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# The Spiritualist Newspaper,

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

No. 355.—VOLUME FOURTEEN; NUMBER TWENTY-FOUR.

LONDON, FRIDAY, JUNE 13th, 1879.

## THE PHILOSOPHY OF CERTAIN PHENOMENA CONNECTED WITH WRITING MEDIUMSHIP.

JUST now there is considerable excitement in America about a book brought out by Mr. Henry Kiddle, the Superintendent of Schools at New York. The work consists of spirit-messages given through the mediumship of two of his children, purporting to come from Shakespeare and other great men, but said by some American Spiritualists to be poor stuff. Mr. Kiddle publishes his full belief in the personal identity of the alleged authors. The probability is that a spirit by mesmeric influence tried to externalise through the medium the idea of the communicant being a poet, and the cerebral organism of the medium translated this idea into the name "Shakespeare," without intentional deception on the part of spirit or mortal. And the spirit, in reading the mind of the sensitive, perhaps by a reversal of the process saw the idea of "a great poet," and not the actual name "Shakespeare" then in the thoughts of the medium, for proper names are arbitrary sounds, having no idealistic meaning in themselves. Through some writing mediums evidence of spirit identity cannot be obtained, and the communications through such sensitives usually cease when they are made to read a book, showing that their brains have something to do with the transmission of the messages. Those writing mediums we have known through whom the spirits can give evidence of identity, can go on reading a book on one subject, while their hands, driven by an unseen power, are writing on another.

The New York newspapers made a great uproar over Mr. Kiddle's book, and said that he was no longer fit for his post; moreover, Spiritualists were annoyed at his belief in the literary decadence of the alleged spirits of great men. In the middle of this contention Mr. Kiddle resigned his office, and the New York Board of Education unanimously passed the following resolution:—

"That, in accepting the resignation of Mr. Kiddle, the Board desires to place on record an expression of its sincere regret at the termination of his long, faithful, and valuable services in connection with the public schools of the city of New York. His sound sense and discretion, his power of clear and accurate statement, his learning in his profession, his capacity for detail, united to large administrative ability, his enthusiasm for sound instruction, strict discipline, and all moral, liberal, and wholesome influences in the school life of teachers and pupils, his patience, industry, and devotion, are qualities not often found united in one person, but have been illustrated for many years in his daily official life."

*The New York World* thus sums up the position, which is an unfortunately hard one for a superior man like Mr. Kiddle, but largely originates in his error in judgment in not criticising trashy communications upon their own merits:—

"We do not wonder that such a veteran Spiritualist as Mr. Andrew Jackson Davis regards the performances of Mr. Kiddle, from the strictly Spiritualistic point of view, with ill-disguised indignation. Although, as we have repeatedly pointed out, the truth or falsehood of the doctrines of Spiritualism need not be and ought not to be discussed in connection with the fitness or unfitness of Mr. Kiddle to superintend public education in New York, it is useless to expect that plain people will dissociate the nonsense and twaddle of Mr. Kiddle's book from the doctrines of which he has suddenly constituted himself an oracle and an expounder. And, not content with bringing Spiritualism into contempt by absurd communications, which he accepts and exalts as making up a kind of new gospel, Mr. Kiddle has actually gone out of his way to glorify his 'own mediums,' at the expense of all other mediums. 'By having these two "excellent mediums," he calmly observes, always accessible and beyond the slightest suspicion of collusion and imposture (to which other and paid mediums are always subject) the editor has possessed far better means of investigating this kind of spirit intercourse than has been permitted to most others.' We should say it would be in order for Mr. Davis, and for the 'paid mediums' generally, whom Mr. Kiddle thus cavalierly discredits, to inquire whether Mr. Kiddle has or has not made a gift of his book about Spiritualism to the publishers, or whether he intends to dedicate any moneys which he may receive for it to the propagation of his faith exclusively."

## SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

AMONG the many cases of psychological phenomena with which the Hon. Grantley Berkeley's works abound, I extract the following, which I think in tragic interest has few competitors. It seems a great loss to the science of psychology that this case especially should not be authenticated by names and dates, which of course would render it far more valuable. I cannot help feeling that were the inhabitants of haunted houses and the witnesses of apparitions only aware of the absolute wrong they do to the world by suppressing facts of this nature—which, thoroughly well authenticated, would go farther to pull down the strongholds of materialism than whole volumes of theological argument—the good and true among them would at once overcome their selfish repugnance to publicity, and by doing so hasten the time for which every earnest thinker must heartily long, when the momentous question, "If a man die shall he live again?" will be set at rest and for ever, and the human race be consequently led to feel the importance of preserving that purity of body and mind which is the only true preparation for those realms of moral beauty and happiness to which the enlightened soul of man must ever aspire.

### THE PERSISTENT APPARITION OF A DUELLIST.

After a few preliminary remarks the writer of the book says:—"The tale was narrated to me by a most excellent friend of mine, who knew all and still knows many of those concerned in this strange transaction. 'Mr. D——' was a gentleman of an old family and the owner of considerable property in the beautiful county of Devon, and very much addicted to field sports. While on a visit at a friend's house he met a young lady, considerably his junior, clever, pretty, and attractive, and in good time bore off his youthful bride to his ancestral home. Mr. D—— was not only devoted to horse and hound, but he extended the most liberal hospitality to all his brother sportsmen, and whenever the fixture of hounds was nearer to him than to the houses of his friends, it was his custom to ask them to dine and sleep, to be ready for 'the meet' on the following morning. At times he would ask his friends from the hunting-field of that day to send word home by their hacks for their things to dress, and return with him when the chase was over. Thus, on hunting days, his wife never knew how many there would be to dinner, nor how many beds would be required; so she took a graceful care in ordering rooms and roasts sufficient for all comers, so that she could never be taken by surprise, let her open-hearted and open-handed husband bring home whomsoever he could. It is possible, I grieve to say, that this sort of uncertainty would have been disagreeable to some mistresses, but not so in this instance. Mrs. D—— was always glad to see her husband's friends, come when they would, so all went comfortably and happily. Of course, on very many occasions when the gentlemen came in late from hunting, Mrs. D—— was dressing, so that occasionally she did not know how many guests had arrived till she came into the drawing-room immediately preceding the announcement of dinner, and found them thus assembled. It is my wish particularly to impress this state of affairs upon my readers, because it accounts in an extraordinary degree for what I am about to relate. One day, when her husband had gone to a very distant meet knowing that he could not be home until late unless the fox had run in the direction of their woods, Mrs. D—— took a long round of visits to some poor people in the village who were ill, and on coming near home, just as it was getting dark, she heard the half-hour dinner bell for dressing, and knew by that that Mr. D—— had returned; so, fearing to be late, and making all the speed she could, she ran through the hall and upstairs, throwing off her shawl and unfastening

her bonnet as she ran along. When half-way up the stairs, and in advance of her, she saw a man, who, as she came nearer to him, moved aside to let her pass. On she went, aware that he was a stranger to her whom she had never seen before; and she subsequently remembered that she had uttered to herself, ere she reached her own door, 'Who can that man be, so oddly dressed, and whose face is so remarkably pale?' settling it in her own mind that he must be one of the guests brought home by her husband. She also remembered thinking to herself as she dressed, 'How strange that pallid man's attire! He belongs, perhaps, to some hunt I have never seen.' Dressed and arrived in the drawing-room, there she found her husband and three guests, all of whom she knew, and then the butler entered and announced dinner to be on the table, leaving the door to the hospitable board open. She had seen the three guests, but she expected to see a fourth; so she still lingered in the drawing-room under a desire not to sit down without him, till she was surprised by her husband saying to her, 'What are you waiting for? We are all here.' On this, and marvelling much as to who the man could be whom she had met on the stairs, she took the arm proffered to lead her in, and they sat down to dinner. So convinced was Mrs. D——, however, that she had met a guest on the stairs that she counted the chairs placed at the table as they sat down, and though there was no vacant chair she could not disabuse herself of the idea that her husband had forgotten somebody. Every time the door opened she looked in expectation of the entry of a belated guest, and during dinner she was absent in manner and distant, and not in her usual power of conversation. When 'curtain lecture' time came, and she was alone with her husband, then she was eloquent on the apparition, and she said, 'What I saw on the stairs was not a servant—of that I am certain; it was a gentleman, and very strangely dressed. Who could he be?' To this direct question, and rest of his usual calm and affectionate manner, her husband replied rather sharply, or as if annoyed, 'Oh! nonsense. If you saw a man at all he must have been the servant of one of our visitors, but no doubt it was a delusion; so, for the future, don't be so fanciful.' Having said this, Mr. D—— at once, and with evident haste, changed the subject of conversation; but his manner and method of doing so rather increased her curiosity, while at the same time she felt certain that she had not in any way been mistaken. Some weeks after the strange occurrence thus related, Mr. and Mrs. D—— went on a visit to a neighbouring mansion in the same county, and when the gentlemen came from the dinner-table in the first evening to the drawing-room, watching her opportunity to gain his ear alone, Mrs. D—— said, 'You remember my telling you of a mysterious man I met on our staircase some weeks ago? I have seen him here to-night.' (Her husband started.) She continued, 'His picture, I mean; it hung on the dining-room wall, opposite to me as I sat at the table, the same white face and strange attire. I should know that face among a thousand.' To her astonishment her husband seemed strangely disturbed at this intelligence, but after a moment's thought he said, 'Do not speak of this to any one, the subject to me is most painful; but to-night, when we retire, you must hear the truth.' Retirement and truth that night, as they often do in phases of the world's history, came together; for her husband, after requesting her to dismiss her maid for the night, came into her room greatly excited, and depressed in mind and manner, and at once told her that, 'as she had become in a manner possessed of the secret, she had better now hear the whole truth in regard to the apparition she had seen, for the truth ere long would be sadly and terribly made plain. A hundred years ago,' he continued, 'the man you saw—or thought you saw—on the stairs was killed by one of my ancestors in a duel. The facts which led to the combat were most painful. It was his picture that was opposite to your seat at the dining-table. When any great calamity is about to happen to any of my family, the appearance of that man foretells it, by his presence either in the hall or on the stairs, precisely about the spot where you met him.' The joyous-hearted sportsman and the jovial and hospitable host the next day was in his usual spirits, or, if a shade of gloom was seen for a moment to darken his brow, the sight of the twinkling sterns of the dappled pack, and their rattling melody on a flying fox, chased each mist away, and sent him as a leader among the fastest

and the gayest of the gay. I wish that the story could close here; but the sequel must be told, as it is a fact that can be attested, and which bears the moral. A few weeks after that semblance or apparition was seen by his wife on the stairs her husband lay dead, killed by an accidental fall while hunting. Then, and not till then, was all the truth disclosed. He had not told her the entire truth, for, in deference to her feelings, he had disguised the fact that the ghost came alone to warn the head of the family that he was about to die; and though the apparition might be seen by relatives or even by other people unconnected by blood, still the portentous messenger from the grave had but one fatal mission, and that was to the mortal in possession."—From *Anecdotes of the Upper Ten Thousand*, by the Hon. Grantley F. Berkeley. (Bentley, London, 1867.)

Albion Villa, Fremantle-square, Bristol.

#### PHILOSOPHICAL GERMAN SPIRITUALISTS.

PROFESSOR ZÖLLNER, whose name has become inseparably connected with Spiritualism in Germany, and who, by his bold avowal, has called the attention of the world to himself and the cause, was born in 1834, and consequently has just attained his full intellectual strength. He is professor of physics and astronomy in one of the leading universities of Germany, and has taken a place in the front ranks of the scientists of Europe. He has published many works, among which are *Sketches of a Universal Photometry of the Starry Heavens*, *Physical Nature of the Heavenly Bodies*, *The Nature of Comets*, and, lastly, his experiences with Dr. Slade. He stated in *Psychische Studien*, published at Leipzig, the names of the other three gentlemen who were present at twelve séances held with Dr. Slade. These names he had previously withheld, from motives of delicacy, and their mention in this connection will astonish even more than the conversion of Zöllner himself. They are no less than Fechner, Scheiber, and Weber, than whom Germany has no greater in their respective fields of thought. Gustave Theodore Fechner, born 1801, is world-renowned as a natural philosopher, and is at present professor of physics at Leipzig. Among his great works are *The Soul of Plants*, *The Zendavesta*, *The Things of the Future*, *Elements of Psycho-Physics*, *The Problem of the Soul*, and *About the Life Hereafter*.

Scheiber is a renowned professor of mathematics in the same university. William Edward Weber, born 1804, is a professor of physics and known as the founder, in common with his brother, of the doctrine of the vibration of forces. He also made profound researches into the domain of electricity. He has published an exhaustive work on the subject of *Electro-Dynamic Measurement* (four vols., 1846—1854).

These men, all eminent in physical science, prejudiced against Spiritualism, trained by a long lifetime of exact and painstaking observation; whose words are held in profound respect by all men of science and whose works are standard authority, have unqualifiedly placed themselves on the side of Spiritualism. The noble Aksakof, after long years of patient casting bread on the waters, in the very hour when hope faltered, has seen its return, and will not wait long for the grandest harvest ever bestowed.

The German mind is essentially spiritual. It loves its mystics far more than its realists. It accepts the stolidity of scepticism for a time, but gladly turns to the more congenial fields of idealism and Spiritualism. The reaction has come, and a new race of philosophers will meet the demand, who will not make a God of the "Unknowable."—*Spiritual Scientist*.

MARRIAGE.—The *London Figaro* of last Wednesday says:—"On Thursday of last week, Florence Marryat, a daughter of Captain Marryat, and herself a novelist of repute, was united in marriage with Lieut.-Colonel Francis Lean, late of the Royal Marine Light Infantry. Many literary and private friends were present at the ceremony and at the subsequent wedding breakfast, which was held at the St. James's Restaurant."

LAST week, at Dorchester, a daughter of Mr. W. Crocker, a farmer of Berkshire, was charged with attempting suicide. She had jumped into the sea off Portland, where she had been sent to recruit her health. She had been in depressed spirits, and it transpired that she fancied she was under the spell of a certain gipsy. Her brother entered into recognisances for her future good conduct, upon which she was liberated.



## THE PHILOSOPHY OF DEATH.\*

BY PROFESSOR WILLIAM DENTON.

THE earth is a grand sepulchre; the sea but a wide, deep grave. Our bodies are but the walking ashes of the departed, lent us for a time, to be returned when death gives us notice by a summons which none can neglect or resist. Old worlds reach the goal; new worlds start hourly on the track. The matter composing our planet has belonged to other worlds millions of times, and shall doubtless belong to worlds unnumbered in the coming time. The water we drink has made the glory of many a sunset, and spanned the sky in rainbow arches; the dust beneath our feet has been trodden, as it is now trodden upon, by uncounted generations in the past; and every drop of the briny sea has coursed down the cheeks of the children of sorrow. There is not a particle of this planet that has not belonged to worlds unnumbered before this. And this is true of humanity. There goes the grand life-procession over the planet. They march over the globe in constant succession. The old man, the young maiden, and the little children just tottering—on they go, and take no backward step. They march continuously—dropping their bodies as they go; bodies that have served the soul's purpose for a while, and these bodies are seized by the law of decay and change, and by the subtle alchemy of death are transformed into grass and flowers, to feed those who are to follow when all those who are present have gone. Well done, old body! You have served my turn; go back to the earth, to which I bequeath you—make corn, grapes, apples, pears, for the oncoming hosts, for the new men and women, better and fairer than we, when we have gone to fulfil our destiny in another condition of being. So goes the grand march. There never was a time when just that thing did not take place. What is true of the world to-day is true of all past time. You will see, then, that death is no curse. You will see that the common notion that death was imposed as a curse is utterly false.

Death is no curse—it is perfectly natural; it is a part of the order of the universe. It is only in the *unnatural* world that things are immortal. In the natural world all things are subject to the dominion of death. Death follows us everywhere like a shadow. It is best that it should be so. Were it otherwise all progress would be impossible. Were it otherwise we could not take a forward step.

Go back in the history of this planet, and mark the march of the globe through the ages. Go back to the Silurian time, when shells were the highest type of life. Walk along the shore and see the waves, as they roll in from the extravagant shelly deep upon the bleak highlands that then dotted the surface of the planet, when continents were unborn. You will mark, as the waves roll in, that they bring harvests of shells and strew them upon the beach, heaping them up like grass beneath the scythe of the husbandman. They are the masks of the dead molluscs that lived one hundred millions of years before us. Death reaped his harvests then as now. If there had been no death this would have been a world of clams for ever. It was only by the death of the inferior types that place was made for the superior, and life became possible on the planet.

Come nearer to the Jurassic period, when reptiles flew through the air; when reptiles basked on the rocks, reptiles floated on the surface of the deep, reptiles wandered through the depths of the woods, feeding upon the soft-bodied trees—then it was a world of reptiles. Then reptiles were the masters of the planet. There lies a skeleton of one, the bones of whose leg weigh six hundred pounds. There the bones lie, on the flanks of the mountains of Colorado. They tell the story of death. If death had not come this would have been a world of crawling reptiles for ever. You and I could not have had an existence. It was necessary to remove those early forms that higher forms should take their places.

Come up to the Tertiary age. You will find the same condition again. The old hosts have gone; the great reptiles have vanished. The mammals are here—gigantic elephants, larger than the largest of India, roamed through magnificent forests, where are now the prairies of the West, breaking down the branches of the trees, bathing in the lakes, washing in the rivers; the hippopotamus, bathing in the waters; the rhinoceros, feeding upon the reeds and soft plants; great

bears, gigantic mastodons, grazing in the natural meadows—larger than the elephant of the present time. This was the age of mammals and great beasts. But if death had not come this earth would have been a huge menagerie for ever; man could not have had an existence upon the planet. Death has removed the lower forms of life and made room for the higher. This is one of the conditions of progress. A world that is a world of progress is of necessity a world of death.

Sir John Herschel, in his scientific lectures, says, "I had been witnessing the demolition of a structure familiar to me from childhood, and with which many interesting associations were connected—a demolition not unattended with danger to the workmen employed, about whom I had felt very uncomfortable. It happened to me at the approach of evening—while, however, there was yet pretty good light—to pass near the place where, the day before, it had stood; the path I had to follow leading beside it. Great was my amazement to see it still standing, projected against the dull sky. Being perfectly aware that it was a mere nervous impression, I walked on—keeping my eyes directed to it—and the perspective of the form, and this disposition of the parts, appeared to change with the change in the point of vision, as they would have done if the structure had been real."

Herschel's explanation of what he saw—"a nervous impression"—is really no explanation at all. To make a nervous impression something must be, or occur, to produce that effect on the nerves. How could a "nervous impression" project a house, and make it real as the brick and mortar dwelling had been? Psychometry explains this most satisfactorily. It was not fancy. What was it? I say it was the building. I say there is *something* to everything that death cannot touch. My experiments in psychometry demonstrate that everything has a spiritual counterpart. We have interior senses by which we can recognize it. A specimen from Egypt calls up to the eye of the sensitive, when placed upon the forehead, life-like scenes of the Nile valley, long ago. I give to the sensitive person a little fragment, it may be from a rock, a wall, a tomb, a ruin—it is a specimen; I don't tell him (or her) what it is, or where it came from—I don't even know myself where it came from, and only ascertain, afterwards, by looking at the printed number pasted on it, and then looking for that number in my written catalogue, which will tell what the fragment is—where it came from. But the sensitive goes on, without being told anything about it, and describes, perhaps, the scenes on the populous banks of the Nile in Pharaoh's time, or the rocky hill-sides of the valley, and describes the rock-hewn sepulchres, and the artists there at work with chisel or with brush, carving and decorating the wonderful figures cut out of the rock, in the heart of Egypt, three thousand years ago.

The sensitive goes back, not only to the gigantic tree ferns, unrolling their fronds in the world's primal ages, and sees reptiles rushing through the waters, or lying dead on the shore, but even sees cockroaches run out when the dead carcass of the huge reptile is turned over by one of the land-slides on those torrid hills of mighty rains. These experiments, and others of a similar nature, I have tried by thousands.

You say these statements are extravagant. But there are hundreds of extravagant things that are true. I know these to be true. People say, you shouldn't tell such extravagant things, the world isn't prepared for them yet. But what is ever going to prepare the world, if the truth is never told it? The world would be babes for ever, if people acted upon that principle. Somebody a thousand years ago said something, or I should not be saying this to-night. If nature is bold enough to teach me a truth, I ought to be manly enough to tell that truth to my neighbour. There are depths infinitely deeper, and heights infinitely higher, than any that have yet been explored. We all ought to look at and attempt to sound this great ocean, whose depths can everywhere be recognised by the clear thinkers of the world.

I hold that nothing dies absolutely. I hold that everything which exists has an existence in the spiritual world. That building is not only a house; it has its spiritual counterpart.

The more I investigate this subject of psychometry, the more clearly this theory is impressed upon my mind as the only possible way of accounting for these facts. But when we have gone so far as that, it is very far from satisfying the human soul. When we have gone so far as to prove that a

\* Extracts from a lecture recently delivered at Hartford, Connecticut.

person who lived a thousand or a million years ago can be seen by the backward-journeying psychometer, just as he was amidst his surroundings, and all his life of that day is brought before us, *that* does not satisfy the yearnings of our spirits. We want something grander. We want proof positive that we, our individual selves, shall still live *as* individuals when the monuments we have reared and the mountains we now see are alike levelled under the universal law of decay—change—death. I am inclined to think that these desires of the human spirit are to be met. Nothing is given to mock us. We do not have these immortal aspirations without some possibility of their being satisfied. I believe with Walt Whitman when he says, "I know I am deathless, and am not contained between my hat and my boots. This orbit of mine cannot be swept by a carpenter's compass. I do not know what follows the death of my body; but I know well that whatever is really *me* shall *live* just as before. I suppose I am to be eligible to visit the stars in my time. I suppose that I shall have myriads of new experiences, and that the experiences of this earth will prove only one out of myriads. How can the real body ever die and be buried? It will elude the hands of the corpse-cleaners, carrying whatever has accrued to it from the moment of birth to death."

There is a conscious life for the individual—life in the great hereafter for the human spirit. What we see with the eye is the least part of the real man. You never saw a person—you see the flesh—the eyes; you see the eyes, but not what looks out of the eyes. There is a spirit behind that we have never seen. But there are eyes that can see it. There is an interior vision which can be exercised by many persons. A person whose vision is so developed as to enable him to see the spirit, learns absolutely and scientifically that man has a spirit behind everything externally visible, and that that spirit is deathless—death has no power over it.

When they said to Socrates, "Where shall we bury you?" he replied, "Bury me anywhere, if you can catch me." But they never have caught him. When I go into a cemetery, as I did to-day, and see on a tombstone the assertion,

"Here lies John Jones,"

nobody lies but the tombstone! Nobody lies there. All the notions people have about our dying and becoming food for worms till some great trumpet blows are errors. What is going to hear the trumpet when the ears are gone?—when the very particles are gone—eaten up by the apple trees. Every man has been eaten five thousand times. If they were all to arise as at sound of a trumpet, what a scrambling there would be for their bodies! thousands of bodies being contained in as many different bodies since. It is the wildest of all fancies, and could never have been accepted but for our ignorance.

What a grand thing that we can lay off this body when the time comes!

There is the old man, feeble and worn out. His eyes are dim and his ears heavy; sounds can hardly make their way to the indwelling spirit. Oh! he wants to sleep a long sleep. Come, O death angel, to the old man; it is just what the old man wants. Give him new eyes to see with, new ears to hear with, and new legs to walk with. He has a new body now. Does he want that old one any more? You couldn't hire him to go back into it. You might as well expect an eagle that is soaring in the sky to come back and get into his old shell. There is a dead man, as you call him—but there is no man there! There is the eye, but no seeing; the ear, but no hearing—the body is there, but not the man. Back to the earth—let it go back to the bosom of our universal mother, and help to make material for the new men and women who are still to come.

There is a dying man; his eye is dim, his cheek pale, his friends stand weeping round as they look upon what seems to be the death agony of the departing. This is what makes death so terrible. But there is something we do not see—a radiant spirit doing its best to rid itself of the old body. Did you ever see a chicken trying to struggle out of the shell? We see such a struggle in the birth of the departing spirit. This struggle of the man seems terrible. But there is the radiant spirit, calm as the morning. It looks down and smiles sadly to see them weeping over what is no longer a man but a corpse. My sister, Anna Denton Cridge, was a

clairvoyant. I have heard her describe the spirit departing, as she saw it with her spiritual eyes. She saw every step of the process by which the spirit passes from the body, then putting on the perfect form. There is a connection still with the body—a slender golden cord. When that golden thread is severed the spirit can never again go back into the body.

My oldest son, Sherman, who was a clairvoyant from his very infancy, has given me a description of a dying man whom he saw while making a psychometric examination—he gave it in these words:—

"I see a man ready to die. He lies on a flat place, and faintly groans. Nobody appears to notice him. . . . He is dead. I see the man's spirit, standing still over him. It looks better than the dying man. It stands up, and looks a good deal better than the man. Now the spirit is a little higher—about as tall as I am—above him. It keeps rising and rising—but slowly. Now it darts away quickly, and I cannot see it. It went like a flash."

A much more complete description of the spirit's departure from the body was given by Myra Carpenter, in a letter to Mr. Joseph Baker. She was treated by mesmerism for epileptic fits, and soon became a good clairvoyant, and eventually a seer of spirits:—

"My mother and I had often talked of death and immortality. She frequently mesmerised me when she was in health, and I was in the clairvoyant state by her assistance when the spiritual sight was first given me. By your assistance (Baker's), I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end, for this life, was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in heaven. Death had no terrors for her. When she felt its approach she sent for me, as I was absent attending an invalid. I came, and remained constantly with her until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of the inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were present watching over her. Their faces were radiant with bliss, and their glittering robes were like transparent snow. I could *feel* them as material, and yet they communicated a sensation I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head and some at her feet, while others seemed to be hovering over her form. They did not appear with the wings of fowls, as angels are commonly painted, but they were in the perfected human form. They seemed so pure, so full of love, that it was sweet to look at them as they watched the change now taking place in my mother.

"I now turned my attention more directly to my mother and saw the external senses leave her. First the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled each part, in every fibre, drew up towards the chest. As fast as this took place the veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering just above her head; and this continued to increase as long as the spirit was connected with the body. The light left the brain last; and then the silver cord was loosed. The luminous appearance soon began to assume the human form, and I could see my mother again! But oh! how changed! She was light and glorious—arrayed in robes of dazzling whiteness; free from disease, pain, and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to me, or any earthly object, but joined her companions; and they seemed to go away through the air. I attempted to follow them in the spirit, for I felt strongly attracted, and longed to go with my mother. I saw them ascend till they seemed to pass through an open space, when a mist came over my sight and I saw them no more.

"I returned, and soon awoke—but not to sorrow as those who have no hope. This vision, far more beautiful than

language can express, remains stamped upon my memory. It is an unfailing comfort to me in my bereavement."

This is a beautiful revelation. If we had read it in a book which had been handed down to us, stamped with the sacred seal of authority and the churches, how the people would have welcomed it! But why should not we receive it to-day? Is God dead? Are there no revelations in this nineteenth century?—*Religio-Philosophical Journal*.

#### MEDIUMSHIP.

THE prominence which has for some time past been given to the philosophy of Spiritualism through the largely attended lectures at the Melbourne theatres, has naturally caused inquiry as to how the alleged facts pertaining to that philosophy can be demonstrated. It is generally understood that a medium is necessary; but the popular idea of the nature of mediumship is generally hazy, and often very absurd. In its dictionary definition it signifies "something which fills in or bridges over the intervening space," and in this instance the "something" is a semi-spiritual aura, which is generated in more or less volume and intensity by the embodied spirit, and, partaking of both material and spiritual, serves to fill in the hiatus between it and the disembodied one. Few know how widely diffused this faculty is, and it is consequently assumed that mediumship is rare and exceptional; but, from experience, we are inclined to think that at least one person in three has some mediumistic power, which may be developed by application to a state which will enable him to commune in some manner with the spirit-world. There are, however, many degrees of mediumship, the most common being the "motive," a particular aura, by which spirits are enabled to cause oscillations of a table or stool, and, by an arranged system of telegraphy, communicate with the sitters. Through some media this remarkable force can be focalized, and used to produce sounds like raps upon the table or floor. Next comes mechanical writing, where the medium, sitting passive with pencil in hand, feels an unseen force controlling the muscles of the arm and hand, and producing more or less intelligible writing apart from any volition of his. This often develops into impressional writing—and here ensues a difficulty; for whereas, in the first instance, the medium is perfectly oblivious of what is coming, in the second the words flow into the mind more rapidly than the pen can write them, and an impression is conveyed that it is the individual mind that suggests them. This feeling retards development. It only requires passivity of mind to overcome the difficulty, for though the communication will probably harmonize with the ideas of the person through whose organism it comes, the style and quality will, as a rule, be found to differ and exceed the ordinary capacity of the medium. The planchette is an adjunct to the success of an investigating circle, enabling two persons, by the blending of their influences, to obtain mechanical writing where one alone would not have the necessary power. Another common form of mediumship is trance, in which state the medium's organism is often controlled by disembodied spirits, who frequently manifest the peculiarities incident to their earth-life. Any person who is susceptible to mesmeric influence may become a trance medium, for as certainly as an embodied spirit can biologize him, so certainly can a disembodied one do the same. There is a wider range of mediumship comprehended in the trance form than any other, reaching from obsession by the low and depraved spirits, who wander about the earth's surface in search of means to gratify their low desires, to those bright and beautiful messengers of God, who come laden with love for humanity to pour through human lips the wisdom of the spheres. But it is only through appropriate channels that such as these can communicate. The body must be free from grossness, and the mind clear of impurities, to enable the good and pure even to manifest themselves, and where intellectual pabulum is expected, it can only be given through a mind capable of receiving it. The physical brain and human organism can only be worked up to their highest as such, or to the extent that the individual spirit would be able to express itself through them if cultivated to their highest capacity.

There are many impressional and seeing media, the former being impressed, more or less vividly, with ideas that often guide their actions; the latter seeing spirits in the abnormal, and sometimes in the normal state. High-class physical and test mediums, such as Dr. Slade and Mr. Foster, are rare. The quality they possess is a gift which few inherit, and those who do so often fail to utilize it for the good of humanity. In ancient times the exhibition of such powers would have insured their possessors reverence and dignity, because they would have been recognised as of and from God; but in these modern days the order of things is reversed, for whilst one section of the community treats them as rogues and impostors, the other attributes their powers to the devil. Hence this particular gift is rather a dangerous one, and renders the possessors' life anything but a pleasant one, so they are apt at times to wish they were as other men. Moreover, with some natures, where the moral principle is not strong, this constant lying under the ban of suspicion, and the knowledge that no one believes them to be honest, has a demoralizing tendency, making them careless of their honour, and inducing them to stoop to fraud for mercenary motives. There is yet another class of media, called "materializing." This is merely the direction of physical mediumship into a particular channel—the medium being a passive agent, and allowing spirits to use the forces he generates and the finer substances of his body to clothe their otherwise invisible forms, and give them a temporary materiality. This form of mediumship, although well developed in a few instances, is yet in its infancy, and is destined to become much more common as a manifestation adapted to this material age. We have sketched these outlines of mediumship with the view of enlightening those who may deem the investigation of Spiritualism an arduous and difficult task. It is not so when entered into in a proper spirit. It may take time and application to arrive at an indubitable demonstration, but the first evidences leading to that conclusion may be obtained at an early period, and this to an earnest student will give interest and zest in its pursuit. To facilitate investigation, a primary knowledge of the philosophy of spiritual intercourse and the

laws of mediumship is essential; but this may readily be obtained from books which are to be found in either the Melbourne Public Library or at the reading-room of the Victorian Association.—*Harbinger of Light*.

#### THE MODERN PROPHET ELIJAH.

SOME time since, in this journal, and more recently in *Spirits Before our Eyes*, a full account was printed of the Hastings artist, dressed in sheepskins, who believes himself to be the prophet Elijah. So far as we could see, he was sane enough, except in trusting in utterances which reached his consciousness in an abnormal way, and which he believed to come from spirits. The said spirits gave great Biblical names, and talked twaddle. *The Globe* of last Tuesday says:—

"A correspondent writes to us:—A man, representing himself to be the prophet Elijah, is creating quite a *furor* in and about the ancient city of Chichester. Hearing the fame of this remarkable individual, I drove over from Portsmouth last week to have an interview with him. Passing through North-street I observed a tall, handsome man dressed in a picturesque garb of sheepskin, with a cap of the same material, and high cowhide boots, standing in the doorway of the George and Dragon Inn. I went inside and commenced to speak to him, but he retired upstairs. After some difficulty he was persuaded to come down into the best room of the house, where he received me. His appearance is striking, having very good, clean-cut features of Asiatic type, being tall in stature, and having an ever-ready smile, and his dark whiskers being set off to perfection by the light dress and cap. He carries a staff and small horn which he blows through the streets and announces his meetings, which are held in the People's Park and are very largely attended. He told me that he had been a landscape painter, and that eight months ago he had seen several visions, in which he was told to call himself Elijah at all meetings, and that he was the real prophet as foretold and promised in Malachi iv., verse 5. This verse is the whole foundation of his doctrine, which is to preach Anglo-Israelism to the English people, who, he states, are the lost ten tribes of Israel; and if they do not listen to him and in time return to Jerusalem a great famine is prophesied. It is almost unnecessary to say that at some of his meetings he has to encounter great opposition; sometimes he has been stoned, and at others made quite a hero of. He was lately in the south-east of England. He now expresses his determination to go all over London."

MR. G. C. JOAD, of Oakfield, Wimbledon, one of the witnesses for the Slade defence, has resigned his membership of the National Association of Spiritualists. So also has Mrs. Lowe.

ABNORMAL CALCULATING POWERS.—A correspondent of the *Bombay Catholic Examiner* relates the following extraordinary instance of the power of mental calculation possessed by a native dalal:—"Reading on the subject of memory in Abercrombie's *Intellectual Powers* brought to my mind a remarkable instance of the wonderful power of memory which I witnessed in Hubli some time ago. I had heard that in the town there was an old Lingyeth dalal or broker, who could perform marvellous feats in mental calculation. Through the kind offices of a mutual acquaintance I succeeded in getting the old man up to my bungalow. I wrote down on paper about twenty single figures, and read them out one by one. The old man totalled them up without apparently the slightest effort, and then at my request repeated each figure. I then gave him a long addition, with three, six, ten, and any number of figures that occurred to me at the moment, and proceeded myself to make up the total on paper. Long before I had finished, my aged friend had his total ready, correct in every detail. The next feat was in multiplication—about fifteen figures multiplied by fifteen figures. Here, too, he had his answer mentally worked out long before I had come to the end of the tedious calculation on paper. I tried him in various ways, and the result was quite astonishing. This does not appear to be merely a gift of nature. He said that when young he had often as a broker to make hurried calculations, and finding he had rather an aptitude for the work, had gone on practising till he reached the stage at which he then was. His son he is subjecting to a regular training in mental arithmetic, and it seems the youth is almost as expert as his sire now."

DEATH OF DR. HORACE BINNEY HARE.—Dr. Horace Binney Hare, only son of the Hon J. I. Clarke Hare, President Judge of the Court of Common Pleas, No. 2, and grandson of the late Horace Binney, and of the late Dr. Robert Hare, Professor of Chemistry in the University of Pennsylvania, died on Friday last at the Island of St. Thomas, West Indies, of pulmonary consumption, being in the thirty-fifth year of his age. Dr. Hare, after finishing a collegiate course at Harvard, graduated in the Medical Department of the University of Pennsylvania. He displayed great aptitude for chemical studies, following in this respect his grandfather, Robert Hare, and prepared himself especially as a teacher of chemistry and hygiene. About three years ago he went to Germany for the purpose of making original investigations to better fit him for a larger sphere of teaching. He was for several years instructor in chemistry in the Episcopal Academy in this city, and was appointed to deliver a course of lectures on that subject in the Franklin Institute, but was prevented by his failing health. On several occasions bad health interrupted his studies, and he travelled extensively in hopes of repairing his constitution. His final illness dated from December, 1877. Since September last he has been sailing in the yacht *Resolute*, in company with Dr. Ingham, cruising in Southern waters, and the news of his death on board the yacht on last Friday morning was received in this city by cable on Friday afternoon. He leaves a widow and four young children. As a teacher Dr. Hare was comprehensive and clear, and induced his students to take deep interest in chemical studies, by his devotion to it. His original work was characterised by great thoroughness and candour, and the unusually complete preparation which he had gained by his studies here and abroad promised for him a brilliant career, both as a teacher and investigator.—*Philadelphia Ledger*.

## WILLIAM LLOYD GARRISON.

BY E. LOUISA THOMPSON NOSWORTHY.

*The Illustrated London News* of last week contains an obituary notice and portrait of the great American anti-slavery advocate, editor of *The Liberator*, William Lloyd Garrison, who has passed to his reward within eight months of the departure to the higher life of his English brother-in-arms and co-worker, George Thompson.

Whilst every newspaper throughout the United Kingdom, including *Punch*, has contributed its quota of praise, and testified its high respect for the noble life through untold trials of this distinguished man, it behoves us as a body to note specially the fact and spread it abroad that William Lloyd Garrison had been for some fourteen years or more an avowed believer in modern Spiritualism.

I do not consider myself qualified to do justice to Mr. Garrison's rare virtues, public and private, or even to epitomise his struggles for the freedom of his coloured brethren, the negro slaves of America; but this I may say, that a braver soldier of the Cross never presented himself unarmed to the fury of the ruling slave-holding spirit of those times. He held his own, yet without violence or resistance, in the face of personal insult and danger of bodily injury.

Very early in life Mr. Garrison was seized by a desire to overcome the colossal evil of slavery. Writing to my father (George Thompson) he said, "What! proscribe, degrade, enslave human beings on account of the colour of their skin! I would as soon deny my Creator as quarrel with the workmanship of His hands." My father, fired by the same zeal, after meeting Mr. Garrison in England, in 1833, joined him in America, and together they battled against national prejudice, in the face of mobs, threats, and personal violence. A gallows was erected before the house in which they lived together, from which hung two ropes, noosed, intended, as was announced by superscription, for "Garrison and Thompson." Kettles of tar were prepared in which to immerse the "abolitionist, Thompson," and many plans laid to seize him bodily. One of these coming to the knowledge of William Lloyd Garrison, he saved his friend and gave himself as a substitute, and he suffered a voluntary imprisonment, advised by the mayor as the best means of rescuing him from the infuriated mob. After passing through many such ordeals, and on one occasion lying hidden in a wood all night whilst a mob was hunting for him, my father was advised to quit the shores of America, for a price was set on his head, and his friends believed it would be impossible to protect him. Most reluctantly therefore he left his dear friend Mr. Garrison and the noble band of brave men and women who had rallied round his banner of freedom, a banner never deserted till planted victoriously on the free soil of America in 1865.

In that year Mr. Garrison considered the work of his paper, *The Liberator*, at an end, therefore wound it up and retired from public life. The principles of William Lloyd Garrison were essentially those of peace, his weapons those of love, and these he carried out, not only in the spirit but in the letter. In 1833 he wrote the following sonnet expressive of these principles:—

"I boast no courage in the battle-field,  
Where hostile troops immix in horrid fray;  
For love or fame I can no weapon wield  
With rival hate, an enemy to slay.  
But test my spirit at the blazing stake,  
For advocacy of the Rights of Man  
And Truth—or on the wheel my body break;  
Let Persecution place me 'neath her ban,  
Insult, defame, proscribe my humble name—  
Yea, put the dagger to my naked breast;  
If I recoil in terror from the flame,  
Or recreant prove, when peril rears its crest,  
To save a limb, or shun the public scorn,  
Then write me down for aye weakest of woman-born."

As I have elsewhere stated,\* my father and Mr. Garrison returned to England together after the consummation of the life's labour of the former, and the crowning with such few titles and honours as America bestows, on the latter. Having received a telegram informing me of their landing, I hastened to meet them and to take them home with me to my house at Birkenhead. It was during this visit that I found they were both deeply convinced of the truth and benefits of spirit

ministrations. My father entertained me during the whole evening of his arrival with accounts of his various spiritual experiences in America. Mr. Garrison had retired to rest very poorly after the sea voyage. Going into his room next morning to carry him some tea, I took occasion to mention a subject which was causing me some small uneasiness in my then unenlightened state, for I had grave fears lest my father's brain might be giving way through his life of excitement and continuous public work, so I told Mr. Garrison the subject of our last evening's conversation, and asked what he thought of my father's delusion? To my surprise I found that his well-balanced brain was in a similar state on Spiritualism. Immediately Mr. Garrison most earnestly testified to the full truth of all my father's statements, for many of their experiences had been in common. I found Mr. Garrison no less a firm believer in the truth of Spiritualism than in the many benefits it might bring to mankind if wisely used; he had been healed of severe pain himself by the manipulation of unseen spirit-hands, and had had other experiences. As I look back on the testimony given me by that great man I am surprised and humbled at my own self-sufficiency, that hearing words, deliberate, calm, impressive, fall from lips I had learned to revere from early infancy, confirmatory of statements I had lately listened to from my own father, I did not at once recognise their truth; but no, not until I had investigated for myself, and confirmed all experimentally, did I believe.

Many articles will be written in journals of all politics and sects on William Lloyd Garrison's public life; these lines are mainly written to record the great fact that this man, so honoured now by the civilised world, so beloved and revered in his own country and abroad by millions, was a Spiritualist. I am told that since the abolition of slavery, every hat was raised to Mr. Garrison as he passed in the streets of Boston, where he lived, so complete at last became the recognition of his unflinching heroism in days of persecution and unpopularity. My father—who had continued to labour in the same cause at a distance, returning twice to America to help personally—shared in Mr. Garrison's ultimate triumph, and those who had begun their work amidst batteries of brickbats and rotten eggs, whose baptism had been a baptism of fire, ended it literally buried amidst the wreaths and flowers strewn upon them, and lining their way as they journeyed through the States of South Carolina together.

The last time I saw William Lloyd Garrison—during the summer of 1877, when he made his last visit to England with his son, Mr. Frank Garrison—our conversation turned on Spiritualism; the venerable philanthropist said, alluding to his belief: "It is a great truth on which I never fail to offer my testimony whenever the opportunity occurs," and I could adduce instances when he has offered this testimony in English society where doubtless it was not received with credence.

Mr. Garrison, writing to me in daily expectation of receiving news of my father's release, early last October, said:

"Who can desire a prolongation of this mortal existence, especially in view of the glorious possibilities of the future life, and the joyful deliverance from all 'the ills that flesh is heir to,' wrought by such a translation? I am glad to know that you derive both strength and comfort in this trying hour from vividly apprehending what is implied in such a change, when what is sown in corruption shall be raised in incorruption, what is sown in weakness shall be raised in power, and death is swallowed up in life. . . . Your father's departure seems close at hand; nay, while I am writing this, he may have passed behind the veil, 'redeemed, regenerated, disenthralled.' If, however, on the receipt of this, he should still be lingering, 'dressed for flight,' and able to receive any message, assure him of my undiminished affection; that even with moistened eyes I shall hail his spiritual advent; that I regard the transition (for 'there is no death—what seems so is transition') as as striking a proof of divine wisdom and beneficence as has been given to mankind; that I shall cherish his memory with the warmth and tenderness evinced by David toward Jonathan; that he will ever have a claim upon my gratitude for his long-continued and unfaltering friendship, and courageous and most eloquent vindication of my anti-slavery career; that, when 'clothed upon' in another sphere of existence, I doubt not he will find

\* *Psychological Review*, January 2nd, 1879.



ample scope for all his faculties and powers, with increasing facilities for 'growing in grace and knowledge;' and that, whether my remaining days here be few or many (they cannot be many), I trust to greet him, and be greeted by him in 'another and a better world,' and still to be a co-worker with him in whatever duties and responsibilities may be laid upon us. Our acquaintance and friendship have extended through a period of more than forty-five years, and certainly known no change; for the first moment we clasped hands in London in 1833, we joined our hearts together as one, and ever since their pulsations have continued to beat in unison.

"Yours in the shadow as in the sunshine,

"WM. LLOYD GARRISON."

Whilst Mr. Garrison was penning these lines, which I see are dated "October 7th, 1878," his dear friend was passing serenely to the better state, where I doubt not they are now joined again in that brotherhood of the spirit which united them in bonds of eternal friendship from the moment of meeting. As I think of these two noble spirits thus re-united, and at last triumphant over all the various trammels and chains of the earthly life, I thank God for the knowledge I have received through the light of our faith that such re-union is no longer with me a matter of trembling hope, of anxious, yet scarcely certain belief, but of positive knowledge.

To the last my father's eyes dwelt lovingly on Mr. Garrison's portrait, which hung in his room; his finger was often directed to it when he could not utter a word. So deep was his affection for this friend that he appeared to wish our thoughts drawn in the same direction as his own, and to the last he thus indicated that he was thinking of him and longed to see him.

Well, thanks to our great new knowledge, we know that these two have met and joined the hosts above, on our side, which is the side of Truth. We know that by these transitions we are not losing earthly parents, dear friends, and brave advocates, but gaining faithful allies, whose earthly tenements, having become too frail for the noble spirits they enshrined, have simply been quitted, enabling the freed spirits to appear as they are, in such pure raiment as each has woven for himself, by adherence through evil report, as through good, to the dictates of a noble soul, clear head, and pure nature. I felt a prophetic warning before my father's departure that he would return to earth and work for the cause of Spiritualism, and I uttered this premonition—and wrote of it, too—before he died. I also asked my father if he would return and manifest himself. He emphatically answered, with great energy, "*I will, if it be possible*;" and now from many sources I receive tokens that he is fulfilling this promise, nor have I any doubt but that his brave fellow-worker, who has just joined him, will fulfil that which I have chronicled and will now repeat: "I trust to greet him in another and better world, and still be a co-worker with him in whatever duties and responsibilities may be laid upon us." This last message of William Lloyd Garrison to George Thompson was written as the latter was *even then* passing away.

Blundell Sands, near Liverpool, June 8th, 1879.

The "Absolute Test Materialisation Séance," recently described in these pages in an article by Mr. Charles Blackburn, has been republished in many American newspapers which have been sent to us. Among others it is in *The American Socialist*—of all papers in the world, the organ of the Oneida community of Free-lovers, and an ably-managed journal.

CAPTAIN JAMES ON MESMERISM.—*The Publisher's Circular*. (Sampson Low, Marston & Co.) of June 2nd says:—"From Mr. W. H. Harrison, *Mesmerism, with Hints for Beginners*, by John James, formerly Captain, Ninetieth Light Infantry. Captain James is, it is needless to say, a very firm believer in the reality and uses of the mesmeric sleep, and he has here thrown together the results of his own experiences at the request of his publisher. We agree with Mr. Harrison that the author has treated the subject exactly in the way in which it is desirable that matters on which the public require information should be treated; and he tells concisely, and yet fully, many of the secrets of what is still regarded in many quarters as a somewhat dark art. Want of faith is, he argues, the great bar to the progress of what he terms 'a just appreciation of the powers and the blessings to be derived from a proper use of mesmerism,' and he holds that one of the chief causes of the failure of mesmerists is, that they give up the trial too quickly, and that they also mesmerise far too many persons. As to the beneficial results of mesmerism, our author has no doubts whatever, whether as a cure for epilepsy, headache, toothache, or other ailment; and his final advice to the practitioner is, 'Call it what you like, but persistently employ it for the benefit of the sick and suffering.' Even if Captain James fails to make converts by his little volume, he may at any rate be credited with having written an interesting work in a thoroughly pleasant way."

#### IS SPIRITUALISM A SCIENCE OR A RELIGION?

BY F. CLAVAIROZ (LEON FAVRE), CONSUL-GENERAL OF FRANCE AT TRIESTE.

BOILEAU has said, "What is clearly conceived can be clearly defined," and assuredly this axiom is nowhere more applicable than to this subject. What is generally understood by the term Spiritualism? Evidently it signifies the antithesis to materialism. According to the encyclopædists of the nineteenth century, materialists assert that nothing exists but what is perceptible to the senses, which are not only the sources but are the sole test of all knowledge. In direct opposition to this proposition, Spiritualism admits the existence of a governing soul distinct from matter, and magnifying this conception it rises up to a belief in God. We can, then, confidently assert that Spiritualism is the essence of all religions, and that there can be no religion without it. "Spiritualism," says Bescherelle, "is a system of philosophies, each of which asserts the existence of other beings than those clothed in flesh, which beings are called spirits." It is more than probable that it is this interpretation which has given the name of Spiritualism to the collection of phenomena which for the last thirty years have astonished the true savant, and made so many proselytes. But does it follow that it is a science? By no means. Spiritualism can only be considered as a belief. It recognises a Supreme Being of infinite perfection. This Being is of necessity personal, since its attributes are infinite intelligence, will, and love. The unity of its essence is impressed on all that emanates from it. Soul and body, spirit and matter, co-exist in God, and are, so to speak, but the two modes of His nature, distinct in their manifestation, but working together for the same purpose, and combining in one supreme unity. Nothing exists without God, and everything exists by Him and in Him. Everything is created to come to Him, and as He is infinite love and infinite happiness, and as it is for endless happiness that all creation strives, by never-ending progress all creation must mount to Him. The universe then of spirit and matter is nothing but an emanation of the divine substance, and is part of God, of whom it is the eternal manifestation.

The two attributes of God's essence are gifted with distinct energies, capable of attaining their destined end, but at the same time through divergence in harmony is caused in the working of the whole. Eternal laws, like God Himself, are necessary to subdue these energies and control their impulsion. Man, a micro-God as well as a microcosm, an epitome of God as to his soul as he is an epitome of matter as to his body, is created a free agent because God is free, with the power, however, of using this liberty only within the circumscribed limits of his being. All-powerful to use his personal responsibility, which affords him the means of progressing, he is impotent to interfere with the general laws which govern the whole. His intelligence acquires a conception of God from the universal harmony of nature; and an inward aspiration towards the ideal—increasing in force in proportion as it is nurtured—demonstrates to him his immortality. His business it is to study the laws to which he is subject, and to endeavour to understand them, in order to utilize them in the eternally ascending onward march. So also in the history of humanity. We see each stage marked by the discovery of some law, the total of which laws constitutes that science which is but "the clear and certain knowledge of something founded upon positive demonstration." Every discovery is the harbinger of a step in moral or material progress, often of both together, and it is the scientific application of these discoveries which indicates the extent of the advance made by humanity in intelligence and capacity. It is not astonishing that mankind should be struck by the manifestations of the new phenomena, the continuance and universality of which render it incumbent on intelligent men to collect the facts, in order to submit them to careful examination. This is what has been done, and eminent savants in America, England, France, and Germany have affirmed the truth of the facts to which their attention has been drawn. As, however, science is based on the evidence of the senses alone, it has not dared to go beyond this material barrier. Spiritualism, which is not science, nevertheless calls upon science to observe these new phenomena, and insists upon an answer being given to the question: "How are they caused?" No reply being forthcoming, Spiritualism over-leaps the obstacle of official timidity, and takes upon itself to assert that

an invisible world co-exists with the visible one, and that its action is the immediate cause of all the phenomena attributed by science to forces whose origin it is incapable of determining, but the existence of which it cannot deny. Spiritualism, although not science, is the centre whence proceed the wonderful phenomena which upset received notions and greatly excite conscientious observers who study them. It is Spiritualism which brings together sympathetic groups, among whom propagators of the phenomena are established. The union of these propagators, the convergence of the same desires, the unity of feeling, put the medium in a state which favours the production of such extraordinary phenomena as the raising of heavy bodies, which then float in mid air, the passage of matter through matter, direct writing (*i.e.*, writing without any one in the flesh touching the pencil), and phosphorescent lights. I have had my fingers illuminated without its being possible to discover whence or how the lights came. Then again, we have marvellous apparitions in full light, as produced in the presence of Dr. Monck. A vapour was seen to come from his body, condense, and take the form of a perfectly human figure, tangible, solid, animated with speech and action, behaving like a mortal human being, until, upon the diminution of the fluidic force which sent it forth, it gradually dissolved and, again becoming vapour, returned to the medium, disappearing in the same manner it had appeared. In order that there should be no doubt as to the part the medium takes in materialisation phenomena, apparatus has been used which proves that there is a considerable reduction in the weight of the medium during the manifestations. I do not speak, be it understood, of any of the purely psychical phenomena—the importance of which Spiritualists appreciate, but of which there is no objective proof. I confine myself to phenomena demonstrable to the senses, for which reason denial of them is impossible. Spiritualism, which has produced them, does not admit the supernatural. It refers everything to law which it calls upon science to unravel, as it is bound to do. There are men of science, such as Hare in America; Crookes, Wallace, Varley in England; Flammarion in France; Zollner in Germany, who are willing to study this matter, and who assert the truth of the phenomena, thereby giving them a stamp of authenticity which places them beyond doubt. The deniers of to-day are only to be found among the ignorant and conceited, who fight against the refutation of their philosophy. Honest and conscientious savants admit the phenomena, although all are not yet prepared to acknowledge their source. Their utter inability to offer any explanation is most complete; any attempt that has been made is puerile. It is necessary for them to give up the attempt to explain everything from a material stand-point, and to accept the existence of the psychical element, but the distance from spirit to matter is too great for us to demand of them a capitulation yet. The variety, the multiplicity and the persistence of the phenomena, the impossibilities in the way of science giving a purely physical explanation, will gradually bring about the necessary change. Besides, there is no hurry. Ideas, like geological strata, succeed one another but slowly, the lapse of centuries being necessary for their formation. Spiritualism has existed from the time man first breathed, but no attention was paid to its phenomena or else they were misinterpreted. History at long intervals makes mention of them, enabling us to follow their course. The records prove conclusively that the manifestations adhere to human nature, and that there is nothing abnormal in them. If they are becoming stronger and more general to-day, invading the whole globe, it is because science, whose business it is to observe them, has also progressed, and will soon be able to give them its sanction, which will cause them to be generally accepted. It is only a question of conscience and of time.

Spiritualism, I repeat, is not a science, but it rests its claims upon the phenomena, and it seeks its demonstration by demanding scientific explanation. The nature of its phenomena is such that it opens up new horizons, and according to the belief of Spiritualists, it marks a stage in the progressive march of humanity.

As Spiritualism is not a science, is it a religion? In its belief in God and the perpetuity of individual existence it contains the essence of all religions, and is the synthesis of all the essential elements. It has part with all the cults which

have for their base the recognition of the Supreme Being. It teaches that by the law of personal responsibility and infinite justice, every act of man is judged with perfect equity; it depends on himself whether he will progress or remain stationary. Soaring above the early efforts of spirit to rise at the commencement of its development, Spiritualism frees itself from all formulas, repudiates anthropomorphism under all its disguises and marches resolutely forward wrapped in all the splendours of the ideal to which it aspires. Full of faith in the existence of the two divine modes of acting, sparks of which it has received, it asserts that the happiness of man consists in subduing the energies which are in him and outside of him, in order to make them subservient to the common good. The law of love is its motto, and universal solidarity is the only temple for the worship of its followers. Its creed is, that no step in advance can be made without effort, that each effort brings with it its own reward, and that the practice of the law of love in all its entirety opens the door to all progress and leads to all happiness. Its affirmation of the communication of the two worlds, visible and invisible, is its chief feature, which communion it considers an irrefragable proof of individual immortality, and evidence of a general tendency to indefinite perfection. It is convinced that a conscientious study of the physical phenomena will gradually induce science to confirm the great psychical truths upon which it bases its faith.

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LETTER FROM THE VICTORIAN ASSOCIATION OF  
SPIRITUALISTS TO HENRY SLADE.

“84, Russell-street, Melbourne, March, 1879.

“To Dr. Henry Slade.

“DEAR SIR,—I am directed by the General Committee of the Victorian Association of Spiritualists to acknowledge your courtesy in granting their sub-committee facilities for investigating the phenomena occurring in your presence. The said sub-committee report to us that they made careful examination of the room, table, and surroundings, prior to the *séance*, and carefully watched you during the whole sitting. That under these conditions they obtained writing both under and above the table, and between their own closed slates, whilst the said slate was in full view of all present. That raps, levitations of the table, playing of an accordion by unseen power, and other minor phenomena occurred. They were so thoroughly convinced by the closest scrutiny that the phenomena stated were not produced by any direct action on your part, as to deem it unnecessary to avail themselves of further sittings offered by you. We have therefore much pleasure in testifying to the genuineness of your mediumistic powers, which we believe are doing much towards demonstrating the facts of Spiritualism to the world.—Wishing you every success,—I remain, dear sir, yours faithfully,

“A. VON ALKEMADE, *Hon. Sec.*”

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SUSPENDED ANIMATION. — A wonderful discovery is reported from Australia. The skin of a living animal being punctured, a drop of a potent South American poison is introduced, whereupon the creature at once becomes rigid and cataleptic. To prevent decomposition, the body is then placed in a freezing chamber, where it may remain for weeks without alteration. After the lapse of any length of time, by putting the body into a warm bath, and injecting a drop of a potent South American antidote under the skin, the animal is instantaneously restored to full health and vigour. Our prosaic antipodal cousins, meditating chiefly on their flocks and herds, seem to regard as the chief merit of this marvellous invention the fact that it will enable them to transmit to the mother country frozen-up bullocks and sheep which, if not needed immediately by the butcher, can be resuscitated and turned out to grass. But it is evidently open to far wider uses, especially when it is applied, as it surely will be, to mankind. A contemporary suggests that not only cattle and sheep, but human emigrants, might be cheaply conveyed thus, as they would need no food during the voyage, and could be packed like herrings in the hold. Elderly and valetudinarian persons, too, who have no particular business to do, might prefer to be frozen up, so as to hibernate through the long and dreary English winter. It is a painful question to ask, but could their friends in all such cases—especially where there was property to be inherited—be trusted to wake them up again? The safest plan, perhaps, would be to leave your body in such cases at the offices of your insurance company, as it would be their interest to keep you alive as long as possible. The insurance offices might keep these hibernating folks in cellars all duly labelled, as bankers keep their customers' cash boxes. Meanwhile we anxiously await farther developments, not forgetting at the same time that there have been such writers as Baron Munchausen and Edgar Poe, to say nothing of M. About, who lately told the story of a man frozen up during the retreat from Moscow, and afterwards restored to animation.—*Graphic*.

## RELIGIOUS MANIA.

The following is the murderer Freeman's story (see *The Spiritualist* of May 23rd) of the horrible sacrifice of his little daughter at Pocasset, Mass. :—

"He believed it his mission to preach, and was a zealous exhorter. That great things were in store for him as a missionary among the faithless of the world he did not doubt. As time passed he came to regard it as his duty to make some great sacrifice, which should result in a miracle and fix the attention of mankind upon the new faith. Some time ago he announced this belief to several of his fellow-worshippers. He says the long-expected revelation of the necessary sacrifice came to him in the night. It was then indicated to him that a member of his family must die by his hand. He talked the matter over with his wife, and persuaded her not to stand in 'the Lord's way,' as they both considered it. They had two daughters—Bessie seven years old, and Edith five years old. The latter was a sunny-haired child, the pet and the idol of the household. The father prayed long to know who was appointed as the victim. He says he prayed that it might be himself, but it was not so to be. After patient waiting the second revelation came, late in the night of the murder. The pet Edith was pointed out as the sacrifice. He awoke his wife, and told her what was demanded. She begged hard for her darling's life, but the husband was inexorable. Working upon his poor wife's fear of displeasing God, he at last gained her consent. The scene that followed is horrible beyond precedent. After Freeman had knelt and prayed that he might be spared the test of his faith, he nerved himself for murder. He felt that he was another Abraham, and that God would either stay his hand or else raise his daughter from the dead, as a reward for his obedience. Then he and his wife went into the bed-room, where their two children lay sleeping side by side. The mother carried the eldest to her own room. Freeman turned down the bed-clothes from the form of little Edith, raised the knife which he had provided for the occasion, and waited to see if God would not interpose. After a vain watch, and with great care, he plunged the blade into Edith's heart. There was an exclamation, and all was over. The insane father clasped his pet in his arms, and held her till he was certain life was extinct. Then he laid down and slept by her side, satisfied that he had done the will of God."

The following is from last Wednesday's *Figaro* :—

"The terrible tale of the fanatic at Pocasset, Massachusetts, who 'sacrificed' his own child in an access of religious madness, must be fresh in the memory of our readers. Some light has been thrown upon the unfortunate man's psychological condition by the publication of a letter from his wife, who was a member of the same sect, and aided and abetted him in his crime. It is addressed to her sister, and begins by describing the religious and God-fearing life of her husband. 'One trial of our faith came after another,' she says, 'and God blessed us very much the more we trusted in Him. Charlie did not sleep nor eat, scarcely, for nearly two weeks. During this time of painful trial he felt that God required him to have the faith of Abraham. You know what that was in regard to Isaac. At last he said to the Lord he would be willing to bear the test; he thought that would be all God would ask. That seemed to end it for the day. That night it came to him more powerfully; he could not help it. Oh, God alone knows how I suffered! But having such great faith in God to believe He would stop him just as He did Abraham, I could not hinder him. Neither of us thought God would suffer her to be touched, any more than that the day would fail to come. We believed God would thunder from Sinai before any harm should come to our darling.' Thus it appears that the two wretched creatures did not at first believe that they would be allowed to proceed to extremity in their 'sacrifice,' and only adopted the idea that their child would be restored to life, when they found how miserably their faith had been disappointed in the first instance. Even yet the wife represents her husband as believing that 'God is going to manifest His power and glory, and Himself be justified in the eyes of the world.' Her own faith seems to be wavering, but by no means dead. Were it not that the subject is too ghastly for even Mr. Browning, we would recommend it to his attention for his next series of 'Dramatic Idylls.'"

The Sunday edition of *The Times of Philadelphia* says :—

"A Delaware parallel to the Pocasset tragedy has been unearthed by the *Wilmington Evening*. Gillie Hitchens, now living between Concord and Laurel, in Sussex county, one day in February, 1857, cut his child's throat because 'the voice of the Lord had commanded him to offer him as a sacrifice, and no voice said, "Stay thy hand." ' Gillie was a farmer, a blue-eyed, sandy-haired man, who read the Bible a great deal. He had attended a Methodist protracted meeting the night before the tragedy. When he reached home his wife observed that he was labouring under great excitement. During the night 'the voice of God commanded that he should kill his dearly-beloved little son, and offer his blood as a sacrifice.' In the morning he went to the woods and once more heard the command. Then he prepared a keen knife to slay his son—a babe eighteen months old. Taking the child to the woods he threw himself on the earth by it. Soon a dog began to snuff at his feet. Supposing that, like Abraham's ram, the dog had been sent to take the place of the child, he waited for God to so command. Hearing no command, he slew the child. In May, 1857, Gillie was put upon trial at Georgetown, Judge George P. Fisher, now of Washington, being prosecutor, and Senator Willard Saulsbury defending. When the State had closed its case, Mr. Saulsbury arose, but was so overcome that he burst into tears, and the jury at once returned a verdict of not guilty. Gillie has since lived an upright life, kind and loving to his children. He does not dare to read the Bible, however, as he becomes crazed."

A Correspondent sends us from Allahabad the following extract from a description in *The Pioneer* of April 22nd of the Hurdwar Fair :—

"The whole procession extended more than half-a-mile, and must have numbered over three thousand men. After the Naringis had bathed, the barriers were again thrown open, and the 'oi polloi' rushed in. Then came the Nirvanis, the Bairagis, the Udassis, and last of all the Nirmullis, with all the pomp and splendour they could respectively muster. It was late in the afternoon (four o'clock before the last of these reached the sacred spot.

"By far the most numerous and the most disreputable in appearance were the Bairagis. These mustered over ten thousand strong. During their passage over the bridge an incident which was accompanied with serious consequences to some of themselves occurred. Unable to restrain their enthusiasm, a large number, from two hundred to three hundred, of them leaped from the bridge into the main current of the canal. Most of those who could swim were taken up at the nearest bridge, but it is feared that a considerable number of them sank before they could reach it. The number who thus perished is not known, but the fakirs themselves say there were not more than eighty or ninety. This event occurred between eleven and twelve o'clock, in the presence of tens of thousands of spectators, and demonstrates how utterly impossible it is to restrain such fanatics when they wilfully break through all laws of restraint. I fancy many of these men were under the influence of blang or some other intoxicant, as their brethren say that many of them could not swim. The current at this place is very rapid, running, I should say, at not less than from five to six miles an hour. Just before this took place another still more serious accident occurred at one of the barriers on the Saharanpur road. At the point where this road opens towards the bathing ghât there was a strong barrier formed by strong wooden stakes, sunk firmly into the ground, and cross-bars thrown across. During the time the several sects of fakirs bathed, these were kept closed and large crowds waiting for their turn at the ghât pressed in closely behind them. To relieve this inner barrier there was a second, placed about one thousand yards behind the first. When the intervening space was pretty well filled, the outer barrier was put down. This outer barrier stood at the end of a masonry bridge that spans a deep ravine. The road behind it is unusually wide, and no one ever dreamt of the possibility of an accident at such a place. On the north side of the road, and close to the bridge, stood a little grass house, and a wood fence joined it to the wall of the bridge. A police station stood a few yards to the rear of the grass house on the same side of the road. The ravine below the bridge is dry and about thirty feet in depth. During one of the intervals, when the barriers were down, the crowd gathered in overwhelming numbers behind this outer barrier, and notwithstanding the efforts of the police to keep them back, kept surging to and fro, till at last the front ranks were pressed outward through the grass house and wooden fence, and some three hundred persons were driven headlong into the ravine to the north of the bridge. The barrier remained intact. Of those that fell, sixteen persons were taken up dead, and about as many more injured, some of them very seriously. The doctors were immediately sent for, the bruised and maimed were removed to the police chanki, and everything that could be done for them under the circumstances was done. The doctors said they expected about ten more would die of the injuries they received. This occurrence threw a shadow of gloom over the proceedings of the day, the arrangements for which had been so elaborately made, and carried out with the precision of clockwork."

"I feel it due to the authorities here to state that the accident can in no way be attributed to any defect in their plans, or in the execution of them. Every man, European and native, during that long anxious day, stood to his post, many of them without food or rest, till most of them were completely exhausted. The people themselves were alone to blame, as they knew very well that in a few minutes the barriers would again be open. Such accidents are generally due to a few strong-willed and strong-bodied men, who press forward regardless of all consequences to their weaker neighbours. Midnight at last brought rest to the wearied police officers and men, but that day's work has already carried some of the latter to their graves, and has laid many others prostrate."

"But the worst was yet to come. The evening of the 12th, though it witnessed a general exodus from Hurdwar of many of those who had bathed in the morning, yet witnessed among those who remained a fresh outbreak of cholera. Numerous cases were reported, and many died during that night and the following morning. Orders were issued on the morning of the 13th for the people to disperse, and by the evening of that day the island was pretty well cleared."

If any one of these cases had occurred in connection with Spiritualism, newspapers everywhere would have been howling for weeks afterwards with virtuous indignation.

THE VALUE OF VERIFIED PSYCHICAL PHENOMENA.—The following extract from *The Adelaide Secular Review*, received by last mail, shows the value set by materialists upon well-verified psychical phenomena, but the writer does not appear to be aware that such certificates are plentiful inside Spiritualism. Psychical phenomena are governed by fixed laws, and are not "miracles" in the ordinary sense of the word:—"Implicit confidence is not placed in the statements of ancient profane historians. Many of them are only compilers of legends and hearsay, not having seen what they relate, and we exercise judgment accordingly, and hesitate to receive such accounts with implicit confidence. And we reject at once mythology, and the magical, and the supernatural. We do not for a moment attach truth to the metamorphoses of Ovid, or the combats of the gods in Homer. Nor do we pay much attention to the legends of Berosus and Manetho, that take us back tens of thousands of years to dynasties of the gods. So in reading Scriptures we, as critics, ignore the miraculous because we expect miracles to be attested by incontrovertible evidence, something indeed more convincing than the hearsay testimony of men who have compiled their accounts from the traditions, and in some few instances from the written records they had access to. Unbroken testimony of the highest order would be necessary to establish a miracle—something out of the common order of proof. A miracle, in short, must authenticate a miracle. The value of testimony in a credulous age and among the ignorant may be illustrated by the belief in witchcraft, which was rmy f established for many centuries. A decrepit crone is suspected of witchcraft; she is stripped naked and thrown into the nearest pond of water; if she sinks she is innocent, if she swims she is in commerce with the devil. It is computed that no fewer than 30,000 persons were burnt for witchcraft in England alone."

## INSPIRATION VERSUS CONSTITUTIONS.

THE following is the concluding portion of an article from *The American Socialist* of May 15th:—

"The great mistake of the past, under the Fourier and Owen dispensation, was the attempt to manufacture communities by the machinery of conventions, constitutions, and by-laws. If these could have done the work communities by the hundred ought to have been in existence to-day, and the social and economical problems that now vex and strain public attention ought to have been long ago solved and passed by. But turn to the *History of American Socialisms* and read the long list of social experiments based on written constitutions and enunciations of principles. Seven constitutions adopted within two years, each one aiming to be better than what had gone before, could not make a community of the nine hundred people gathered at New Harmony, or save the greatest social project of Owen's life from disastrous failure. A constitution made to endure 'for ever' could not save Yellow Springs Community. And so on by the score, down to the constitution which stipulated that 'this association shall never be dissolved.' They all failed. On the other hand, the half-dozen religious communities which were the outgrowth of inspiration and the uniting life of a personal religious brotherhood, and with whom constitutional compacts and by-laws held a secondary place, succeeded, and remain to-day witnesses of the power of such common indwelling life and spiritual afflatus to harmonize and organize men and women and lead them into all the victories of union, peace, and love. And we have no doubt that in the case of every one of these religious communities, investigation would show that whatever there is of failure, decay, or inharmony, which has supervened or threatens any one of them, is due to the supplanting of their original vitalism and inspiration by institutionalism and law—cosmocratic wisdom taking the place of ouranocratic or heavenly. Were they to return to the conditions under which they started and let hospitality to, and faith in, ever-growing inspiration snap the existing bonds of legality and mediumistic inactivity, they would be born again into a new and glorious life.

"Written constitutions are the expression of the truth seen and the experience reached to-day by those who adopt them. They may utterly fail in the exigencies of to-morrow. If they are elevated into a creed beyond which none may go, and barring out new truth, they become obstructions to human progress. Even the Bible, with all its glorious truth and wisdom, becomes such an obstruction if it is lifted into a creed and men settle down upon it as a finality and shut themselves up against new revelations and new truth from the spiritual authors of the Bible. Then its adherents dwell in its letter, fight over it, and wrest it to their own destruction. For good men, who live and act under the continuous afflatus of the spirit of truth, written constitutions are unnecessary, for such men will always do the best and the true thing for to-day, and remain free and unhampered to do the best and true thing to-morrow. Against evil men, if they become the ruling party, written constitutions are worthless, because such men will always find a way to override or ignore them. It follows that they are mainly of service in furnishing rules of action for the party of legalists, to whom inspiration is an unknown science. And in the hands of this party they are quite as likely to be used as instruments of oppression against those who believe in progress under the higher law of inspiration, as they are to be made a 'terror to evil doers.'

"Hence it is evident that the age of constitutionalism is a transition period. It is the result of the conquest of arbitrary despotism by legalism under popular development. It is itself destined to pass away before the advance of Spiritual government organized through universal mediumship. The 'law of the spirit of life' will take the place of laws written on stone and on parchment. The age of *good men* is coming, in whom will be fulfilled the word of the Lord: 'I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest.' They shall 'have an unction from the Holy One, and know all things;' and 'the tabernacle of God shall be with men, and He will dwell with them and be their God.' Already the signs of a new dispensation appear. The world is everywhere coming under constitutional government, and constitutional government seems rapidly advancing everywhere toward republicanism—the 'government of the people, by the people, for the people.' But just as popular liberty advances to the sovereignty, and republican constitutions are believed to be the universal panacea, a new element appears on the scene—a new force enters human affairs. The world-wide development of popular liberty is met by a world-wide development of *Spiritualism*. The gates are swung ajar by Him 'who openeth and no man shutteth,' and all the past generations of earth's inhabitants, and the hierarchies of celestial realms, stand ready to come forth and take a hand in the affairs of this world! What becomes of paper constitutions, Justinian codes, or codes Napoleon, canon or civil laws, in the presence of such a tremendous event as this? What is the universal suffrage of the paltry millions of this world's citizens in the presence of the registered populations of the skies? Would they not be pretty badly out-voted? And suppose the long-predicted day is at the door, when 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him?' Surely, in the midst of the amazing events which are taking place, and in view of the possibilities which to-morrow may begin to be actualized, we are summoned anew to the study of the science of human organization, and to an opening of hearts to the principles of divine government.

"The affairs of the nation are in a state which suggests that perilous times may come unless the hearts of the people turn to the heavens for strength and truth. And if in these days Socialism is to lay broad and firm foundations in the world there is urgent need that its advocates and workers should study earnestly and prayerfully the matters of which we have spoken."

The fallacy in the preceding ideas is revealed by the fact that

if they were to be carried out universally, no locomotive could ever be constructed, for the makers must work under a constitution. Organization merely gives power, and is neither good nor evil in itself. The good or evil lies in the use to which the power is put.

## SPIRITUALISM AT CAMBRIDGE UNIVERSITY.

SPIRITUALISM is making considerable headway at Cambridge University, chiefly in consequence of the exertions of Mr. James Campbell, and his habit of speaking out the truth under all circumstances, irrespective of the appreciation or disapproval of the public.

The events connected with the founding of the Cambridge University Society for Psychological Investigation, of which he is President, have already been recorded in these pages. More recently Mr. Campbell was specially invited to address the Cambridge Union Society on Spiritualism, which he did about a fortnight ago, before an unusually large attendance of members. Perhaps from recognition of the fact that he was conscientiously advocating a somewhat unpopular subject he was vigorously cheered, and except his opposer and one other man, all the speakers took his side of the question at issue, namely, that the prejudice of scientific men against modern Spiritualism is unjust. Although two only spoke against the motion, forty-three voted against it and twenty-five voted in favour of it; not uncommonly at the Cambridge Union Society, the majority of the speeches are liberal, and the majority of the votes conservative. A great many of those present did not vote at all.

Recently, also, the Cambridge Union Society considered the question of taking in *The Spiritualist* for its reading-room, and resolved to do so. The President and four members of the Committee of Management spoke in favour of this step.

Last Friday and Saturday the Cambridge University Psychological Society held highly satisfactory *séances* with Mr. Rita, who went alone to the premises of the Society, and was held by both hands from first to last, in the dark. Furniture, including chairs and a heavy steel fender, was passed over the heads of the sitters, and piled artistically upon the table, as usual at nearly all Mr. Rita's *séances*.

To-morrow, Mr. James Campbell, who has passed his examination, will take the degree of B.A. in Moral Philosophy at Cambridge University.

## SPIRITUAL PHENOMENA IN NOVA SCOTIA.

FROM time to time particulars have been sent us from Nova Scotia about spiritual disturbances in a house there, differing in no way from the generality of such phenomena. But of late they would seem to have grown stronger, as set forth in the following summary from last Tuesday's *Evening Standard*:—

"Few people in the present day remember anything about the Devil of Badaroch, although his doings were at one time the cause of no little talk. His operations were carried on at a farmhouse in the North of Scotland, and took the form of making crockery jump off the shelves, peats fly out of the stack at the unsuspecting passer by, and various other articles perform strange and unaccountable evolutions. Ministers were called in, and prayed long and loud with a view of exorcising the evil spirit which every one believed to be responsible for this unnatural state of affairs; but prayers availed nothing with the author of the misdeeds, and even the ministers became targets for peats and other missiles. Wise men were called in to explain the phenomena, but their cause remained unexplained to the present day. A similar state of things to that which was witnessed at Badaroch is exciting a whole country-side in Nova Scotia. In this case, a girl, Esther Cox by name, is the object of the evil spirit's attentions—taking it for granted that the general belief on the subject may be accepted—and of course she has been interviewed. The reporter states that while Esther was standing washing dishes a glass tumbler came down with a crash, and shortly afterwards the rim bounced up and went flying over her head. Esther, it is said, could not have caused these acts, and no one else was in the room. Other articles pitched themselves or were pitched at her from a distance of fifteen feet or so, and struck her. A bath brick and a scale of weights then commenced to misbehave themselves, and finally the crockery and furniture generally commenced to move about in a frantic manner, and to forget, apparently, their ordinary functions, or at any rate to object to perform them. The most serious part of the business, however, was the conduct of what is described as a vicious jack-knife, which, inspired with a sudden hatred of Esther, who had, perhaps, rubbed it the wrong way in cleaning it, twice attacked her and stabbed her in the back, drawing blood. Surely never was jack-knife before guilty of such atrocious behaviour, and the acts became none the less unaccountable when it is considered that before making these cowardly and unprovoked attacks it had to open itself. The household gods generally, if we are to credit the newspaper reports of the affair, have been converted into household devils, and all this to annoy poor Esther Cox. When such deeds are done—when furniture is suddenly endued with life and motion, and a jack-knife develops vicious propensities, for which, unfortunately, the law as at present constituted provides no adequate punishment, the feats of Spiritualism become tame in comparison."



## Correspondence.

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

## A FLORAL DISPLAY.

SIR,—I shall feel extremely obliged if you can afford me space in your valuable paper to ask the attention and interest of its readers to our floral display on Wednesday and Thursday next.

We shall be very glad of the help of any ladies who are proficient at arranging flowers in vases, etc., etc., on Tuesday, the 17th, after twelve o'clock at noon, at the Hall, 25, Great Quebec-street, Marylebone, near Baker-street railway station. I write this on behalf of the Marylebone Association of Inquirers into Spiritualism.

J. M. DALE.

50, Crawford-street, W., 10th June, 1879.

## ROMAN CATHOLICS.

SIR,—I hope you will find room in *The Spiritualist* for the enclosed letter to the British National Association of Spiritualists' Council.

J. LOWE.

To the Council of the British National Association of Spiritualists.

42, Gower-street, W.C., June 2nd, 1879.

LADIES AND GENTLEMEN,—I hereby beg to resign my membership of the British National Association of Spiritualists. The recent dismissal and exclusion from the rooms of the Association of Dr. Carter Blake, obviously on the sole ground of his being a Roman Catholic, appears to me an act of religious intolerance in which I cannot, consistently with my avowed principles, be even a passive participator. Many weeks since I had the honour of resigning my seat on your Council, but having received no answer to the letter in which I did so, and not seeing my name in your published list of resignations, I take this opportunity of recalling the matter to your notice.—I have the honour to remain, ladies and gentlemen, yours faithfully,

LOUISA LOWE.

## WHAT IS A SPIRITUALIST?

SIR,—If I have an intellectual passion, it is for definition. I never knew a false opinion that could survive it, a misunderstood opinion that was not cleared up by it, or a true opinion that did not come out more evident by virtue of it. It is the supreme condition and desideratum of all logical thinking.

A short while ago I was at a house with other visitors, and found on entering that the party were discussing what they were pleased to call the supernatural. The opinion of the company being taken all round as to the reality of the facts, of course I gave mine in the affirmative. Our hostess, being on the negative side, deemed it desirable to reduce my vote at least to a cipher, by exposing my infirmity of understanding, which she had hitherto charitably refrained from alluding to. "Oh, but you are a Spiritualist," she unfeelingly remarked. "Because I believe these things?" I asked, craftily contriving to tar all my party with the same brush. "Oh dear no! but you go in for it all; you go to *séances*, as you call them, and don't find out the tricks." "And that makes me a Spiritualist? Is Mr. Crookes a Spiritualist, who, like my humble self does not believe in spirits of the dead as agents in these phenomena?" "Of course you are—both. You all try to hide yourselves behind Mr. Crookes." I felt that I was guilty in the eyes of all present of a miserable equivocation; but I left with the world's definition of a Spiritualist, so to say, in my pocket.

The general public understand by a Spiritualist any one who, having investigated, accepts the facts, whether he does or does not assent to any particular theory of their cause.

Shortly afterwards, I formed one of a party who were nearly all Spiritualists—at least, according to the world's definition of us. In the course of conversation I propounded the question which entitles this article. I give the responses in a descending scale, from the most latitudinarian to the most restricted definition.

A said, "Every one is a Spiritualist who believes in the immortality of the Soul."

B said that any one who believes that the continued conscious existence of deceased\* persons has been demonstrated by communication is a Spiritualist.

C would call any one a Spiritualist who believes in any of the alleged objective phenomena, whatever theory he may favour about them, or even if he have none at all.

D gave the world's definition as above, (which is less general than C's, as it requires the Spiritualist to have been himself an investigator).

E would not allow of Spiritualism without spirits, but thought that the spirits needn't be human.

F thought that every Spiritualist, to be correctly so termed, should himself have had and have accepted proof from spirits of human survival. (Herein he differed from B, who was content with belief upon testimony of other investigators.)

G considered that no one had a right to call himself a Spiritualist who had any new-fangled notions about elementaries, "spirit of the medium," and so forth; or, who didn't believe that departed human spirits, high and low, accounted for all the phenomena of every description.

Some one asked if the British National Association of Spiritualists had any qualifying formula for membership, or if it had ever put forth any definition of what Spiritualism means. Reply, that it had not. This answer, in connection with the different conceptions of Spiritualism above disclosed, seem to me to suggest some remarks upon organization among Spiritualists, and its objects, which may be relevant at a time when the work and functions of the Association aforesaid are being subjected to a criticism which it seems, through its Council, to resent. Heaven forbid that I should

say anything to revive the personal questions that have lately had so disagreeable a prominence. My observations, if you will admit them in a future number of your paper, will be entirely abstract from all invidious applications.

A SPIRITUALIST. (P)

## LIVELY STUDENTS.

THE following narrative from last Saturday's *Scotsman* shows that the Edinburgh students have given Mr. Morse the same kind of intellectual and refined reception that they not long since accorded to Professor Blackie:—

"Last night Mr. J. J. Morse, who designates himself an 'inspirational trance medium,' appeared in the Upper Oddfellows' Hall, Forrest-road, to give an 'oration.' There were about 130 persons present, of whom more than two-thirds seemed to be students, the remainder being ladies and working men. Previous to the commencement of the proceedings the students indulged in chorus-singing and peas-throwing. Mr. Morse was accompanied by a gentleman who described himself as an 'Englishman,' and who, on taking the chair, explained that he did so because the individual who had been expected to preside was prevented from attending. The chairman then requested the audience to hand to him in writing subjects on which it was proposed that the 'medium' should speak. About twenty such topics were suggested, of which some fourteen were of a general character, the others relating to the subject of Spiritualism. A show of hands was taken as to the one to be fixed upon, and, according to the chairman, thirty-five voted for 'Philotaxis,' and forty-one for 'Is man material or spiritual after death?' The students and others in the audience, however, disputed the ruling of the chairman, whereupon Mr. Morse remarked that they called their chairman a liar. This statement was met with cries of 'He's not our chairman,' upon which Mr. Morse corrected himself, saying, 'My chairman.' A suggestion was made for the appointment of tellers with whose decision the meeting should be satisfied, but this was met by the chairman declaring that they must have the subject he had ruled in favour of, and no other. A proposal was then made that the meeting dismiss the chairman and elect one for themselves, but the gentleman occupying the position in question refused to entertain the suggestion; and after a good deal of wrangling on the point, Mr. Morse, speaking 'in a trance,' asked the audience to bear in mind that while offering to speak on any subject chosen by themselves, he by no means bound himself to be able to treat of it—('Oh, oh,' and 'You should have advertized that')—because that would imply on his part a knowledge of everything, which he did not profess to have. He then proceeded to speak on the subject fixed upon by the chairman, but was interrupted in such a way by the students that he had repeatedly to resume his seat. There were renewed cries for 'Philotaxis,' and eventually the question was put to the speaker if he really knew anything about it? He answered that he was 'not prepared to treat with the subject'—a statement which was received with derisive cheering and cries of 'Why didn't you say so at first?' Mr. Morse then proceeded anew with his remarks, but was again and again interrupted. In the long run a 'bargain was struck,' to the effect that the students should listen quietly for half-an-hour. At the end of twenty minutes, however, the noise burst forth louder than before, and in the course of the disturbance the 'medium' was told that instead of answering the question he was delivering a lecture which he had given time after time, and 'fooling the audience.' Mr. Morse denied that such was the case, and concluded by stating that, if there were people living in the next world they must have a certain amount of materiality and reality belonging to them. An opportunity was then given for questioning the 'medium,' but the answers seemed considered by the students unsatisfactory, and in the course of the interruptions which followed the ladies in the hall and a number of the working men left the meeting. Mr. Morse thereupon resumed his seat, and the students made a rush to the platform, at the same time exploding half-a-dozen crackers and showering peas in all directions. Eventually Mr. Morse left the hall in company with a friend, who conducted him to a place of refuge in the building, until the students should have dispersed. After wrangling for some time with the chairman, the students withdrew, and forming into processional order in Forrest-road, marched by way of Chambers-street, the Bridges, and Princes-street to Hanover-street, singing choruses and rapping on window shutters with their sticks."

MRS. WELDON, whose vocal abilities are so well known, has established some weekly meetings of a musical character in her house; admission free; a collection at the close for the benefit of her Orphanage. Particulars may be obtained on application to her at Tavistock House, Tavistock-square—the house in which Charles Dickens wrote *Oliver Twist*.

THE CURE OF DR. SLADE.—The following paragraph from *The Morning Call*, of San Francisco, gives a more detailed account of the cure of Dr. Slade than we published last week:—"The last steamer from Australia brought to this city the famous Dr. Henry Slade, of New York, who has for three years past stirred up Europe with his wonderful spiritual manifestations. Shortly after leaving Sydney he became paralyzed, and remained so during the voyage, in spite of the noble efforts made by the physicians on board the boat to restore him. His right arm and leg had become useless. In this condition he was taken to the Baldwin Hotel, and a messenger was immediately despatched for Dr. J. D. McLennan, psychopathic physician, at No. 220, Stockton-street, who cures entirely by 'laying on of hands,' and who, as a healer, cannot be excelled. On entering the room where Slade was, he took him by the hand, and making a few downward passes from the brain to his arms and down the limbs, he told him to 'get up and walk.' Dr. Slade did so, to the astonishment and delight of all present. The news went like wildfire over the hotel, and for a day the excitement in the hotel was great—everybody speaking of the miracle that had been performed. We have on other occasions chronicled many of Dr. McLennan's marvellous cures without medicine, and this last one is not the least. Dr. Slade has so far recovered as to be able to meet engagements at his parlours, No. 216, Powell-street."

\* Spiritualists do not like the word "dead." They may say "deceased" with a safe conscience, as the original meaning of that word is simply "departed."

## BRITISH MUSEUM LECTURES.

YESTERDAY Dr. Carter Blake gave his first lecture "On the Classification of Mammalia," with examples from the lower divisions of the class, pointing out that the families of marsupials were so diverse that they prefigured the orders of the higher-brained mammalia. He gave copious examples from the natural history series of the non-adaptability of form to function in the organization of mammalia.—*The Times*, May 28th.

The second of this series was delivered by Dr. Carter Blake yesterday on the "Classification, Modes of Reproduction and Development of the Skeleton in Reptiles," taking as his chief examples the lizard, the frog, the serpent, and the tortoise. A lecture was subsequently delivered by Mr. H. St. Chad Boscawen, M.A., F.S.A., on "The New Bronze Gates of Balawat, Assyria," when the chief arms of the gates were for the first time shown to the public (through the kindness of Dr. Birch, Keeper of Oriental Antiquities). A detailed account of the reign of Shalmanaz and of his campaigns on the Mediterranean was given.—*The Times*, May 30th.

Yesterday the third of this series was given by Dr. Carter Blake on "the Zoological Collection, as illustrative of the law of representation." The lecturer devoted great time to show the difference between the external and internal skeletons of vertebrata, and gave a minute description of the genera and species of the higher mammalia. The development of the whale's skeleton received attention, and the lecturer pointed out the dissimilarity which existed between the toothed and the toothless forms of the cetacea. He concluded by some remarks on the edentata.—*The Times*, June 4th.

The last of this series was given yesterday by Dr. Carter Blake, on "Comparative Anatomy and Anthropology in relation to Artistic Delicacy." Commencing in the tomb of Mausolus, he pointed out the various ideas which savage nations had possessed of representation of the objects familiar to their eyes, and illustrated his remarks by the different methods employed by Egyptians, Assyrians, and Etruscans of drawing the human foot, further pointing out how the severe anatomy of Francia and Sebastian del Piombo accorded with some of the Greek models. He entered at great length into the subject of the various anthropological types represented in the antiquities from Cyprus, and the course was brought to a conclusion with a hearty vote of thanks to the authorities of the British Museum.—*The Times*, June 6th.

## ANSWERS TO CORRESPONDENTS.

U., Paris.—This correspondent writes, "I am of opinion that by controlling our thoughts, and by keeping the stomach and digestive organs in order we could rely on two-thirds of our dreams." But some people who do so find that it stops all dreaming, and brings on sound and refreshing sleep.

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