. Both cherish the beautiful doctrine of universal brotherhood—the one as taught by the "gentle Nazarene," and other great reformers in the truly "golden rule;" the other as enunciated by that kind, maligned, and misrepresented Apostle of Freethought, Thomas Paine, in his magnificent declaration, "I regard the world as my country, mankind my brethren, and to do good my religion." Again, both believe intensely in promoting the physical wellbeing of mankind. The simple aim of the Materialist is to make this little spot of earth which entirely bounds his mental vision, a little better, a little purer, a little less sad for those who come after than he has found it himself; and at the same time to develop to the fullest extent of their capabilities the physical, intellectual, and moral nature of man. Bravely he storms the citadel of the mental oppressor, quenches hell fire with water thrown from the deep wells of science, and fights the great battle for truth and right as gallantly as any Spiritualist. *Grand are his aims, "and dust, alas, his reward!"* This, at least, is his belief, and a nobler or a sadder picture it is impossible to conceive. Surely, surely, it should command the most respectful admiration and excite the tenderest compassion in the heart of every true Spiritualist.

How different is the position of the latter. He feels as deeply as the Materialist the necessity of working for the general development of man, but he believes it to be no mortal germ which he is cherishing into radiant beauty. His work may be discouraging, but he is cheered by the thought that angels minister to him; that the darkness of the present will ere long be illuminated by the "light which never was on land or sea"—the glorious spirit-light from those regions which have no need of earthly sun or moon to irradiate them. Both the Spiritualist and Materialist are alike ardent seekers for truth, and she it is for whom each soul earnestly longs; and in her temple each, "after his own manner," devoutly worships—the latter through a glass darkly, the former, in comparison, face to face; yet both earnestly and sincerely. In the deep mine of Materialism many a noble, unselfish spirit toils incessantly for the world's regeneration, and that very toil has within it the undying seeds of spiritual elevation. If man be immortal and progressive, then faithfulness and truth in man's soul can never die. Mind and body are so entirely in sympathy that we can hardly elevate the one without to a large extent benefiting the other; in fact, it is scarcely possible to develop a healthy mind and a virtuous soul in a diseased and ill-conditioned body. This healthy body

and sound mind it is the aim of the Materialist to produce. With vigorous hand he clears away the rubbish of the logical absurdities, false conceptions, prejudice, and dogmatism, and thus prepares the ground for the foundation stone of scientific Spiritualism. To the enlightened votaries of the latter it remains to enlarge its basis of facts, to see that every test is complete, to hunt out the false friend credulity, and to patiently, slowly, and scientifically lay that foundation on the rock of incontrovertible truth. But not perhaps before the noble edifice is completed will the builders recognise and remember the good work of the honest Materialist, whose sharp, critical eye detected every flaw in the timber, every defect in the marble, and every laxity in the workmen. What the rough Storm Nurse is to the giant oak, what the she-wolf was to the founders of Rome, what the stern hair-clad desert preacher was to the Messiah, such is Materialism to Spiritualism; and like the wolf and the lamb of the millennium they shall, in the bright future, lie down together in peace as joint conquerors of error and of sin.

Albion Villa, Fromantle-square, Bristol.

#### SPIRITUALISTIC WORK IN THE PROVINCES.

The following correspondence has taken place between the National Association of Spiritualists and Mr. John Chapman, of Liverpool:—

"10, Dunkeld-street, Liverpool, June 8, 1878.

"DEAR MADAM,—I herewith send you my subscription to the B.N.A.S. I am sorry the Association does not take up more work of a national character than it has hitherto done. Its original intention appears to be lost sight of in its centralisation. It ought to have adopted measures like those of the 'Lancashire Committee,' in sending mediums and speakers out in all the provinces to spread a knowledge of Spiritualism in all parts of the country. You must expect subscriptions to fall off from outside your local sphere, except you adopt some measures to meet and co-operate with other towns and societies.

"This can be done by engaging and sending out speakers, &c., whose mission would draw a sympathy towards the institution. Could it not be blended with the 'Lancashire Committee,' and made to work so as to effect economy, and have the greatest work done throughout the country?

"Could not every local institution work in its own way, each having the privilege of a speaker sent wherever a door can be opened, even where a society, or the people, cannot pay much, or nothing, for a time? Aid, no doubt, would be forthcoming, when the work was seen, and we have now plenty of Spiritualist papers to show it well up. Thus upon the efforts of the B.N.A. of Spiritualists must the institution, in my opinion, rise or fall.

"JOHN CHAPMAN.

"To Miss Kislingbury, Sec. B.N.A.S."

"June 22nd, 1878.

"Mr. John Chapman,

"DEAR SIR,—Your letter of June 8th, which was read to the Council on the 11th inst., and referred to the General Purposes Committee, was laid before that committee at their meeting on the 19th inst. In reply, I am instructed to say that your letter was received with respectful consideration, and that after considerable discussion it was agreed that, while the committee recognise the desirability of more extended action, the present state of our finances does not admit of such action being taken at present. The committee would at the same time call your attention, and that of all provincial friends, to the fact that a certain amount of benefit is reflected on the whole Spiritualist movement by our maintaining a strong and vigorous centre in London; that an honourable recognition and a better social standing is thus gained for it in the world, and a higher standard of public opinion created among ourselves, and that the money expended in keeping open good reception rooms, a well-stocked library, free *séances* for inquirers, and fortnightly meetings, the papers read at which are published in full, and can be read by all, goes as far in support of the movement at large as if we were directly aiding local societies in their work; further, that all foreign Spiritualists are received at these rooms, the literature of foreign societies is filed, and correspondence with their members maintained; and that thus it can hardly be said that the work of the National Association is purely local, but rather general and international; and that though some of the advantages offered are only available for London members, it must be borne in mind that these pay a higher subscription in consideration thereof, and that five-shilling membership is still open to all Spiritualists, with the privilege of a vote at the annual general meeting, of a seat on the Council, and of sending in motions for discussion on any question affecting the work or government of the Association.

"The committee have recommended that a copy of this letter be published and sent to the secretaries of local societies, in order that this view of the position of the National Association may be as widely disseminated as possible.

"EMILY KISLINGBURY, Secretary B.N.A.S."

IN Cuba a new attempt has been made to publish a Spiritualistic magazine, but the proofs came back from the censor so mutilated that the project was abandoned.—*Boston Sunday Herald*.

Mrs. Nosworthy writes in relation to the late Mr. George Thompson:—"My father's portrait and memoir will be in the *Christian Herald* and *Signs of the Times* this week."

## SPIRIT IDENTITY.

MR. JOHN WETHERBEE publishes the following particulars in the *Banner of Light* (Boston, U.S.), Sept. 28th:—

I once addressed a letter to my father, asking him three or four questions, and took it to J. V. Mansfield. It had no superscription. Mansfield took the letter in his hand, and, holding it, wrote, "My dear son and namesake!" repeated exactly the questions I had asked, and answered them in full, and signed the answer, "Your once earthly, but now spirit-father, John Wetherbee." My father was then living and in New York, and the "spiritual father" who wrote the letter was bogus. Mr. Mansfield's guides or controls read that sealed letter; they did not read my mind, for if they did they would, for the general good, have said what I at that moment was thinking of, viz.: "Your father is alive and in New York." Mr. Mansfield did not read the letter clairvoyantly, or sense the impressions in my mind, for he thought it was a very satisfactory answer, and wondered I did not think so too; so he was honest, if the spirits were not.

On a subsequent occasion I wrote a letter to my departed friend, W. B., sealed it without any superscription, put it inside another envelope, mailed that to Mansfield, and in a few days received an answer from W. B., that I think came really from W. B. Having the answer in my pocket, I called on the late Mrs. Hardy and had a sitting, and it so happened, as I expected, W. B., among others, took possession of the medium, and, among other things, I touched upon the subject that I had written about, and W. B. said, "I have answered that, and you have the letter now in your pocket." Now anyone can see there is quite a difference in favour of identification between the letter first written and the latter one to W. B. If a spirit read the latter letter as before, and called himself W. B., he would have had to have taken a Sabbath-day's journey to come through Mrs. Hardy, to keep up the assumption, and it seems to me it would be straining a point to think so; but even in the latter case mind-reading was possible, for the spirit, calling himself W. B. through Mrs. Hardy, could have obtained the knowledge of the letter in my pocket, for it was all in my mind. I write this minutely to show that I do not take everything for granted.

I do not make any pretensions to profundity, but my mind never seems to have been successfully read. Mansfield's spirits did not do it, and thus know that I was setting a trap for them in writing to a living, earthly father; in a great many other cases mind-reading has not been a success with me, and communications have been true sometimes, in my experience, on matters that could not have been in my mind and must have come from outside intelligences who may have been, and probably were, the identical spirits they claimed to be. Still I am willing to admit that the human mind, in the form, may have the power of sensing thought; therefore, unless the knowledge is such as could not be gathered from circumambient minds—supposing mind to be of a radiant character—it is not reasonable to credit it to spirits; but, if otherwise, in any single instance—that is, if foreign knowledge has been communicated—then it is reasonable not only to credit it to spirits, as claimed, but reasonable to give spirits the credit, even when mind-reading could have accounted for it. With my experience I am obliged to do it or stultify myself. In this connection I will add that the letter sent to my father and replied to by a bogus namesake proves the spirit theory satisfactorily to me under the circumstances of my other experiences, and proving that spirits surround Mansfield, helping him to an honest penny and the world to a positive benefit, proves also that other spirits surround, guide, and influence all other people, for mediums are only men and women like the rest of us.

I was at a social gathering at a friend's house, and having a pleasant time. Some of the party were seated around a table, with Ada Hoyt as medium, having some manifestations. They wanted me to be one of the party at that table, but I was interested in a conversation and hesitated, partly because I had investigated her power sufficiently, so that there was no novelty in it; but, always willing to accommodate, I joined them. We were, as usual, requested to

write the names of three or four of our deceased friends on little pieces of paper, roll them up so as not to be read, and put them all together in a pile in the centre of the table. There must have been twenty-five or thirty of them.

Feeling a little odd or frolicsome (from something that occurred subsequently, I think it was more influence than frolic), I wrote the names of suicides. I wrote first the name of Henry Jacobs, a cousin of mine, who cut his throat with a razor, because a young girl refused him in marriage for being a little too old a beau; then I wrote the name of a distant relative who shot himself at New Bedford from mortification; then I wrote the name of Thomas W. Hooper, who hanged himself in the cellar of the Merchants' Bank for defalcation; and then the name of Patty Gray, who, when insane, hanged herself, occurred to me, and I wrote it, making four names.

Patty Gray, to me, was only a tradition. She belonged to one of the first families in this city, three-quarters of a century ago or more. Nobody in the party could possibly have known her. The Gray mansion was situated on what used to be Pemberton Hill, now the western side of Court-street, which was a thoroughfare by itself, then separated from Court-street by Scollay's building and its narrow extension. It was a large wooden house, nearly opposite Hanover-street, torn down for commercial purposes many years ago. In an insane freak Patty Gray jumped out of the chamber window on to the pavement, breaking a leg, and, looking up at the window as if she saw some one, said, "Ah! devil, you deceived me!" Evidently she had been influenced by some malicious spirit to do the deed. This must have happened when my mother was a young child. All I knew of it was, that the old people who led me in my youthful walks often stopped and showed me the very spot she struck, and told me of the circumstances that were then in the long ago, and how she finally hanged herself. The fact and the location were indelibly fixed in my mind, the more so from the fact that afterwards Dr. Shurtleff lived in the same house, and I was a frequenter of it, and could relate the circumstances to my companions who lived there then, and who were not as well informed in the matter as I had been by my grandmother and aunts, who had been personally familiar with the circumstances. It is necessary for me to be thus particular in relating this incident, for the better understanding of the manifestations in this connection.

When these pellets were all stirred up in the pile so that no one could tell which from which, the medium would snap one of them out of the pile and say who it was for, and in doing so, one of them was for me, and I opened it and read the name of Patty Gray; the medium, however, had written the name without seeing it; then we went through the usual process to get at the facts, writing a list of six or eight diseases, including the one which terminated her life, and the raps came at "suicide," which was right; then the several kinds of suicide, poisoning, hanging, drowning, shooting, and the raps came at hanging; then the town or place where she died. So I wrote the neighbouring towns thus: Roxbury, Boston, Brookline, Cambridge, Charlestown; and the raps said, "Cambridge." I said it was wrong, that she died in Boston. The medium then wrote energetically, almost breaking the pencil, "No; Cambridge!" Well, as she had been right as to death, and right as to the kind of death, I hated to be obstinate, so I said I thought she died in Boston, but I might have been mistaken. She again wrote, "No, Cambridge," and I said probably the spirit might be right, though to myself I knew she was wrong, for I was as sure of her residence as I was that I had a grandmother.

Some few months after this, an aged aunt was visiting my family; she was over eighty years old, and I said, "Caroline, do you remember Patty Gray?" "Indeed I do; I went to school with her; she hanged herself." Said I, "Aunt, where did she live when she committed suicide?" "On Pemberton-hill," she replied; "you can remember the house; it was the same one that Dr. Shurtleff lived in afterwards." "Yes, I remember; I did not know but she might have died somewhere else." "Yes, she did," said my aunt; "she hanged herself in Cambridge." At that I became interested, when my aunt, continuing, said, "After she had attempted suicide by jumping from the window, Mr. Gray

was afraid she would attempt it again, as she began to be insane again, so boarded her in a one-story house in Cambridge, and hired a companionable woman to stay with her all the time, never leaving her. But it seems Patty was sly and watched her chance, and when unobserved, hanged herself on an apple tree in the garden, and when found was hanging there dead."

Now, here is a clear demonstration wholly outside of mind reading; the spirits knew the facts in the case, which I did not, though I thought I did. How could that be anything else but what it claimed to be? True, it is not positive proof of identity; some friend in the other world may have known that fact; some of my departed relations did, but nobody in that circle did, and nobody knew of such a person except myself. The manifestation was given by a disembodied intelligence. Is there any conceivable solution of the fact but that it was from a being out of the form, with all chances in the world of its being Patty herself? Some may think I am stating the case strongly—a little more than the actual facts would bear; I am telling it exactly. If I am stating it exactly, and I am sure that I am, then I challenge anyone to explain that communication in any other way than as a survival of a human soul after the dissolution of its body.

#### OUTSIDE TESTIMONY AS TO THE GROWTH OF SPIRITUALISM.

THE following is from the *Chronicle and Examiner*, the largest and leading Baptist paper in the United States:—

Thirty years ago "the first spiritual circle" was held by the Fox sisters on the banks of the Genesee; and in a few short months, although the summer of '48 was known as "the battle summer," the fame of the Rochester rappings had extended throughout the world. The spiritual significance of this event was, for a time, veiled by the application to it of a term which emphasised the physical phenomena that were its mere accidents—physical phenomena which sceptics pronounced phenomena in the very fullest sense of the word; while contumacious men of science insisted that however strange the phenomena might be, they were by no means new, and must be explained by reference to some hitherto unascertained law of nature. Few realised, in that remote period, that these derided "rappings" enwrapped a new *cult* and a new creed; that as devout Mahomedans reckon the age of the world from the hegira, unborn millions should trace their emancipation from the troublesome thralldom of the old religious faith to that first spiritual circle which suggested, to an incredulous world, nothing more promising for humanity than the collusion of servant girls, or the ability of women whose character and motives the world did not fail to asperse, to snap their ankle-joints.

Yet the emancipation of millions from the thralldom aforesaid is traced, by Spiritualistic statisticians, to the aforesaid circle. We have seen it stated that the number of Spiritualists in the United States alone is five millions. Now for every adherent of a sect or a creed, it is a well-known (or uniformly taken for granted) fact that you may safely reckon our semi-adherents in the shape of children, dependents, and general hangers on. The number of Spiritualists in the United States alone—if we count, as is but proper, the adherents and semi-adherents—is no less than twenty-five millions; and as the entire population of the United States was, according to the census of 1870, but 38,558,371, the disciples of the Fox sisters have a right to congratulate themselves alike on their present numbers, their rate of increase, and their speedy prospective overshadowing (or rather enlightening) of the entire earth.

A striking feature with reference to this surprising growth of Spiritualism, is the immense obstacles which it has had to encounter. We do not refer so much to the sneers and derision of the vulgar, or the more refined incredulity of those who pride themselves on their learning, as to the fact that Spiritualism has, more than any other religion, suffered at the hands of those who

"Stole the livery of the court of heaven  
To serve the devil in."

The old religion has suffered in fulfilment of the prophecy—  
"False prophets shall arise, and shall show signs and

wonders, to seduce, if it were possible, even the elect." But the adherents of the old religion, in fulfilment of another prophecy, have shown a perverse determination to "know not the voice of a stranger," and to "try the spirits, whether they be of God," which still gives to that religion—effete though it manifestly is—the semblance of vitality. The adherents of the new religion, more generous and confiding, have been shamefully imposed upon by unprincipled adventurers who showed the signs of an apostle among them, but who proved in the long run to be wolves in sheep's clothing. Again and again have quacks and charlatans passed themselves off as representative Spiritualists, and secured from the generous adherents of their assumed faith the fullest possible endorsement.

Fortunately, no sooner have the impositions of these charlatans been detected, and their masks and wires and spirit hands been accumulated in the purlicus of some sub-lunary court-room, than it has been easy to show that they never were Spiritualists at all, and that, simulating with their base mechanical appliances the phenomena of Spiritualism, they in fact attest the reality of those phenomena, as the existence of a shadow bears witness to the substance.

Despite all these hindrances, Spiritualism has grown until it is not only the most widely accepted of the somewhat numerous religions of the United States, but embraces, we are credibly informed, more of wealth and culture and social distinction than any other—as, indeed, is not unlikely, since it embraces among its adherents and semi-adherents considerably more than one-half our population. Prominent among its adherents, we are told, are many eminent clergymen of all the denominations, although these—probably to spoil the Egyptians—still retain a nominal connection with the old religion, and ostensibly preach the old doctrines.

In the case of a religion as widely diffused as Spiritualism, it might be feared that diversity of opinions might arise, which would breed dissension and endanger the entire fabric. But no! That is admirably provided against by letting each disciple believe just what he likes, and change his creed just as often as he pleases. The thirtieth anniversary of the birth of Spiritualism was recently celebrated in this city with becoming ceremonies. Mr. Andrew Jackson Davis enunciated a creed, embracing seven affirmative and seven negative propositions, of which the most important was—"I do not promise to believe to-morrow exactly what I believe to-day, and I do not believe to-day exactly what I believed yesterday." Build on these sure foundations, and what can disturb the future harmony and growth of the new religion?

THE American *Spiritual Scientist* (monthly periodical) is dead. The office of *The Spiritual Offering* has been moved to Rochester, N.Y.

IS IT HAUNTED?—The writer of "Northern Notes" in the *Pictorial World* says, "There is a house called, I think, the Hermit's Hedge, somewhere in the suburbs of Aberdeen, the proprietor of which offers an annuity for life to anyone who will live in it for seven years."

THE CHILD WITH A TAIL.—Referring to the paragraph from a Scotch paper which appeared in our columns recently, Dr. Hitchman, of Liverpool, in writing on the subject, says:—"In a recent number of the *Dundee Advertiser*, the editor informs his readers that he has received a photograph of a child lately born in the tea districts of Darjeeling with a caudal appendage. The child has due sensibility in the tail, it seems, according to the savans of Calcutta, though as yet without the power to wag it. Your contemporary is quite right in not considering the absence of this faculty as very objectionable or remarkable, the fact being, as I know from personal observation in several zoological gardens on the continent of Europe, that monkeys fresh from their native forests have not at first any volitional power over that peculiar hinder part which proceeds from the extremity of the vertebræ, or joints of the spinal column. The parents, it appears, are well formed, normal, healthy coolies, and the child with a tail is the first-born of their family. We are further assured that the Calcutta correspondent of the *Dundee Advertiser* is in every way a trustworthy, honourable gentleman, not at all likely to be the victim of a mare's nest, or to perpetrate an idle hoax. At present we are not compelled to class all such testimonies of human tails with mere legends or fables, in spite of very extraordinary instances of a prolonged *os coccygis*, a monstrous production familiar to anatomists—as occasional variation taking place in the *os sacrum*, and the number of the coccygeal vertebræ. Dr. Koegel assures the world of anthropologists (Anslund, p. 1,103) that he has seen and examined men with tails in the Sunda Islands, specially among the Dajaks, and in the Moluccas; and certain is it that the specimens he describes and illustrates are something more than an abnormal elongation of the *os coccygis*. If our caudal progenitors were covered with hair, their ears pointed and capable of movement, and we ourselves still in possession of useless rudimentary organs belonging to other animals, why should not a child reappear with natural tail and proper muscles?"

## MR. GLADSTONE ON SPIRITUALISM.

THE following is the full text of correspondence which has recently taken place between Mr. Gladstone, M.P., and Mr. J. T. Markley, on the true and false issues of Spiritualism :

"3, Park-terrace, Horsham, Sussex, Oct. 12, 1878.

"DEAR SIR,—Not knowing whether you ever see *The Spiritualist* newspaper, I venture to send you a copy. The fact that I am not myself—with my present limited experience—a believer in the *preternatural* interpretation of the phenomena, and also that the so-called 'Spiritualism' includes members of all the religious communions, clears me of the repulsive motive of a sectarian effort to 'convert' an intellect so grand as yours. I merely bring before your notice a subject unavoidably spread with a whispering eloquence, and of which secular journals take no account. Its importance is nevertheless deeply-rooted and world-wide. The attestation to its facts by highly moral and intellectually eminent witnesses in all nations, and among all ranks of society, seems to favour the idea that none of the Biblical miracles are more rationally established by sincere cumulative evidence, and that, therefore, the most anxious of all questions is now answered by psychological preachments. Unfortunately, when so-called 'mediumship' exhausts itself with phenomenal outflow, and adds the spurious to the genuine article, a momentous subject stands in naked disgrace; refined and thoughtful Christians shrink back from honest investigation; and a grossly materialistic age naturally becomes extra-fluent with scornful laughter. I, for one, am perplexed amid the evident confusion. Only such front rank minds as yours can grasp the truth of the bewildering situation.—I am, dear sir, your obedient servant,

"J. T. MARKLEY.

"W. E. Gladstone, Esq."

MR. GLADSTONE'S REPLY.

"London, October 16.

"DEAR SIR,—I thank you for the paper, which I shall be glad to examine.

"I do not share, or approve, the temper of simple contempt with which so many view the phenomena. It is a question, in the first place, of evidence: it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention; and I remain in what may be called contented reserve, without any fear either that imposture will rule, or that truth can be mischievous.—I remain, sir, yours faithfully,

"W. E. GLADSTONE.

"Mr. J. T. Markley."

SPIRITUALISM AND THE NEWSPAPERS.—Newspaper abuse and misrepresentation of Spiritualism seem to have almost entirely ceased in this country; but the *Standard* and *Globe*, both Conservative organs, have just exhibited the old spirit of detraction over Mr. Gladstone's recent utterances, perhaps as much from political feeling against him as from anything else. The *Globe* says:—We may expect at the next Parliamentary elections to see Mr. Gladstone supported by at least one new section of affectionate admirers. The Spiritualists, who have so long wanted a kind friend amongst persons of influence, have bethought themselves—rather tardily, it must be admitted—of the late First Minister of the Crown. They have concluded, not unaturally, that a belief in ghosts and second sight was not one whit less reasonable than confidence in Russian promises, and a blind trust in the unvarying truthfulness of the Czar. Nor have their hopes and aspirations been disappointed. The gentleman who, at his own or his co-religionists' suggestion, ventured to write to the member for Greenwich, has received an answer—inscribed, doubtless, on a post-card—in which much consolation and encouragement are conveyed to the believers in spirits. Mr. Gladstone does not share the feeling of contempt with which some frivolous people look upon "the phenomena." He does not, it is true, explain what he includes under the term "phenomena;" but we may, perhaps, safely suppose that he refers to the playing of banjos by invisible hands in darkened rooms, to writing on slates by deceased relatives, and a few other wonders of the same sort. For a belief in these miraculous performances, and for a complete theory explaining them, Mr. Gladstone is waiting in an attitude of sublime trust, "without any fear that imposture will rule, or that truth can be mischievous." It would be satisfactory if we could think that a gentleman evidently so well qualified to take part in *séances* was likely to go into the matter with determination, and settle what he himself declares is the first question, that is, the question of evidence. But we are told that Mr. Gladstone's own immediate duties "prevent his active intervention," and condemn him, for the present, to a position of "what may be called contented reserve." This conversion of the right honourable gentleman is, then, at the best, only half achieved, and he may be regarded by the less enthusiastic Spiritualists as hardly more than a benevolent neutral.

## SPIRITUALISM IN CALIFORNIA.

SPIRIT IDENTITY.

Reading, Shasta Co.

E. G. ANDERSON writes, September 15th, as follows: A case of spirit intercourse lately occurred in our midst, so plainly marked and so clearly proved, that I think it worth putting on record in your valuable paper. The case occurred through the instrumentality of Mrs. P. W. Stephens, of Carson City, who has lately delivered several lectures in this place. The individuals who witnessed the occurrence are all well-known residents in this place, and are persons whose characters for truth and veracity are above reproach. They have, at my request, consented to sign a certificate setting forth the facts of the case, which are as follows:

Several days ago, Mrs. Lamb, an old lady living some six miles from town, in an unhealthy locality, conceived the idea that if she could come to Reading, and stay a few days with some friends named Cecil, it would greatly improve her health. Soon after, Mr. Cecil being at her house (she lives with a married daughter) with a wagon, she came with him to this place. She felt much better at first, but on the morning of the second day she was taken violently ill, and died at two o'clock p.m. same day. Her age was seventy-five years. And now comes the strangest part of the story: Mrs. Stephens, who had been in town for several days, in company with Mrs. Cook (one of the witnesses in this case), was making friendly and professional calls among the liberals of the town. At about half-past two o'clock she and Mrs. Cook arrived at the front entrance of the house adjoining the one where Mrs. Lamb was stopping, rapped, and, receiving no reply, went around toward the back entrance, where they were met by Mrs. Hall (the lady of the house) and several other ladies. Mrs. Hall invited them to enter, and they did so.

While they were seated and conversing of the death which several of them had just witnessed, Mrs. Stephens suddenly exclaimed, "There she stands now!" and proceeded to give an accurate description of the deceased, whom we positively know she had never seen with her physical eyes. She stated the spirit seemed confused and bewildered, and repeatedly said, "How strange!" Mrs. Stephens was seized with a desire to see the body and ascertain if her description was correct. Accordingly she and the other ladies went into the adjoining house, and, while standing in a circle around the body, Mrs. Stephens again saw the spirit of the deceased, and this time accompanied by her husband, who had gone to spirit-life long before. She stood bent over and looking at her own body, and musing, said, "How strange it all is! I will go and tell Mallie about it!" (or a name that sounded like that, the medium said). No one present knew who was meant, until Mrs. Stephens said she thought it was the old lady's daughter. Then one of the ladies called a little grandchild of the deceased from the next room, and asked her what her mother's name was. She replied, "Malvina, but was called 'Mallie' by her grandmother."

This striking case of clairvoyance does away with the possibility of "mind-reading," as no one present knew the daughter's name. As a sequel to this strange story, I will state that it appears, from the testimony of the daughter and her husband, that about the time of her mother's death the daughter was impressed with a terrible foreboding concerning her, and frequently exclaimed, "My mother! something has happened to my mother!"

The above is a truthful statement of the facts of the case as they came under our personal observation.

PIEBE A. COOK.

SUSAN CECIL.

JOANNA COCHRAN.

MRS. A. A. HALL.

A word concerning the above case. There was no possibility of collusion, for most of the witnesses were sceptics concerning Spiritualism. Mrs. Stephens had never seen the old lady while living, nor her body until after her death. Her whereabouts are positively known from the time of the old lady's arrival in town till the time of the vision; besides, there were not a dozen persons who knew of her being in town till after the test was given as narrated above. It seems to me, taking the circumstances of the case and the evidence together, they make the proofs of spiritual intercourse clear and decisive.—*Banner of Light*.

THE POETS AND THE SPIRITS.

THE spiritual idea is not only fundamental in the principal religious systems of the world, but it finds a place in all our best literature. The great poets of ancient and modern times recognised not merely the essential principles of the spiritual philosophy, but also various phenomenal illustrations of the subject. If the critics had the power to take all the spiritual elements out of Homer, Hesiod, Virgil, Dante, Shakspeare, Milton, and Coleridge, they would rob these authors of their earthly immortality. Indeed there is scarcely a poet of any eminence who has not fairly sanctioned the legitimate claims of Spiritualism. And yet the world does not appear to recognise this most significant fact.

Campbell employs the spiritual element in his poems, of which we have an example in the interview between the Seer and the warlike chief of the Camerons. The latter is on his way to join the standard of Charles Stuart when he is met by the Seer, who predicts his overthrow. Lochiel denounces him as a vile wizard, and the Seer, insisting that he cannot hide the terrible vision, says:—

“For, dark and despairing, my sight I may seal,  
But man cannot cover what God would reveal:  
'Tis the sunset of life gives me mystical lore,  
And coming events cast their shadows before.”

The Seer proceeds to give a graphic description of the catastrophic. The field and the conflict are before him; and as the Pretender and his legions fly in vision from the bloody scenes of Culloden, the prophet invokes the “wild tempest,” as though the elements themselves were governed by spiritual power, to rise and “cover his flight.”

Philip James Bailey includes numerous Spirits and Angels in the *dramatis personæ* of his remarkable poem. Festus thus describes the manner in which the celestial visitors appear:—

“Light as a leaf they step, or arrowy  
Floating of breeze upon a waveless pool;  
Sudden and soft, too, like a waft of light,  
The beautiful immortals come to me.”

Festus is interrogated respecting the general subjects of which the Angels discourse, and he thus proceeds to answer the fair questioner:—

“Some say most  
About the future, others of the gone,  
The dim traditions of Eternity,  
Or Time's first golden moments. One there was  
From whose sweet lips elapsed as from a well,  
Continuously, truths which made my soul,  
As they sank into it, fertile with rich thoughts—  
Spake to me oft of Heaven, and our talk  
Was of Divine things alway—angels, Heaven,  
Salvation, immortality, and God;  
The different states of Spirits and the kind  
Of being in all orbs, or physical,  
Or intellectual. I never tired  
Preferring questions, but at each response  
My soul drew back, sea-like, into its depths  
To urge another charge on him. *This Spirit*  
*Came to me daily, for a long, long time,*  
Whene'er I prayed his presence. Many a world  
He knew right well which man's eye never yet  
Hath marked, nor ever may mark while on earth;  
Yet grew his knowledge every time he came.  
His thoughts all great and solemn and serene,  
Like the immensate features of an orb,  
Whose eyes are blue seas, and whose clear, broad brow,  
Some cultured continent, came ever round  
From truth to truth—day bringing as they came.  
He was to me an all-explaining spirit,  
Teaching divine things by analogy  
With mortal and material.”

Longfellow has breathed the spiritual conception into the rhythmic form of his verse in the following significant lines:—

“All houses wherein men have lived and died  
Are haunted houses. Through the open doors  
The harmless phantoms on their errand glide,  
With feet that make no sound upon the floors.”

Authors of commanding reputation—who have made contributions to our literature that give promise of imperishable vitality—have never derided the just claims of Spiritualism. If they have not been prepared to accept it with unspeakable joy, they have, at least, been disposed to treat the whole subject with profound respect. Irving, in his *Midnight Musings*, is inclined to credit the idea that spiritual beings

“————— walk the earth

Unseen, both when we wake and when we sleep.”

The following brief extract is a significant expression of his view of the general subject:—

“Is then this space between us and Deity filled up with innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection that we see prevailing from humanity down to the meanest insect? It is a sublime and beautiful doctrine, inculcated by the fathers, that there are guardian Angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime.”—From “*The Spiritual Offering*.”

CHARACTERISTICS OF PHYSICAL MEDIUMS.

ONE of the chief points connected with the experience of the few Spiritualists who have had opportunities of closely studying the characteristics of several powerful physical mediums is, the abnormal extent to which they are subservient to the passion of jealousy. Last Tuesday, Mr. Lambelle, a trance medium, introduced Mr. Morse to a public audience as the most celebrated trance medium of modern times. We believe it to be impossible to point to a printed record of one physical medium having ever publicly said that another physical medium was superior to himself.

SPIRITUALISM IN INDIA.

WEEK by week almost, information reaches us about the growth of Spiritualism in the best society in India, but in that extensive country the converts are for the most part unknown to each other, the European residents being so widely scattered. Occasionally somebody in the Indian military or civil service inquires of us who is investigating Spiritualism in Hindostan, but we keep no register of the names and addresses which occasionally reach us. Some bookseller should be encouraged to take the position in India which Mr. Terry occupies in Melbourne, and to make his house a centre where inquirers can obtain local information and supplies of Spiritualistic literature. Some of the natives of India have remarkable spiritual phenomena in their midst, as described in the translation from Jacolliot's book in *Rifts in the Veil*, and the critical examination and publication of the facts by good witnesses would be of considerable value to students of psychology. Mr. Eglinton, the medium, tells us that he has a desire to visit India on his homeward journey, if he can get engagements enough to enable him to visit the country; those of his *séances* in which his hands are held throughout by the observers, usually give results of a most convincing nature, and to this class of *séances* he has been wisely confining himself at Cape Town.

Mr. D. H. WILSON has left England for Hyères, France.

Mr. J. J. MORSE, the trance medium, returns to the provinces to-day, after a week in London, during which he lectured before the Dalston and Marylebone Associations of Inquirers into Spiritualism.

THE back volumes of *The Spiritualist* are now being bound, and there are surplus copies of some of the old numbers useless for the purpose. Those readers of these pages who would like some of those surplus numbers for distribution can have them, in packages of one hundred or more, for nothing, if they ask for them at once, and will pay the carriage of them.

WHEN IS THE PROPER TIME TO RAISE CONSTITUTIONAL QUESTIONS.—A matter of more theoretical than present practical importance was raised in the last number of *The Spiritualist*, in relation to the fact of an organisation having taken power to do some of its minor work in private. Two of our readers think that the proper time to call attention to such a position is when some practical harm has been done by it; in other words, the stable door is to be shut after the horse is stolen, or proper railway points are to be laid down after the old ones have thrown a train off the line and killed some passengers. Or, again, the mind is never to rise to the level of considering constitutional questions and first principles of action until in consequence of working upon false principles some harm is done. If dangerous points are used on a railway the first step seems to be to publicly call the attention of the directors to the same, and if they then do nothing the duty of the public press begins. Again, it is said that times of weakness are not the best for raising these questions; true, but the onus lies with those who give cause for them to be raised, and not with those who but perform their routine duty in relation thereto. These are answers to two objections among several endorsements of the plan of working upon sound principles.

## Poetry.

## TO MRS. H—M ON THE LOSS OF HER SON.

Why should thy tears fall?—He hath risen from sleep!  
 For, angels were near thy brave boy on the deep,  
 To bear him away from its storm-heav'd breast,  
 To the fair spirit world with his Maker to rest.  
 The world hath its thousands whom nothing it grieves,  
 Though friends should fall round them like Autumn's sere leaves,  
 In follies they live, as if life were but here:  
 We would bid such remember, "Time's end draweth near."  
 To thee their poor pleasures no comfort could bring;  
 For in true hearts like thine, Death aye leaveth its sting:  
 'Tis thy soul's grander aim to relieve the oppress—  
 It is but in blessing that thou canst be blessed.  
 Weep not—oh, weep not!—but a moment he'd sleep,  
 Till awakened by angels he rose from the deep.  
 Yet a soft whispering voice shall thy spirit still hear,  
 For thine Alfred, thy lov'd one, will oft linger near!

MARGARET ISABELLA S.

Newcastle-on-Tyne.

## BY-AND-BYE.

BE quiet, restless heart! The long light lies  
 In gleams of lingering sunshine on the hill;  
 The home-bound swallow, twittering as he flies,  
 Makes silence seem more still.  
 The shadows deeper grow, and in the woods  
 The air a latent sweetness holds in fee;  
 An odour, faint of yet unblossomed buds—  
 So like, dear heart, to thee!  
 Far distant in the soft cerulean deep,  
 Where the horizon bounds the nether world,  
 Great ships becalmed, like brooding birds asleep,  
 Lie with white sails loose furled.  
 In peace the day is ended, and the night  
 Falleth as doth a veil upon the sea;  
 Along its bosom come with swift-winged flight  
 The gray mists, silently.  
 Oh, anxious heart, how Nature speaks! Her power  
 How leisurely she uses! How intense  
 The infinite peace of that most fruitful hour!  
 How soft her influence!  
 Time hath she for her storms to sweep the main;  
 To rock the tree-tops with her winds of wrath;  
 To bring forth fragrance in the summer rain;  
 And time for snow she hath!  
 So, dear, for all thy eager soul desires,  
 She keeps sweet times and seasons. In her mood  
 Is hid from thee all passion's subtle fires  
 To round thy womanhood.  
 Cease, then! and in this dewy twilight, move  
 As one who asks not whither, cares not why;  
 This gift for all holds still the Eternal Love—  
 God's endless by-and-bye.

LUCRECE, in "Sunday Afternoon" for June.

## THE UNINScribed TOMB OF ROBERT EMMET.

ROBERT EMMET, the young Irish patriot who was so beloved by his countrymen that thousands of soldiers had to be employed to keep the peace on the day of his execution (September 18th, 1803), in the course of the speech before his death on the sufferings of Ireland, said—

"Let my tomb remain uninscribed, and my memory in oblivion, until other times and other men can do justice to my character."

The *Dublin Comet* afterwards published the following poem:—

"Pray tell me," I said, to an old man who strayed,  
 Drooping over the graves which his own hands had made;  
 "Pray tell me the name of the tenant who sleeps  
 'Neath yonder lone shade where the sad willow weeps;  
 Every stone is engraved with the name of the dead,  
 But yon black slab declares not whose spirit is fled."

In silence he bowed, then beckoned me nigh,  
 Till we stood o'er the grave—then he said with a sigh,  
 "Yes, they dare not to trace e'en a word on this stone,  
 To the memory of him who sleeps coldly alone;  
 He told them—commanded—the lines o'er his grave  
 Should never be traced by the hands of a slave!"

"Ho bade them to shade e'en his name in the gloom  
 Till the morning of freedom should shine on his tomb,  
 When the flag of my country at liberty flies,  
 Then—then let my name and my monument rise."  
 You see they obeyed him—'tis twenty-eight years,  
 And they still come to moisten his grave with their tears

"He was young, like yourself, and aspired to o'erthrow  
 The tyrants who filled his loved island with woe;  
 They crushed his bold spirit—this earth was confined,  
 Too scant for the range of his luminous mind!"  
 Ho paused, and the old man went slowly away,  
 And I felt, as he left me, an impulse to pray.

Grant Heaven I may see, ere my own days are done,  
 A monument rise o'er my country's lost son!  
 And, oh! proudest task, be it mine to indite  
 The long-delayed tribute a freeman must write;  
 Till then shall its theme in my breast deeply dwell:  
 So peace to thy slumber, dear shade, fare thee well.

Mr. Charles Watts, of 84, Fleet-street, London, has reprinted as a penny pamphlet the last speech of the young physician, which is one of the noblest pieces of eloquence ever uttered. Its closing paragraphs are:—

"If the spirits of the illustrious dead participate in the concerns and cares of those who are dear to them in this transitory life, O—ever dear and venerable shade of my departed Father!—look down with scrutiny upon the conduct of your suffering son, and see if I have ever for a moment deviated from those principles of morality and patriotism which it was your care to instil into my youthful mind, and for which I am now to offer up my life.

"My Lords, you are impatient for the sacrifice: the blood which you seek is not congealed by the artificial terrors that surround your victim; it circulates warmly and untrifled through the channels which God created for nobler purposes, but which you are bent to destroy for purposes so grievous that they cry to heaven. Be ye patient! I have but a few more words to say. I am going to my cold and silent grave: my lamp of life is nearly extinguished: my race is run: the grave opens to receive me, and I sink into its bosom! I have but one request to ask at my departure from this world: it is the charity of its silence! Let no man write my epitaph; for, as no man who knows my motives dare now vindicate them, let not prejudice or ignorance asperse them. Let them and me repose in obscurity and peace, and my tomb remain uninscribed, until other times and other men can do justice to my character. When my country takes her place among the nations of the earth—then, and not till, let my epitaph be written. I HAVE DONE."

The poet Moore wrote the following lines shortly after the execution of his unfortunate young friend, Robert Emmet—

O breathe not his name, let it sleep in the shade,  
 Where, cold and unhonoured, his relics are laid;  
 Sad, silent, and dark be the tears that we shed,  
 As the night dew that falls on the grass o'er his head!  
 But the night dew that falls, though in silence it weeps,  
 Shall brighten with verdure the grave where he sleeps;  
 And the tear that we shed, though in secret it rolls,  
 Shall long keep his memory green in our souls.

## Correspondence.

[Great freedom is offered 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. Preference is given to letters which are not anonymous.]

PUBLICITY—THE POWERS OF THE COUNCIL OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—In Mr. Harrison's appeal to his constituents, which you publish as part of an article this week, I notice with surprise a suggestion that I should undertake, or be invited to undertake, in the Council of the British National Association of Spiritualists, a task of which Mr. Harrison himself seems to have had enough. While sensible of the compliment, allow me to submit, in the first place, that this public designation of individuals is open to some objection. The comments likely to be provoked might be a little hard upon me, who have done nothing and said nothing to invite them.

Passing from that personal matter, I should like to offer some remarks on the questions of principle mooted by you, and so summarily disposed of by the Council. I was not present on the occasion when the two resolutions of Mr. Joy and Mr. Bennett respecting the publicity of committee proceedings were passed. But to the principle of the first I am disposed to assent. I respectfully submit that it is not the fact, as you assume, that committees of the Council are responsible to the Association generally, or otherwise than to the Council itself. Upon the latter body rests the responsibility of adopting or rejecting the reports of its committees, and it has power to call for their minutes, and to discuss, if necessary, all the grounds of their decisions; and the public are properly and sufficiently secured by publicity being given to the proceedings of the Council. This could only be otherwise were the Council to degenerate into a mere registering body, and if all the power of the Association were to be exercised by committees. We are, it is evident from our long and warm debates, very far from that. On the other hand, much embarrassment would not only conceivably, but almost certainly, arise from the publication of the inchoate proceedings of committees, and of minutes intended only for their own convenience.

It is true that committees of the two Houses of Parliament sit, as a rule, with open doors; but then their functions are for the most part judicial, and practically final. But members of committees are, in that capacity, responsible only to their House, and not to the constituent body.

In Clause 27 of our constitution and rules it is provided that "a report (of committee) which is not approved by the Council shall not be communicated to the Association," which implies that the Council alone are responsible to the latter body; and it is difficult to see why individual members should have a privilege which the Association collectively has disclaimed. Therefore I think that the great principle of associating publicity with responsibility has here no application.

Well, but Mr. Joy's motion being carried, and having become a rule of the Council, what on earth was the necessity or the use of Mr. Bennett's? Thenceforth it became the duty of the secretary to refuse public access to the minutes of committees, for the safe custody of which that officer is responsible. And under what power, I would ask, does the Council presume in this manner to prescribe or to proscribe the actions of individual members of the Association? It was *ultra vires* and negatory. It might be brought to a simple test which would demonstrate the futility of the assumption. I might pick up the first gossip of what had passed in a committee, and of the acts of some individual therein, and publish it with a comment, and my name attached. This would be waiving an advantage I should have if I was an editor, or an anonymous correspondent, to either of whom the charge of "making public comments or criticisms" could not easily be brought home. (For as I read the resolution, "making public comments" means making comments publicly, not publishing comments. The distinction is important; for an editor publishes everything that

appears in his paper by sending it to press, but all comments that appear therein are not necessarily, or in fact, his comments—comments made by him.) But my object would not be to show that the framer of the resolution had so worded it as to make it practically ineffectual, but to defy what, be it said with as much respect as possible, I must regard as a mere impertinence on the part of the Council. I should have committed, it seems, “a breach of privilege.” (A word upon this preposterous phrase presently.) But no, it would only be “a breach of privilege” if the published account of what had taken place in the committee happened to be true; for then only would it be a comment on “proceedings” or individual “actions.” If it happened to be a malicious falsehood, it would escape the penalty. What penalty? Presumably a censure as impertinent as the resolution.

The resolution does not enact such a provisional rule of the Association as is contemplated in Clause 27 of our constitution. What, in juridical language, is the ultimate “sanction” of such a resolution as this, which is not a law of the Association, and which does not relate to the conduct of its business? By Clause 7 the Council has power to expel a member of the Association who has so demeaned himself “that it would be to the dishonour of the Association that he longer continue to be a member,” and this is the only penal authority it has. But how have I, in the case supposed, so “demeaned myself,” &c., by the exercise of my legal right as a British subject, in contravention of no law or rule of my Association, nor of any moral law? I have done nothing immoral; I have only done something which a majority of the Council have declared they would rather I did not do; which they had no right whatever by such mere declaration to forbid my doing; and which, in fact, they have not forbidden in the only way—that provided by Clause 27—in which they could make their will effectual as an enactment (and then only subject to the confirmation of a general meeting, and of doubtful interim obligation). But it seems to have occurred to the mover that as the Houses of Parliament have sometimes declared their privileges by resolution, why shouldn't our Council? (He forgot the awful grief those august bodies have sometimes come to on these occasions.) Students of constitutional law have been much perplexed to assign to privilege of Parliament its exact legal validity. Their embarrassment was as nothing to mine when I grappled with the problem of what is the “privilege” of the British National Association of Spiritualists (or of the Council, for we are not told which), whence derived, wherein consisting, how to be enforced. The phrase smacks of one of those youthful debating societies whose solemn resolutions on political questions commence “this House is of opinion.” If we wanted to pass, not a rule, but what I suppose to have been intended as a vote of censure, surely we could have found language a little more intelligible and less pretentious. Would it not be well if, beside our other accomplishments, we were to cultivate a sense of the ridiculous? But it is not even a good, honest, actual vote of censure, except prospectively. “That it be considered, &c.”—that is for the future. What is the authority of such a declaration? How can it be the foundation of any subsequent proceeding, in the event of its being disregarded. Public bodies only make themselves ridiculous when they lay down rules of conduct which they cannot enforce, and which nobody is bound to accept. The majority of the Council might just as usefully pass a vote of censure upon me for writing this letter as upon you for your articles. But I should only laugh and write another, and probably you will do the same. If they put themselves “in order,” and got it made a rule of the Association's that we should not write articles or letters, of course we should either obey or quit the Association. But this opinion of a past Council meeting, not embodied in a rule, is not binding upon members, who therefore do nothing censurable in disregarding it. As a member of the Association I respectfully repudiate the pretension of the Council to dictate to me any limitation of my civil rights, which I have not assented to by becoming or remaining a member. I am not aware that by so doing I have acknowledged the authority of the Council in matters of taste or opinion. And I would submit the following as a safe and logical test of whether a vote of censure relates to matters within our competence or not. Could subsequent persistence in the act censured be punished, and could the authority of the Council be vindicated by expulsion from the Association of the contumacious party? Apart from non-compliance with the regularly enacted laws of our body, this extreme power is confided to the Council only as provided by Rule 7, which obviously refers to cases of public infamy. Of course the Council might embody Mr. Bennett's resolution in a rule, which the general meeting might confirm. But until this is done it is binding upon nobody.

C. C. MASSEY.

Temple, October 19th.

WHENCE THE POWER?

SIR,—In one of Dr. Wyld's able papers, he mentions a medium from whom he invariably obtained correct diagnoses in difficult cases. He remarks that she at one time supposed her intelligence in the matter to come from an Indian spirit guide, but afterwards admitted that she lost sight of the guide, and supposed “she saw the cases herself.” The natural deduction is that the finer sense which enabled her to distinguish the minutæ of disease, when in a mesmeric sleep, lay dormant in her own brain, or was communicated to her unconsciously through the brain of her mesmeric controller, who in the instance named was Dr. Wyld. My attention has been drawn to this phenomenon, mentioned by so high an authority as Dr. Wyld, because I have been for some weeks greatly interested in a psychological problem of the same kind which has come immediately under my observation.

There is at present in London an American medium, whose speciality is the treatment of obscure disease. I have myself been under her care, and several of my friends have visited her, in every case with satisfactory results. The questions which occupy my mind with regard to her, and her apparently supernatural power, are these:—Does the medical

knowledge which she undoubtedly possesses germinate in her own brain? Is it communicated unconsciously by the mesmeriser, who is generally her husband; or is it, as she herself is disposed to believe, derived directly in each mesmeric sleep from her spirit guide or control? When entranced, she claims to be controlled by her mother's spirit. I have ascertained that her mother, while in the earth-life, was much valued by her acquaintances and neighbours for her medical knowledge and skill in the treatment of disease. The medium herself has been subject to mesmeric influences from her earliest childhood, and has, she says, always possessed the gift of ascertaining the cause of disease, and of suggesting alleviative and restorative measures. There is still another hypothesis, namely, that in a mesmeric sleep she reads from the thoughts of the patient, and so becomes acquainted with facts and experiences which may lie dormant and unsuspected by the patient himself. But this hypothesis I reject, because in more than one instance which has come under my own notice the medium has declared disease to be owing to causes entirely alien to the patient's own belief and to the diagnosis of medical men. Although I am quite a novice in such inquiries, and therefore my expression of opinion may appear presumptuous, it yet occurs to me that, entering as I have done upon my inquiries with a mind free from prejudice, and with no bias to any given conclusion, the result of my observations may possess some little interest for other inquirers.

One fact in connection with the medium in whom I am interested strikes me more particularly. It is this: in her normal condition she is a pleasant, chatty person, with an evident knowledge of the world, and with powers of mind which, developed, would be considerable, but which, so far as my observation enables me to judge, are very latent. Whilst she is amusing and original in conversation, she is not capable of carrying on an abstruse argument, and her expressions are the more striking to an English ear from the decided prevalence of American intonation and idiom. When mesmerically entranced her whole identity appears changed; her voice is mellow, her accent only occasionally American, and her choice of expressions at once elevated and simple. In describing disease she makes use of terms familiar to me in books of household medicine, never, or very rarely, in those professionally used. She is more at home in subjects referring to disease and its treatment than upon any other. At the same time, I have been struck by her power of generalising upon any matter which may come up in the course of conversation. She shows some knowledge of the past, but does not affect to know everything or all about any given thing at once.

In reply to my questions, sometimes put with a view to elicit her acquaintance with my past life, she will reply, “I do not know, but I will find out, and tell you;” and more than once, when I have forgotten the question, she has correctly answered it. It is difficult to know what one has in one's mind, or how far one has stowed away a memory, but I have tried in vain to trace in her remarks a connection with my own thoughts: On the contrary, her views of many matters, personal to me or interesting to me from their innate value, are often diametrically opposed to my own views and belief. It seems to me, therefore, after most careful consideration and painstaking investigation, that she does not evolve her knowledge of my disease, or of my past, or of my views from my brain. Neither can she by any recondit possibility have them communicated by her mesmeric operator, as her husband knows nothing about me; it therefore follows either that the power of divination exists in her own brain—mesmerically excited—or she is, as she imagines, controlled. As I am not a Spiritualist, but as yet an inquirer only, I find this last hypothesis the most difficult to accept, although it apparently presents the best key to her medial power. I should mention that, although she never forces a test to any one, she is always ready to accept and satisfy one. A near relative of mine tested her clairvoyant powers by placing a letter closely folded under a thick table cloth, and calling upon her to read it. She did so, and at the same time gave a sketch of the writer's connection with the inquirer, which was correct. I could mention many such instances of her power, but abstain, as of course experiences of the same kind are familiar to all psychological investigators.

Although I have read and thought much upon the subject of modern Spiritualism, I am still, as I am well aware, on the threshold of a vast inquiry; but I must frankly own that a conversation with the medium I mention, when in her mesmeric condition, goes further to convince me that those who have left the earth-world return to control in spirit those they have loved, than a dozen dark *séances* would effect. How is it possible to trust one's impressions, or believe in the reality of spirit voices or communications, in a room so carefully obscured that the atmosphere is that of a dense fog? Neither can I reconcile it with my sense of the fitting that disembodied spirits should enjoy setting two or three musical boxes to work, thereby creating discordant noise, or that they should indulge in the childish amusement of exciting one's nerves by a system of ill-regulated raps. Granting even that our friends who have left us are, in all but their “fleshy envelope,” identical with our friends when here, that their aims and aspirations are no higher, and that their spiritual development is only very partial, I yet must think that they would hardly revisit the scene of their troubled earth-life in a jocular spirit, and with apparently no higher aim than the amusement of a circle of investigators. I most strongly deprecate the dark *séance* so much in vogue. It most unfortunately suggests to me the old condemnation, “They loved darkness rather than light.” Everyone knows why.

J. E. REES.

SPIRITUALISM AT HOME.

SIR,—It may be within the recollection of a few of your many readers and contributors that, several months ago, “An incident” was recorded as having occurred through the medial powers of our little boy. Another, of a somewhat similar character, was shown to me last night, and I desire to lay it before thoughtful, earnest minds. My child had been asleep for about two hours and a-half, when I became uneasy at his

constant coughing, and rose to go and lie down beside him. I had not done so more than eight minutes when a soft, brilliant light came three or four inches from me; gradually, as if atom by atom, it developed into the perfect form of an angel, about the size of a newly-born infant. I watched tenderly, and as the smile grew more powerful the lips seemed to breathe—not speak—the words, "Fear not." It then dissolved atom by atom, re-formed for a few brief seconds, and dissolved once more. After this the coughing entirely ceased.

ADELAIDE M. SLATER.

19, Leamington-road Villas, Westbourne-park, W.  
20th October.

#### SPIRIT IDENTITY.

SIR,—Now that Count de Bullet has given us his interesting account of the photograph he has taken of John King, which he finds so like the engraving which appeared in *The Medium*, perhaps the writer of a letter to Mr. Burns published in that journal, June 5th, 1874, may be induced to reconsider the criticism he then made of a photograph of this spirit taken in Paris. He writes: "John King (where he has his light) is clearly taken from your picture of him. It is not the strong likeness of the face I object to, for John King in London and John King in Paris should be alike; but it is the exact similarity in the folds of the turban, and in the little downward projection in the backward part, and in the amount of sideward turn of the face that is so curious and suspicious. Williams had nothing to do with John King on that occasion mediumistically or otherwise. John King was all right on the plate before Williams sat down at all." Now I saw a great deal of John King on the occasion of Williams' visit to Paris, and he assured me repeatedly that he stood for the photograph in question; and, indeed, immediately after it was taken, I, who was present at the time, went with Williams into a dark closet, when the voice spoke and said, "It is a good likeness, and I congratulate the photographer," who was of course the miscreant Bugnet. Upon seeing the plate developed, I noticed the strong resemblance the image bore to the sketched likeness; but why should not John King make himself up in the same way to be photographed as he had done to be sketched? Does not the fact of an unmistakably genuine photograph just taken being like the celebrated picture make it fair to presume that one deemed a fraud by the above-mentioned critic taken four years ago may be, after all, an honest one, notwithstanding the apparently suspicious resemblance to an engraving that might have been copied? I have always looked upon the portraits taken in Paris, although done by Bugnet, as genuine spirit photographs, and the result of Count de Bullet's experiment confirms me in the idea. I wish the Count would endeavour to get from John King, who shows himself so reasonable and intelligent with him, some explanation of the recent unhappy occurrence in Holland. Is it possible that a long-trying, faithful medium like Williams was consciously bent on deceiving, and that there is nothing to be adduced in extenuation of the apparent fact that Williams is a common-cheating medium? It is hard to believe, and painful to consider.

J. H. GLEDSTANES.

Merignac, Bordeaux, France.

#### NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—I shall feel obliged if you will allow me to supplement your report of our last Council meeting by the following notes:—*Soirées*: The *Soirée* Committee reported that the first reception of the season would be held at 38, Great Russell-street, London, on Wednesday, Nov. 6, to commence at 7 p.m. There would be the usual music and singing at 8 p.m., and at 8.30 Mr. Barrett and other gentlemen of the Research Committee would exhibit and explain the weighing and registering apparatus in the *séance* room. Refreshments at 9 p.m. Mr. Rogers will be steward for the evening.—*Fortnightly Meetings*: Mr. S. Moses reported that the fortnightly meetings would commence on Monday, 4th November, at 8 p.m., and that a printed list of the papers would be sent to each member of the Association in a few days.—*Prize Essays*: The Library Committee reported that arrangements had been made with Mr. W. H. Harrison for an exchange of a certain number of copies of prize essays for *Riffs in the Veil*, which the Association would sell for its own benefit. The committee recommended that one dozen copies of the essays be sent as a gift to each of the authors, and that 100 copies be retained for the use of the Association. This was agreed to by the Council.

E. KISLINGBURY, Secretary.

#### THE WILLIAMS-RITA CASE.

SIR,—I know not what the other gentlemen whose names you have associated with mine, in a suggestion that we should test these mediums in private houses, may say to it; but I am able and willing to give my unreserved testimony in favour of one of them, Mr. Williams (of Mr. Rita I know little), already, without any such further investigation. I must add that this testimony is perfectly consistent with whatever view may be taken of the recent occurrence abroad. I have had abundant evidence, both in private and public sittings, and some evidence in private houses, of the genuine powers of Mr. Williams; and my conviction of his mediumship would have been founded upon very insufficient grounds if it could be shaken by what we have lately heard. Upon that subject, as I understand that Mr. Williams has consented to go before the committee of investigation appointed by the Council of the Association, it would be improper for me, as a member of the Association, to express any opinion, or to found any comments upon it at present.

I should like, however, to say a word in explanation of the course I took at the late special Council meeting in proposing the reference of the communications from the Hague to the Research Committee, and which the chairman of that committee, Mr. Fitz-Gerald, seems to have rather misapprehended. I was quite prepared for, and should have been ready myself to urge, the reply of that committee that their conditions of investigation are such that questions of character are irrelevant. My motion did not direct, nor did I contemplate, inves-

tigation of the charges by that committee. But as the question had been brought before the Council, I wished to mark the fact that our only concern with it was through our Research Committee, which employed Mr. Williams, leaving that committee to make what answer it pleased (and what answer it would make I foresaw) to the Council.

C. C. MASSEY.

October 19th.

#### BOOKS ACKNOWLEDGED.

SIR,—The Cambridge Association of Investigators into Spiritualism tenders its sincere thanks to Mr. John Scott, of Belfast, for the liberal present of books just received from him, which will be a great acquisition to their at present small library.

A. E. HUNTER, Jesus College (*Librarian*).

Cambridge, Oct. 20th.

#### ENTHUSIASM, HARMONY, AND FAITH.

SIR,—You may, perhaps, think it worth while to copy the enclosed passage from Mr. Froude's *History of England*. To me it seems of great interest and importance, as illustrating, with many similar passages in religious history and biography, how readily and quickly the gates of the unseen open in sympathy with spiritual exaltation, perfect harmony, and pure enthusiasm. No wonder, perhaps, that this sympathy, which responds to noble aspirations among devotees of creeds and causes the most opposed, has always been mistaken for tokens of divine approbation of that which may, nevertheless, be condemned to righteous extinction or change. Indeed, so far as the mere development of apparently supernatural phenomena is concerned, apart from their quality, it is probably indifferent by what means this rhythmic consensus and elevation of spirits is produced. So with faith. The one thing necessary for it to be effectual is that it should be real. "Through faith," says Paracelsus, "men may perform the incredible by means of the imagination, even to draw down the strength of the influences of the stars, and if the command be combined with faith, the magically divine spirit within us has a superhuman sphere of action, which extends itself as wide as our thoughts, our imagination, and our faith. . . . Determined imagination is the beginning of all magical operations. Fixed thought is also a means to an end. . . . If we rightly understood the mind of man, nothing would be impossible to us on earth. The imagination is invigorated and perfected through faith, for it really happens that every doubt breaks the operation. Faith must confirm the imagination, for faith establishes the will. Because men do not perfectly imagine and believe, the result is that the arts are uncertain, while they might be perfectly certain.—L. Böhme, "Einbildung macht Wesenheit"—imagination makes reality. Also the principle of Idealism, that the objective is a projection from the subjective. In his latest *Fox's Clavigera*, Mr. Ruskin, if I read him rightly, proclaims his belief in the literal truth of the physical efficacy attributed by Christ to faith.

In this paper of Mr. Ruskin is also to be found the passage from Froude, describing the devotions of the Carthusian monks in London at a time of imminent peril to their establishment and persons during the Reformation:—

"The third day after," the story goes on, "was the mass of the Holy Ghost, and God made known his presence among us. For when the host was lifted up, there came, as it were, a whisper of air, which breathed upon our faces as we knelt. Some perceived it with the bodily senses; all felt it as it thrilled into their hearts. And then followed a sweet, soft sound of music, at which our venerable father was so moved, God being thus abundantly manifest among us, that he sank down in tears, and for a long time could not continue the service, we all remaining stupefied, hearing the melody and feeling the marvellous effect of it upon our spirits, and knowing neither whence it came nor whither it went. Only our hearts rejoiced as we perceived that God was with us indeed!"—*Hist. of Eng., 8vo ed. 1870. Vol. II., p. 244.*

C. C. M.

#### WHAT TRUTH IS THERE IN HOMŒOPATHY?

SIR,—As you have opened your pages to the discussion of the question of homœopathy, I, having had about thirty years' experience of that system may be permitted to say a few words.

In the first place, I would observe that this system of medicine having been tested for eighty years, should have by this time yielded ample evidence as to its merits.

There is one noteworthy fact which distinguishes the medicine of the present day from that of the past, and that is the almost entire abolition of all severe remedies.

Even within thirty years of the present time inflammation was regarded as a terrible enemy, only to be met, in the language of the schools, by being "knocked on the head" by salivation, blistering, and blood-letting. But for eighty years inflammation has been treated by the homœopath with perfect confidence by minute doses of aconite and other remedies, and lately, by the profession generally, with fomentations and mild medicinal substances.

The homœopaths have thus the merit of having demonstrated not only that the severest forms of disease could be successfully treated without harsh remedies, but that all such were in acute inflammation homicidal.

For instance, in inflammation of the lungs, under bleeding, blistering, and salivating, twenty out of one hundred cases so treated died; while only five out of one hundred cases of this disease died under homœopathic treatment. Thus the common and ignorant remark that "homœopathy was well enough when there was nothing much the matter, but worse than useless in dangerous disease," has been shown to be the very reverse of the truth.

Had homœopathy done nothing more than lead to the abolition of bleeding, blistering, and salivating, it would have conferred an inestimable boon on the human race; but beyond this it has by its law of similars led to the application of an extraordinary number of most useful

medicines, and these are now, within the last few years, being gradually introduced into the general practice of medicine with very happy results.

Hahnemann, the founder of homœopathy, was a man of great genius and immense industry, but he was also a man of an intolerant habit of mind; and thus it was that while Hippocrates, the father of medicine, had said that "some diseases were best treated by similars, and some by contraries," Hahnemann, on the other hand, persisted in saying that diseases could be truly cured *only* by similars, and *only* effectually by the infinitesimal dose.

This one-sided and intolerant spirit created much bitterness in the profession; but within the last few years the more thoughtful homœopaths have admitted that Hahnemann was so far wrong, and that the wise physician availed himself of all possible means in the treatment of disease.

Accordingly we find that an *eclectic* system of medicine is the order of the day, and that comparatively large or small doses of medicine are used according to circumstances, and that all manner of hydropathic appliances—electricity, medical rubbing, mineral waters, and mesmerism—are extensively employed.

The future of medicine promises great results; but at the same time *hygiene*, or the application of the ordinary laws of health in relation to food, air, exercise, temperance, cleanliness, marriage, the rearing of children, and the right conduct of the mind, is destined to become the most important factor, when prevention rather than cure will be regarded as the highest aim of the physician. GEORGE WYLD, M.D., Edin.

Sir,—In reply to your contributor, my objection as an ignorant inquirer has never been to "infinitesimal doses," because the substances administered are strong poisons, consequently a large dose might be inconvenient.

If from the voluminous nauseous doses of the allopaths the active principle could be extracted, and given me in large quantity, it might then also be a poison.

So my theory is that the same dose is possibly administered in both cases, but in that of the allopath given me ignorantly mixed with a pint of pig-wash, or sewage, which nobody among my scientific superiors thinks it worth while to try to separate from the filth, under the present commercial and other conditions, of the incompetence of the multitude to put a single question to persons in authority about matters connected with their own spiritual or material existence.

Consequently, as the one medicine was nice, and the other was equivalent to drinking off the contents of the pail of the familiar charwoman, and as both produced the same practical result, I accepted that which most pleasantly achieved the desired effect, without forming any opinion about any theory. Any vote of mine in favour of a theory would at present be given to infinitesimal doses, and not to the doctrine "Like cures like."

As an inquirer, I at present know of no evidence that when a man has an attack of diarrhoea, and subsequently takes something known to bring on that complaint, whether his second state would not be worse than the first, because of his having taken something to add to the primary internal disturbance.

If I am in good health, and take an overdose of the medicine [What is its name?] which is regularly and by advertisement given by homœopaths to cure diarrhoea, will it with certainty bring on an attack of that complaint? As an amateur martyr, I am inclined to put this point to the test, and hope others will do so too. B.

#### SPIRITUALISM IN GERMANY.

Sir,—Will it be of any interest to your readers if I give them a description of an evening spent in company with one of the finest mediums it has yet been my good fortune to meet with?

I am an old friend of the cause, but though I have attended many *séances* with different mediums, I never yet had such a conclusive test as was granted a few evenings ago.

I was detained in Leipzig for a few days, and accidentally heard of an English lady medium, Miss D'Esperance, who, like myself, was a visitor to this fine German town. With some difficulty I contrived to make her acquaintance, and prevailed upon her to pay us a visit. She seemed reluctant to do so, saying she had had *séances* with some investigators in the town, and they had been so unsuccessful that she did not care much to try again with strangers. But at last she consented, and I had the pleasure of welcoming her to my rooms in our hotel the same evening. After a cup of tea we grew quite sociable, and then commenced the business of the night.

Miss D'Esperance proposed that as only my husband and I were present, it would be as well to have my maid with us. Accordingly we four sat down to the table, on which paper and pencils were placed. The gas was turned low, but the room was not all dark.

The table soon began to move very rapidly, raps were heard, and the paper and pencils were thrown twice on to the floor. The medium's hand wrote mechanically the words, "Darken the room," which we did by closing the shutters at the window and lowering the gas still more.

When this was done the medium became clairvoyant, and described the forms and features of several spirits; one in particular interested her, and from the description she gave we immediately recognised our dear son, who was killed in Savoy two years ago. She told us how he met his death, and in every particular was so exact and so truthful that we were dumb with amazement.

You must remember that the young lady and myself had never known each other before that day, and had had no conversation beyond the merest commonplace.

When she had finished her description, I asked if Fritz would say, or write something, to convince us of his identity—something so conclusive that none could gainsay it who had known him. Almost directly the

medium's hand began to write slowly and painfully; in five or six minutes she declared the writing finished, and to our delight and surprise found a message of fifty-two words from the lad to us, his parents, written badly, but legibly, and in perfect German—a language with which Miss D'Esperance is quite unacquainted.

My husband asked the other controls some questions on one or two scientific subjects in which he is interested, and was answered rapidly in such terms as showed they possessed scientific knowledge of no mean order.

We were very reluctant to let our pleasant evening be brought to a close, especially as Miss D'Esperance is leaving Leipzig even sooner than we, and there is no probability of our meeting on the Continent for some time.

The manner of conducting the *séance* she left to ourselves, and what made the manifestations more remarkable, she chatted to us upon different subjects while her hand was writing rapid replies to the most abstruse scientific subjects. Questions that took some few minutes' thought to propound were answered instantly, and with as much technicality as any professor would have displayed. Will wonders ever cease? The hand writing on "spectrum analysis," while the tongue was trying to pronounce some German words, and laughing at the failure.

This was one of the most wonderful evenings I ever spent. The medium was an entire stranger, a high-minded, gentle, ladylike girl, or woman, for she cannot have seen her twenty-third or fourth year. We never asked for tests till they came upon us, and when we did ask we got the best possible one we could have thought of.

ADELAIDE KAISER.

Palmbaum Hotel, Leipzig, Germany, Oct. 19th.

#### BIGOTRY.

JUDGE BELFORD, a prominent Spiritualist in Colorado, has been nominated by one of the leading political parties in that State as a candidate for Congress, and his opponents of the other party are making the air of that elevated region to resound with cries of "Infidel" and "Spiritualist," coupled with creedal epithets of an exceedingly *un-Christian* nature, it being sought to hide his capabilities as a *man* under a cloud of bigoted denunciation because of his disagreement with the popular system of religion. The *Pueblo Chieftain* answers these highly excited churchmen in a manly fashion, devoting a column of its space to the purpose. In the course of this article it affirms that "the people of Colorado are too enlightened and liberal to be deceived by a sham religious enthusiasm," declares that "the day of proscription on account of religious opinion has gone by," and calls attention to the "remarkable fact that those who have the least possible amount of genuine religion in their hearts, are the persons who will invariably lead the attack upon those who happen to differ with them upon religious topics; while true religion teaches charity toward all men."

"A man," says this fearless editor, "cannot now say to his neighbour, 'If you don't believe as I do you'll certainly be damned,' without being laughed at; and it is also generally conceded that the high road to celestial happiness in the world to come does not lie through the contracted portals of any one narrow-minded religious sect. Salvation is free, and every man may seek it as best suits his own religious ideas. Many of the men who use this foolish electioneering cry against Judge Belford, would hold up their hands in holy horror at any attempt to establish a national religion throughout the United States. Were such a thing mooted, a disturbance would be created that would shake the country to its very foundation; yet these self-same men indirectly advocate that identical relic of barbarism by attempting to prevent political honours being bestowed upon a man because his religious opinions, *forsooth*, do not happen to agree with certain ill-defined ideas which they may entertain concerning the Deity and certain established forms of worship."

The following liberal sentiments expressed by the *Chieftain*, and with which we close these citations, are especially commendable:—

"A man's religious opinions are his own private property, and every man is, thank God! under the Constitution of the United States, secure in the privilege of worshipping God as he sees fit, or not worshipping at all. Politics and religion are antagonistic elements, and, like oil and water, refuse to blend in a free country where the people are educated, enlightened, and above those little mean prejudices born of ignorance, and its twin sister, bull-headed bigotry."—*Banner of Light*.

BRITISH MUSEUM LECTURES.—During the Christmas holidays a course of three lectures will be given in the British Museum (with the permission of the authorities) by Mr. C. Carter Blake, Doct. Sci., Lecturer on Comparative Anatomy at Westminster Hospital School of Medicine. The days will be fixed before Christmas. Students who desire it may be examined after the course. Applications for registry to be addressed to Dr. Carter Blake, 38, Great Russell-street, London, W.C.

A WARNING.—William Gregory, eighteen years old, living at No. 2, Dover-street, was standing at Water-street and Peck-slip, Thursday afternoon, with some companions, when a deaf and dumb man passed by. Gregory began to make fun of the afflicted man, when suddenly he felt a shock, and afterwards discovered that he had lost the sense of speech and hearing. He hurried home and informed his parents of the circumstance in writing. They took their son to the Chambers-street Hospital, where the surgeon in charge examined him, but could make nothing of the case. He endeavoured to frighten him by means of a shock, but failed most signally. Young Gregory, when at the hospital, wrote on a piece of paper that his affliction was due to the "will of God." The house surgeon at the hospital says that it is one of the most singular cases that ever came under his observation.—*N. Y. Tribune*.

"HE GIVETH HIS BELOVED SLEEP."

THE following poem, given through the trance mediumship of Lizzie Doten, was such a favourite with her friend, the late Mr. George Thompson, formerly M.P. for the Tower Hamlets, that he printed great numbers on slips for public distribution :

Night drops her mantle from the skies,  
And from her home of peace above  
She watches with her starry eyes,  
As with a tender mother's love.  
The sounds of toil and strife are stilled,  
And in the silence calm and deep,  
The word of promise is fulfilled,  
"He giveth his beloved sleep."  
The weary soul oppressed with care,  
The young, the old, the strong, the weak,  
The rich, the poor, the brave, the fair,  
Alike the common blessing seek.  
The child sleeps on its mother's breast ;  
The broken-hearted cease to weep ;  
For, answering to the prayer for rest,  
"He giveth his beloved sleep."  
Beneath the churchyard sod there lies  
Full many a weary form at rest ;  
With death's calm slumber in the eyes,  
And pale hands folded on the breast.  
Oh, ye who bend above the sod,  
And tears of silent anguish weep,  
Lean with a firmer faith on God—  
"He giveth His beloved sleep."  
Sleep, for the eye whose light has fled ;  
Sleep, for the weary heart and hand ;  
But not the sleep of those who tread  
The green hills of the better land.  
No restless nights of pain are theirs,  
No weary watch for morn they keep,  
But, through release from mortal cares,  
"He giveth his beloved sleep."

LIZZIE DOTEN.

A YANKEE STORY ABOUT A HAUNTED TELEPHONE.  
(From the "New York Sun.")

MR. JOHN J. GHEGAN, the night operator in the Newark office of the Western Union Telegraph Company, is agent for Professor Phelps' and Professor Edison's telephones, and he has put up a large number of both kinds of the instruments in Newark. About three months ago he put up a Phelps telephone for Mr. J. J. O'Connor, the Catholic bookseller and publisher for the diocese of Newark. Mr. O'Connor is the agent for the cemetery of the Holy Sepulchre, in East Orange, two miles from Mr. O'Connor's store and residence, at No. 103, Washington-street. He frequently has occasion to send orders and other communications to Mr. Rowe, the superintendent in the cemetery ; so he determined to have a telephone to connect his store and the cemetery, in order to save time and the expense of messengers. At the cemetery is a small building used as an office by the superintendent, and in this office Mr. Ghegan placed a telephone, which he connected with another telephone in Mr. O'Connor's house. No other telephone connects Newark with the cemetery of the Holy Sepulchre.

Mr. O'Connor was delighted with his telephone. It was a novelty, and it worked like a charm. Mrs. O'Connor and her friends found amusement in conversing through the instrument with persons in the cemetery. The telephone was thus kept in constant use for several days. By means of it orders could be sent at a minute's notice to the cemetery for the opening of a grave. Mr. O'Connor told Mr. Ghegan that he would not do without a telephone for any money.

At about four o'clock one morning, three weeks after the telephone was first used, Mr. and Mrs. O'Connor were awakened by a furious ringing of the call bell attached to the telephone in their room. Mr. O'Connor was surprised, because he knew that the office in the cemetery was locked every evening at six o'clock, when Superintendent Rowe and all his assistants go home for the night. Mr. O'Connor thought, however, that some ruffians might have been caught defacing the monuments and tombstones, which had been done before, and that the police were wanted, so he answered the call, and asked through the speaking tube what was wanted. He received no reply except ringing of the bell. This was repeated several times, but no answer came through the tube.

Mr. O'Connor finally concluded that either the wire was being tampered with, or that some person had gained access to the cemetery office, and given an alarm in order to play a joke on him or annoy him. So he told Mr. Ghegan the next morning of his night's experience.

Mr. Ghegan said that the call bell could not be rung unless some person turned the crank attached to the telephone in the cemetery office, neither could the bell be rung by tampering with the wire, because the bell is not rung by a battery, but by a magnetic alarm. Mr. Ghegan questioned the men in the cemetery, but neither Superintendent Rowe

nor any of his assistants had been in the cemetery after six o'clock on the previous evening.

The little office was examined, and the windows and doors showed no evidence of having been opened, nor were there any indications that any one had been inside. No one could account for the mysterious alarm, so that Mr. Ghegan advised Mr. O'Connor to await future developments.

Several nights later Mr. O'Connor and his wife were again awakened by a furious ringing of the call bell of the telephone. Mr. O'Connor could get no answer to his questions through the speaking tube. He disconnected the wire, but the bell kept on ringing. His wife was so thoroughly alarmed that she demanded that the instrument should be removed from the house.

Mr. Ghegan and Superintendent Rowe then had the doors and windows of the cemetery office so secured that no person could enter and tamper with the telephone without leaving traces behind them. On that very night the call bell again rang in Mr. O'Connor's house. The workmen in the cemetery then said that an evil spirit was the cause of the trouble.

Mr. O'Connor wrote a letter to Mr. Ghegan, in which he said :—

"If you are in communion with departed spirits, we implore you to see that they will not disturb us at unnecessary hours."

Thereafter a watch was kept on the cemetery office at night ; but Mr. O'Connor still complained that the call bell was rung at night at intervals.

Superintendent Rowe, Mr. O'Connor, and Mr. Ghegan still cannot account for the mysterious signals. Some of the female neighbours of the O'Connor's are sure it is the work of spirits.

Mr. Ghegan said to the reporter of the *Sun* last evening :—

"I am not superstitious, but I confess that this thing puzzles me. A Spiritualist friend tells me he is certain a spirit has sent the signals to Mr. O'Connor. I know many persons who have telephones in their houses, and some of them are connected with others, yet I never have received complaints from them. Mr. O'Connor's telephone has no connection, except with the cemetery. I have investigated the thing for weeks, and cannot even suggest an explanation of the mystery, for mystery it certainly is. If the instrument was run by a battery the mystery could be explained ; but in this case I cannot understand it at all. I hope we will soon find out the secret, for the sake of the nervous women."

ANSWERS TO CORRESPONDENTS.

G. H. D.—Please put your name and address to your letter.

G. T., Bangalore, Madras.—We do not know where to get "medallion glasses," and are not quite sure that it is satisfactorily proved that the object gazed at has anything to do with the results, beyond concentrating the gaze and the thoughts of a mesmeric sensitive. Some people who have the power find glasses of water or earthenware knobs of doors to answer the purpose. The vocabulary you propose would be a limited one, there being so few new terms, but the faster scientific research progresses, the faster must new words be invented. The advance of knowledge is to some extent indicated by the growth of language.

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