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TRUE AND FALSE PERSONALITY.*

BY C. C. MASSEY.

THE title prefixed to the following observations may well have suggested a more metaphysical treatment of the subject than can be attempted on the present occasion. The doctrine of the trinity, or trichotomy of man, which distinguishes soul from spirit, comes to us with such weighty, venerable, and even sacred authority, that we may well be content, for the moment, with confirmations that should be intelligible to all, forbearing the abstruser questions which have divided minds of the highest philosophical capacity. We will not now inquire whether the difference is one of states or of entities; whether the phenomenal or mind consciousness is merely the external condition of one indivisible Ego, or has its origin and nature in an altogether different principle; the Spirit, or immortal part of us, being of Divine birth, while the senses and understanding, with the consciousness—*Ahankâra*—thereto appertaining, are from an *Anima Mundi*, or what in the Sankya philosophy is called *Prakriti*. My utmost expectations will have been exceeded if it should happen that any considerations here offered should throw even a faint suggestive light upon the bearings of this great problem. It may be that the mere irreconcilability of all that is characteristic of the temporal Ego with the conditions of the superior life—if that can be made apparent—will incline you to regard the latter rather as the Redeemer, that has indeed to be born within us for our salvation and our immortality, than as the inmost, central, and inseparable principle of our phenomenal life. It may be that by the light of such reflexions the sense of identity will present no insuperable difficulty to the conception of its contingency, or to recognition that the mere consciousness which fails to attach itself to a higher principle is no guarantee of an eternal individuality.

It is only by a survey of what individuality, regarded as the source of all our affections, thoughts, and actions, is, that we can realise its intrinsic worthlessness; and only when we have brought ourselves to a real and felt acknowledgment of that fact, can we accept with full understanding those "hard sayings" of sacred authority which bid us "die to ourselves," and which proclaim the necessity of a veritable new birth. This mystic death and birth is the keynote of all profound religious teaching; and that which distinguishes the ordinary religious mind from spiritual insight is just the tendency to interpret these expressions as merely figurative, or, indeed, to overlook them altogether.

Of all the reproaches which modern Spiritualism, with the prospect it is thought to hold out of an

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individual temporal immortality, has had to encounter, there is none that we can less afford to neglect than that which represents it as an ideal essentially egotistical and *borné*. True it is that our critics do us injustice through ignorance of the enlarged views as to the progress of the soul in which the speculations of individual Spiritualists coincide with many remarkable spirit teachings. These are, undoubtedly, a great advance upon popular theological opinions, while some of them go far to satisfy the claim of Spiritualism to be regarded as a religion. Nevertheless, that slight estimate of individuality, as we know it, which in one view too easily allies itself to materialism, is also the attitude of spiritual idealism, and is seemingly at variance with the excessive value placed by Spiritualists on the discovery of our mere psychic survival. The idealist may recognise this survival; but, whether he does so or not, he occupies a post of vantage when he tells us that it is of no ultimate importance. For he, like the Spiritualist who proclaims his "proof palpable of immortality," is thinking of the mere temporal, self-regarding consciousness—its sensibilities, desires, gratifications, and affections—which are unimportant absolutely, that is to say, their importance is relative solely to the individual. There is, indeed, no more characteristic outbirth of materialism than that which makes a teleological centre of the individual. Ideas have become mere abstractions; the only reality is the infinitely little. Thus utilitarianism can see in the State only a collection of individuals whose "greatest happiness," mutually limited by nice adjustment to the requirements of "the greatest number," becomes the supreme end of government and law. And it cannot, I think, be pretended that Spiritualists in general have advanced beyond this substitution of a relative for an absolute standard. Their "glad tidings of great joy" are not truly religious. They have regard to the perpetuation in time of that lower consciousness whose manifestations, delights, and activity are in time, and of time alone. Their glorious message is not essentially different from that which we can conceive as brought to us by some great alchemist, who had discovered the secret of conferring upon us and upon our friends a mundane perpetuity of youth and health. Its highest religious claim is that it enlarges the horizon of our opportunities. As such, then, let us hail it with gratitude and relief; but, on peril of our salvation, if I may not say of our immortality, let us not repose upon a prospect which is, at best, one of renewed labours and trials, and efforts to be free even of that very life whose only value is opportunity.

To estimate the value of individuality, we cannot do better than regard man in his several mundane relations, supposing that either of these might become the central, actuating focus of his being—his "ruling love," as Swedenborg would call it—displacing his mere egoism, or self-love, thrusting that more to the circumference, and identifying him, so to speak, with that circle of interests to which all his energies and affections relate. Outside this substituted ego we are to suppose that he has no conscience, no desire, no will. Just as the entirely selfish man views the whole of life, so far as it can

really interest him, solely in relation to his individual wellbeing, so our supposed man of a family, of a society, of a church, or a State, has no eye for any truth or any interest more abstract or more individual than that of which he may be rightly termed the incarnation. History shows approximations to this ideal man. Such an one, for instance, I conceive to have been Loyola: such another, possibly, is Bismarck. Now these men have ceased to be individuals in their own eyes, so far as concerns any value attaching to their own special individualities. They are devotees. A certain "conversion" has been effected, by which from mere individuals they have become "representative" men. And we—the individuals—esteem them precisely in proportion to the remoteness from individualism of the spirit that actuates them. As the circle of interests to which they are "devoted" enlarges—that is to say, as the dross of individualism is purged away—we accord them indulgence, respect, admiration, and love. From self to the family, from the family to the sect or society, from sect or society to Church (in no denominational sense) and State, there is the ascending scale and widening circle, the successive transitions which make the worth of an individual depend on the more or less complete subversion of his individuality by a more comprehensive soul or spirit. The very modesty which suppresses, as far as possible, the personal pronoun in our addresses to others, testifies to our sense that we are hiding away some utterly insignificant and unworthy thing; a thing that has no business even to be, except in that utter privacy which is rather a sleep and a rest than living. Well, but in the above instances, even those most remote from sordid individuality, we have fallen far short of that ideal in which the very conception of the partial, the atomic, is lost in the abstraction of universal being, transfigured in the glory of a Divine personality. You are familiar with Swedenborg's distinction between discrete and continuous degrees. Hitherto we have seen how man—the individual—may rise continuously by throwing himself heart and soul into the living interests of the world, and lose his own limitations by adoption of a larger mundane spirit. But still he has but ascended nearer to his own mundane source, that soul of the world, or Prakriti, to which, if I must not too literally insist on it, I may still resort as a convenient figure. To transcend it, he must advance by the discrete degree. No simple "bettering" of the ordinary self, which leaves it alive, as the focus—the French word "foyer" is the more expressive—of his thoughts and actions; not even that identification with higher interests in the world's plane just spoken of, is, or can progressively become, in the least adequate to the realisation of his Divine ideal. This "bettering" of our present nature, it alone being recognised as essential, albeit capable of "improvement," is a commonplace, and to use a now familiar term a "Philistine" conception. It is the substitution of the continuous for the discrete degree. It is a compromise with our dear old familiar selves. "And Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly

destroy them; but everything that was vile and refuse, that they destroyed utterly." We know how little acceptable that compromise was to the God of Israel; and no illustration can be more apt than this narrative, which we may well, as we would fain, believe to be rather typical than historical. Typical of that indiscriminate and radical sacrifice, or "vastation," of our lower nature, which is insisted upon as the one thing needful by all, or nearly all* the great religions of the world. No language could seem more purposely chosen to indicate that it is the individual nature itself, and not merely its accidental evils, that has to be abandoned and annihilated. It is not denied that what was spared was good; there is no suggestion of an universal infection of physical or moral evil; it is simply that what is good and useful relatively to a lower state of being must perish with it if the latter is to make way for something better. And the illustration is the more suitable in that the purpose of this paper is not ethical, but points to a metaphysical conclusion, though without any attempt at metaphysical exposition. There is no question here of moral distinctions; they are neither denied nor affirmed. According to the highest moral standard, A may be a most virtuous and estimable person. According to the lowest, B may be exactly the reverse. The moral interval between the two is within what I have called, following Swedenborg, the "continuous degree." And perhaps the distinction can be still better expressed by another reference to that Book which we theosophical students do not less regard because we are disposed to protest against all exclusive pretensions of religious systems. The good man who has however not yet attained his "sonship of God" is "under the law"—that moral law which is educational and preparatory, "the schoolmaster to bring us unto Christ," our own Divine spirit, or higher personality. To conceive the difference between these two states is to apprehend exactly what is here meant by the false, temporal, and the true, eternal personality, and the sense in which the word personality is here intended to be understood. We do not know whether, when that great change has come over us, when that great work† of our lives has been accomplished—here or hereafter—we shall or shall not retain a sense of identity with our past, and for ever discarded selves. In philosophical parlance, the "matter" will have gone, and the very "form" will have been changed. Our transcendental identity with the A or B that now is‡ must depend on that question, already disclaimed in this paper, whether the Divine spirit is our originally central essential being, or is an hypostasis. Now, being "under the law" implies that we do not act directly from our own will, but indirectly, that is, in willing obedience to another will. The will from which we should naturally act—our own will—is of course to be understood not

as mere volition, but as our nature—our "ruling love," which makes such and such things agreeable to us, and others the reverse. As "under the law," this nature is kept in suspension, and because it is suspended only as to its activity and manifestation, and by no means abrogated, is the law—the substitution of a foreign will—necessary for us. Our own will or nature is still central; that which we obey by effort and resistance to ourselves is more circumferential or hypostatic. Constancy in this obedience and resistance tends to draw the circumferential will more and more to the centre, till there ensues that "explosion," as St. Martin called it, by which our natural will is for ever dispersed and annihilated by contact with the divine, and the latter henceforth becomes our very own. Thus has "the schoolmaster" brought us unto Christ, and if by "Christ" we understand no historically divine individual, but the logos, word, or manifestation of God *in us*—then we have, I believe, the essential truth that was taught in the *Vedanta*, by Kapila, by Buddha, by Confucius, by Plato, and by Jesus. There is another presentation of possibly the same truth, for a reference to which I am indebted to our brother J. W. Farquhar. It is from Swedenborg, in the *Apocalypse Explained*, No. 527:—"Every man has an inferior or exterior mind, and a mind superior or interior. These two minds are altogether distinct. By the inferior mind man is in the natural world together with men there; but by the superior mind he is in the spiritual world with the angels there. These two minds are so distinct that man, so long as he lives in the world, does not know what is performing within himself in his superior mind; but when he becomes a spirit, which is immediately after death, he does not know what is performing in his inferior mind." The consciousness of the "superior mind," as a result of mere separation from the earthly body, certainly does not suggest that sublime condition which implies separation from so much more than the outer garment of flesh, but otherwise the distinction between the two lives, or minds, seems to correspond with that now under consideration.

What is it that strikes us especially about this substitution of the divine-human for the human-natural personality? Is it not the loss of individualism? (Individualism, pray observe, not individuality.) There are certain sayings of Jesus which have probably offended many in their hearts, though they may not have dared to acknowledge such a feeling to themselves: "Woman, what have I to do with thee?" and those other disclaimers of special ties and relationships which mar the perfect sympathy of our reverence. There is something awful and incomprehensible to us in this repudiation of individualism, even in its most amiable relations. But it is in the Aryan philosophies that we see this negation of all that we associate with individual life most emphatically and explicitly insisted on. It is, indeed, the impossibility of otherwise than thus negatively characterising the soul that has attained Moksha (deliverance from bonds) which has caused the Hindu consummation to be regarded as the loss of individuality and conscious existence. It is just because we cannot easily dissociate individuality

* Of the higher religious teachings of Mohammedanism I know next to nothing, and therefore cannot say if it should be excepted from the statement.

† The "great work," so often mentioned by the Hermetic philosophers, and which is exactly typified by the operation of alchemy, the conversion of the base metals to gold, is now well understood to refer to the analogous spiritual conversion. There is also good reason to believe that the material process was a real one.

‡ A person may have won his immortal life, and remained the same *inner-self* he was on earth, through eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality."—*Isis Unveiled*, vol. I., p. 316.

from individualism that we turn from the sublime conception of primitive philosophy as from what concerns us as little as the ceaseless activity and germination in other brains of thought once thrown off and severed from the thinking source, which is the immortality promised by Mr. Frederick Harrison to the select specimens of humanity whose thoughts have any reproductive power. It is not a mere preference of nothingness, or unconscious absorption, to limitation that inspires the intense yearning of the Hindu mind for Nirvana. Even in the Upanishads there are many evidences of a contrary belief, while in the Sankyâ the aphorisms of Kapila unmistakably vindicate the individuality of soul (spirit). Individual consciousness is maintained, perhaps infinitely intensified, but its "matter" is no longer personal. Only try to realise what "freedom from desire," the favourite phrase in which individualism is negated in these systems, implies! Even in that form of devotion which consists in action, the soul is warned in the Bhagavad-Gita that it must be indifferent to results.

Modern Spiritualism itself testifies to something of the same sort. Thus we are told by one of its most gifted and experienced champions, "Sometimes the evidence will come from an impersonal source, from some instructor who has passed through the plane on which individuality is demonstrable."—M. A. (Oxon), *Spirit Identity*, p. 7. Again, "And if he" (the investigator) "penetrates far enough, he will find himself in a region for which his present embodied state unfits him: a region in which the very individuality is merged, and the highest and subtlest truths are not locked within one breast, but emanate from representative companies whose spheres of life are interblended."—*Id.*, p. 15. By this "interblending" is of course meant only a perfect sympathy and community of thought; and I should doubtless misrepresent the author quoted were I to claim an entire identity of the idea he wishes to convey, and that now under consideration. Yet what, after all, is sympathy but the loosening of that hard "astringent" quality (to use Böhme's phrase) wherein individualism consists? And just as in true sympathy, the partial suppression of individualism and of what is distinctive, we experience a superior delight and intensity of being, so it may be that in parting with all that shuts us up in the spiritual penthouse of an Ego—all, without exception or reserve—we may for the first time know what true life is, and what are its ineffable privileges. Yet it is not on this ground that acceptance can be hoped for the conception of immortality here crudely and vaguely presented in contrast to that *bourgeois* eternity of individualism and the family affections, which is probably the great charm of Spiritualism to the majority of its proselytes. It is doubtful whether the things that "eye hath not seen, nor ear heard," have ever taken strong hold of the imagination, or reconciled it to the loss of all that is definitely associated with the joy and movement of living. Not as consummate bliss can the dweller on the lower plane presume to commend that transcendent life. At the utmost he can but echo the revelation that came to the troubled mind in *Sartor Resartus*, "A man may do without happiness, and

instead thereof find blessedness." It is no sublimation of hope, but the necessities of thought that compel us to seek the condition of true being and immortality elsewhere than in the satisfactions of individualism. True personality can only subsist in consciousness by participation of that of which we can only say that it is the very negation of individuality in any sense in which individuality can be conceived by us. What is the content or "matter" of that consciousness we cannot define, save by vaguely calling it ideal. But we can say that in that region individual interests and concerns will find no place. Nay, more, we can affirm that only then has the influx of the new life a free channel when the obstructions of individualism are already removed. Hence the necessity of the mystic death, which is as truly a death as that which restores our physical body to the elements. "Neither I am, nor is aught mine, nor do I exist," a passage which has been well explained by a Hindu writer (Peary Chand Mittra), as meaning "that when the spiritual state is arrived at, *I* and *mine*, which belong to the *finite mind*, cease, and the soul, living in the *universum* and participating in infinity with God, manifests its infinite state." I cannot refrain from quoting the following passage from the same instructive writer:—

Every human being has a soul which, while not separable from the brain or nerves, is *mind*, or *jeâtânâ*, or sentient soul, but when regenerated or spiritualised by *yoge*, it is free from bondage, and manifests the divine essence. It rises above all phenomenal states—joy, sorrow, grief, fear, hope, and in fact all states resulting in pain or pleasure, and becomes blissful, realising immortality, infinitude, and felicity of wisdom within itself. The sentient soul is nervous, sensational, emotional, phenomenal, and impressional. It constitutes the natural life and is finite. The soul and the non-soul are thus the two landmarks. What is non-soul is *prakrit*, or created. It is not the lot of every one to know what soul is, and therefore millions live and die possessing minds cultivated in intellect and feeling, but not raised to the soul state. In proportion as one's soul is emancipated from *prakrit* or sensuous bondage, in that proportion his approximation to the soul state is attained; and it is this that constitutes disparities in the intellectual, moral, and religious culture of human beings, and their consequent approximation to God.—*Spiritual Stray Leaves*, Calcutta, 1879.

He also cites some words of Fichte, which prove that the like conclusion is reached in the philosophy of Western idealism: "The real spirit which comes to itself in human consciousness is to be regarded as an impersonal pneuma—universal reason, nay, as the spirit of God Himself; and the good of man's whole development, therefore, can be no other than to substitute the universal for the individual consciousness."

That there may be, and are affirmed to be, intermediate stages, states, or discrete degrees, will, of course, be understood. The aim of this paper has been to call attention to the abstract condition of the immortalised consciousness; negatively it is true, but it is on this very account more suggestive of practical applications. The connection of this society with the Spiritualist movement is so intimately sympathetic, that I hope one of these may be pointed out without offence. It is that immortality cannot be phenomenally demonstrated. What I have called psychic survival can be, and probably is. But immortality is the attainment of a state, and that state the very negation of phenomenal existence. Another conse-

quence refers to the direction our culture should take. We have to compose ourselves to death. Nothing less. We are each of us a complex of desires, passions, interests, modes of thinking and feeling, opinions, prejudices, judgment of others, likings and dislikings, affections, aims public and private. These things, and whatever else constitutes the recognisable content of our present temporal individuality, are all in derogation of our ideal of impersonal being—saving consciousness, the manifestation of being. In some minute, imperfect, relative, and almost worthless sense we may be right in many of our judgments, and amiable in many of our sympathies and affections. We cannot be sure even of this. Only people unhabituated to introspection and self-analysis are quite sure of it. These are ever those who are loudest in their censures, and most dogmatic in their opinionative utterances. In some coarse, rude fashion they are useful, it may be indispensable, to the world's work, which is not ours, save in a transcendental sense and operation. We have to strip ourselves of all that, and to seek perfect, passionless tranquillity. Then we may hope to die. Meditation, if it be deep, and long, and frequent enough will teach even our practical Western mind to understand the Hindü mind in its yearning for Nirvana. One infinitesimal atom of the great conglomerate of humanity, who enjoys the temporal, sensual life, with its gratifications and excitements as much as most, will testify with unaffected sincerity that he would rather be annihilated altogether than remain for ever what he knows himself to be, or even recognisably like it. And he is a very average moral specimen. I have heard it said, "The world's life and business would come to an end, there would be an end to all its healthy activity, an end of commerce, arts, manufactures, social intercourse, government, law, and science, if we were all to devote ourselves to the practice of *Yoge*, which is pretty much what your ideal comes to." And the criticism is perfectly just and true. Only I believe it does not go quite far enough. Not only the activities of the world, but the phenomenal world itself, which is upheld in consciousness, would disappear or take new, more interior, more living, and more significant forms, at least for humanity, if the consciousness of humanity was itself raised to a superior state. Readers of St. Martin, and of that impressive book of the late James Hinton, *Man and His Dwelling-place*, especially if they have also by chance been students of the idealistic philosophies, will not think this suggestion extravagant. If all the world were Yogis, the world would have no need of those special activities, the ultimate end and purpose of which, by-the-by, our critic would find it not easy to define. And if only a few withdraw, the world can spare them. Enough of that.

Only let us not talk of this ideal of impersonal, universal being in individual consciousness as an unverified dream. Our sense and impatience of limitations are the guarantees that they are not final and insuperable. Whence is this power of standing outside myself, of recognising the worthlessness of the pseudo-judgments, of the prejudices with their lurid colouring of passion, of the temporal interests, of the ephemeral appetites, of all the sensibilities of

egoism, to which I nevertheless surrender myself, so that they indeed seem myself? Through and above this troubled atmosphere I see a being, pure, passionless, rightly measuring the proportions and relations of things, for whom there is, properly speaking, no present, with its phantasms, falsities, and half-truths: who has nothing personal in the sense of being opposed to the whole of related personalities: who sees the truth rather than struggles logically towards it, and truth of which I can at present form no conception: whose activities are unimpeded by intellectual doubt, unperverted by moral depravity, and who is indifferent to results, because he has not to guide his conduct by calculation of them, or by any estimate of their value. I look up to him with awe, because in being passionless he sometimes seems to me to be without love. Yet I know that this is not so; only that his love is diffused by its range, and elevated in abstraction beyond my gaze and comprehension. And I see in this being my ideal, my higher, my only true, in a word, my immortal self.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

A CIRCULAR has been issued to the members of the Psychological Society by Mr. F. K. Munton, the honorary secretary, saying:—

"The Council of the Psychological Society desires to direct the special attention of its members to an experiment commenced at the close of the last and to be continued in the next session.

"The experience of five years has shown that *facts* are wanting for the efficient progress of our science. Speculation has been supplied in abundance, but the *facts* reported are comparatively few.

"It has long been a desideratum in science that the reporters of experiments should be open to questions, where objections may at once be made and answered, and it has often been proposed that scientific evidence should be procured by a process very similar to that by which Courts of Justice arrive at the truth—by the *viva voce* examination of witnesses.

"The Psychological Society has been the first to adopt this course, and with signal advantage. The experiment has been tried with entire success.

"The following is the plan pursued. Persons who have witnessed psychological facts and phenomena are invited to attend a meeting of the society and report these *viva voce*. Members are entitled to question the witness as to any part of the statement, either to elicit further explanation or to test accuracy, and at the close of the evidence there is a discussion.

"No difficulty has been found in procuring witnesses, and several have promised thus to report in the course of the coming session.

"It is unnecessary to dwell upon the advantage to science generally, but especially to psychology, of the novel plan thus successfully adopted. To the meetings of the society it gives an attraction and interest such as scientific gatherings have not hitherto known, contrasting profitably as pleasantly with mere essay reading."

AN UTTERANCE.

BY W. H. HARRISON.

I DO not know to what extent any one is justified in intruding personal matters upon the Spiritualist public, but if sustaining in silence for months personal attacks from a journal heavily subsidised by a Spiritualist organisation, and furthermore receiving a widely-circulated printed attack founded upon personal points, and issued by the British National Association of Spiritualists, give a right of reply, I ask for permission to be briefly heard.

Some years ago a few of us founded the British National Association of Spiritualists, and in attending adverse public meetings to hear and consider the views of objectors, learnt that they did not wish to found a new ecclesiastical or any other crystallised power. They told us how various of the old-established organisations had proved, in several instances, to be instruments of persecution, and how they wished to see no parallel cases in Spiritualism. Our reply always was: What you say is very true, but we will guard against that by throwing all our proceedings freely open to the public, and with this absence of secrecy, all abuses will be nipped in the bud by the always honest (however sometimes mistaken and inefficient) voice of public opinion.

Afterwards we faithfully kept our promises. The Council of the National Association of Spiritualists sat in public, and in an irregular way the proceedings of the committees were public in a clumsy yet effective fashion; that is to say, the chairmen of them were supposed to report monthly all their acts, and their necessary failures in this respect were unimportant, because, if any member wanted to know what they were doing, Miss Kislingbury, the secretary, simply handed them the committee books, and let them read for themselves. Nobody then dreamt of having anything to conceal, and all may have been pleased that anybody should wish to inspect the honest work they were executing.

But times changed. Those who had particular ends to carry felt the publicity irksome. The Council decreed, by a deliberate resolution (which I opposed), that the members should no longer be allowed to read the committee books; it further decreed, by deliberate resolution, that the doings of the committees, as recorded in their books, should not be read regularly at the monthly public meetings of the Council, which is the usual and proper way of destroying privacy in public bodies. Furthermore, no bar was placed to committees taking up subjects the Council had never ordered them to take up, and going on with them for a long time without the knowledge or consent of the managing body.

Thus knots of persons in committees can now carry on for some time all kinds of work in secret, and if they wish can spring it suddenly on the unsuspecting Council.

At present, as a matter of fact, the General Purposes Committee, which sits in the strictest privacy, and will not let its minute books as of yore be freely examined by the members at large, can carry on all kinds of secret work, and afterwards get it sanctioned, if it chooses, by a majority at the Council by a good attendance thereof of its own members. In fact, the steward (the Committee) has, if it chooses, its master

(the Council) under its thumb. The private work can be made to rule, and the ostensibly public work be reduced merely to a matter of form.

Thus the original pledges to the objectors to organisation have been broken, and the seeds of a tyrannical and objectionable power in Spiritualism have been sown. The evils foreseen by objectors to organisation have begun to come to pass.

As each downward step was taken, I opposed it by a motion, thus getting an entry upon the minute book of the Council to prove that each step was taken knowingly and wilfully. By putting this unanswerable evidence on record, I am afraid I made myself much disliked. And in sounding the alarm in the press that the public working of the machinery was in course of eclipse by the veil of secrecy, inharmony necessarily resulted.

At last came the disruption. A number of us left the Council, or the Association, and would not be responsible for the work of degradation going on.

I will now bring forward a specimen of the kind of treatment I receive for having attended to the public interests. In the last number of *Spiritual Notes* is a paragraph intimating that its publisher had refused to issue it any longer, because of pressure brought to bear by *The Spiritualist*—a spiteful line of action on the part of this journal, which, if true, would be calculated to strongly prejudice it in the eyes of the public. But there was no truth whatever in the statement, as the following extracts show. The one quotation is from *Spiritual Notes*, the other is the letter which one of its proprietors and its apparent editor, Mr. E. D. Rogers, had delivered to him at his office in Shoe-lane, on the 24th October, or a week before the paragraph was printed:—

THE FICTITIOUS REASON.

From "*Spiritual Notes*," Nov. 1, 1879.

"As our readers know, we have persistently defended the Council of the British National Association from the unjust attacks which have been made in the pages of *The Spiritualist*. It has ever been a most disagreeable duty, but it has been a duty that had to be done, for false allegations allowed to pass uncontradicted would come, sooner or later, to be generally accepted as true. Now, we find that the ire of the onemios of the B.N.A.S. is turned upon ourselves. Pressure has been brought to bear upon our publisher, who is also publisher of *The Spiritualist*, to induce him to discontinue the publication of *Spiritual Notes*, and he has been compelled to yield. We have no complaint to make against Mr. Allen, who is in every way a courteous and obliging gentleman; but we regret that others should have had recourse to so mean an attempt to injure us. Happily their efforts will be without avail. We anticipate no difficulty in finding another publisher; meanwhile, all orders and other communications should be addressed to Mr. Thomas Blyton, 53, Sigdon-road, Dalston, E."

THE REAL REASON.

DEAR SIR,—It having come to my knowledge that legal proceedings are about to be taken against me, as the publisher of *Spiritual Notes*, for a libel contained in the October number, I beg to inform you I have discontinued the sale of it, and request that you will remove my name as publisher from all future issues of the paper, as I decline any longer to undertake that responsibility.—Yours truly, E. W. ALLEN."

Mr. Blyton, at whose house the last number of

Spiritual Notes was published, was aware of the untruth of the contents of the paragraph, as proved by the following letter from Mr. Allen:—

11, Ave Maria-lane, and 11, Stationers' Hall-court, London,
November 5th, 1879.

DEAR MR. HARRISON,—I have never told Mr. E. D. Rogers or Mr. Blyton that any pressure from you or any one connected with *The Spiritualist* caused me to discontinue the publication of *Spiritual Notes*.

On the contrary, some time ago I told Mr. Blyton that I had voluntarily offered to discontinue its publication if you so desired, and that your reply was:—"Do whatever you please, Mr. Allen. All I ask is that you tell the people who have to do with it nothing about my affairs, and I want to know nothing about theirs."

I further told Mr. Blyton that I disliked the attacks on you and others in *Spiritual Notes*, and that unless its tone altered I must cease to publish it.

Mr. Rogers said he must insert my letter to him in the November number of *Spiritual Notes*, stating why I threw up the publication of that journal, in order that the readers might know. I gave him permission, but I see he has not done so.

I do not wish to mix in any controversies, but think it my duty to state the bare facts, having had my attention called to the statement in *Spiritual Notes* that I had been compelled to yield to the pressure which had been brought to bear upon me, I being "also the publisher of *The Spiritualist*." This statement has no foundation.—Truly yours,
E. W. ALLEN.

I did not inform Mr. Allen that the contents of *Spiritual Notes* were under examination by lawyers, and do not know who gave him the information, nor have I had anything to do with the journal getting into the hands of the lawyers. No reader of these lines has had less to do with the matter than I have, and the paragraph is nothing but a wicked fabrication tending to arouse public feeling against me.

I see that in the same number of *Spiritual Notes* Mr. Rogers, who is about the most active of the working members of the Council of the National Association of Spiritualists, issues a circular to the public for the purpose of raising funds to carry on this kind of "high-class" journalism.

At the Council meeting, Mr. Stainton Moses moved that a circular drawn up by his committee should be printed and circulated, and it was agreed to. It is full of abuse. Here are a few of the opening sentences:—

"SIR (or MADAM),—It will be within your knowledge that Mr. Harrison was recently requested to vacate an office occupied by him on the premises of the Association. You may also be aware that his attempts so to pull the wires as to control the action of the Council on a plan of his own met with ludicrous failure, scarcely any of his fourteen resolutions finding even a seconder among his more practical colleagues.

"Irritated by this failure to obtain the exclusive power at which he grasped, and by the request made to him that he would retire from the premises of the Association," &c.

What are the facts? They are that in print I had thoroughly condemned the measures of the Council, many weeks before its members hit upon the act of small revenge of giving me notice to quit the little office I had there. In condemning the Council, how could I have been irritated by an event which had not then occurred?

I cared nothing for the office there; indeed, of my own accord, had been in treaty for a new one at 41, Great Russell-street, some six months before the events now under notice. At the present time I have one a few doors off, at a lower rental, and with peaceful surroundings.

The motions the Council rejected would merely have given the mode of procedure in common prac-

tical use all over the kingdom in Town Councils, to prevent public work being done in secret. I have seen and studied in practical operation the workings of scores of organisations, and only one or two of the working members of the Council know about the principles of constitutional government.

How could I have been trying to obtain exclusive power, when my motions were directed to breaking down exclusive power, and keeping all possible power in the hands of the public, and when I strenuously opposed for a very long time the desire expressed by Mr. Martin Smith, Mr. C. C. Massey, and others, that I would take a seat on the Council?

Ten years ago I began public work in Spiritualism, and all that time the movement has spent annually in competition with my journal more than twice as much in public subscriptions as it has spent in its support; that is to say, the special subscriptions to my journal have averaged about £200 a year, and to the journal of my neighbour £500, so that in the ten years I have had to compete single-handed against about £3,000 of public capital. In order to attend to Spiritualism I gradually gave up literary work on *The Engineer* newspaper, scientific reviewing on the *Morning Post*, other work on the *British Journal of Photography*, and several other engagements. Below is an old letter I chanced to find the other day from the publisher of *The Engineer*:—

Office of *The Engineer*, 163, Strand, London, W.C.
12th July, 1875.

DEAR SIR,—As you inform us that a certificate to the following effect would be calculated to do you good, I have much pleasure in stating that up to about six years ago your remuneration for literary work done for this journal frequently averaged from eight to twelve, and on some few occasions twenty pounds per month, and that you have voluntarily withdrawn from this work during the past five or six years, so as to have received probably less than twenty pounds a year from us.—Yours faithfully,
G. L. RICHE, Publisher.

W. H. Harrison, Esq.

After voluntarily, and without regret, making a sacrifice of ten years of my life, so far as material interests are concerned, it is not pleasant to be bespattered with mud by a knot of Spiritualists, most of whom are unknown to the movement as regards public services, and who can only find one or two Spiritualists of standing to remain and work with them. When I am dead and gone, and when any man or any body of men is persecuted by a powerful National Association by means of acts long planned in secret, *The Spiritualist* newspaper will not be thought to have disgraced itself in trying to kill the seeds of tyranny.

As this journal has now quite washed its hands of the actions of the present Council, possibly there will henceforth be peace, while thinking men will look on in sorrow, at managers whose last act is to ask that more pressure of public opinion shall be brought to bear upon them, before they will perform their duty of dealing with abuses to which their attention has been called, and for which they are responsible.

ON Tuesdays Miss Cook gives invitation free *séances*, by sanction of Mr. Charles Blackburn, at 33, Museum-street.

MR. KIDDLE, Superintendent of Schools at New York, has been superseded by one of his assistants, for publicly expressing his belief in Spiritualism from evidence obtained in his own home. Otherwise, he was a man highly respected by the uninformed multitude. There was great excitement on the day of the election of the new officer.

SPIRITUALISM IN INDIA.

THE last mail from India has brought us from several correspondents, including Colonel and Mrs. Gordon, details enough to fill a volume, about the contention on Spiritualism going on in that country. Attention was drawn to the subject in the first instance by the letter of Mrs. Gordon in *The Pioneer*, (Allahabad), one of the best newspapers in India. All the subsequent correspondence is now before us, and some of it consists of the old and threadbare arguments for and against Spiritualism. The following letter, however, contains something new to English readers, many of whom would be glad to get facilities for the observation of the strong psychical powers possessed by a few of the Indian fakirs :—

THE POWERS OF PAUL JOPPER.

To the Editor of "*The Pioneer*."

SIR,—Was Spiritualism known in India sixty years ago? I am unable to answer the question. I only know that a Paul Jopper, in Madras, did, apparently unaided, all the strange things your correspondent, "Still in the Dark," describes having witnessed in your issue of the 6th instant, as the transfer of rings, removal of furniture, &c., and Paul Jopper did more at *séances* held at very distinguished houses; indeed, where the *crème de la crème* alone were invited to witness the strange powers of this marvellous man. He changed their jewellery and *under-linen* without their knowledge, dressing the gentlemen in ladies' belongings, and giving to the ladies frilled shirts in exchange for what was taken from them, the amiable beholders meanwhile quite unconscious of their larceny until they got home to undress. I cannot explain the agency. I only know Paul Jopper did these things while he walked up and down on the stage erected for him, entertaining his audience with legerdemain tricks. His last feat was to summon a lady who had been dead twenty years at the earnest entreaty of her husband, who came to see her spirit. She came blooming, real, life-like, with her arms stretched out to her husband, a high Government official. With a loud cry he was rushing to her, when the lights all suddenly went out, the doors and windows clapped to, as if moved by a mighty wind, and the gentleman fell insensible where he expected to embrace his wife. This reads very like a fairy tale, and many, wise in their own conceit, may laugh at the recital; but it all happened, and Paul Jopper was a real man with very wonderful ability. He made a mint of money, but did not save much for his family, his charities being most extensive. By birth he was reputed a Frenchman, but he had none of his people with him in Madras. He was travelling by himself just to exercise his strange powers. His end was sudden and very dreadful. He was found one morning with his brains dashed out, and his skull much battered. The doors and windows of his room were well secured from the inside, and visible human agency could not be pointed to as being engaged in this awful end. Not a *vestige of the brain was to be found anywhere*, though

blood was on the wall to show where the skull had been pelted; *nor was the heart found*, though the trunk was there, and the awestruck beholders whispered that Paul Jopper was claimed by the devil. Perhaps there are still some living in Madras who can testify to the conjuring powers of this strange man. Again, there was a Brahmin in Poona, about fifteen years after Paul Jopper, who was no disciple of his, who could perform quite as incomprehensible feats. Naked, but for the stinted yard of cloth round his middle, this man would, in a little while, cover the ground round about him with the most beautiful flowers, all as if but newly culled, and offer them to any one, in season and out of season. Where did he get his flowers from? To beholders he only drew them out of a lighted candle; it was all his apparatus; he had no sleeves, no turban, no liberal *dhotee*, and yet the flowers were very real indeed, and my husband once got a bouquet of them because he doubted their reality, and the Brahmin called him a *bucha*. We are all of us *buchas* to my thinking, while we cannot explain what puzzles our understanding, pooh-poohing facts as if that disposes of them.

CLAIRVOYANCE.

THE following article is from *The Inventors' Record*, in which it bears the title, "Startling Discovery: the Alleged Separation of Mind from Matter during Life":—

We have received from a respected correspondent particulars of a remarkable experiment resulting in phenomena which must lead to revelations of a very startling character.

Our correspondent claims to have discovered a new application of magneto-electricity, by which the mind of a patient has acquired the power of apparently releasing itself from the trammels of matter, and of transporting itself to places distant from the body, which remains in a condition of repose, resembling the effect produced by anæsthetics. Whilst under this electric influence (the manner of which our correspondent will not at present disclose) the mind can be directed to any spot or scene, and is susceptible of the same impressions and conditions as would be experienced in the person of the patient himself. Scenes thus visited, and impressions thus received, are not only quite accurate, but the patient, when released from the electric influence, retains a perfect remembrance of information so acquired.

Our correspondent informs us that his patient, on recovering from a prolonged state of coma, insisted most strenuously in the assurance that he had visited a scene and noted every detail of an event many miles away. He appeared to be so thoroughly convinced this was no mental delusion that careful inquiries were instituted, which led to a surprising corroboration of all the circumstantial minutiae. Utterly astonished at such an unexpected manifestation of mental faculties beyond the limits of any abnormal power of the ordinary senses, our correspondent was induced to repeat the experiment, selecting another patient unacquainted with the marvellous occurrence related. On returning to sensibility this patient also described events he had mentally witnessed, all which proved to be accurate

in every particular. In order, however, to place the phenomena beyond doubt, our correspondent subjected himself to the electric treatment with the same result, and, after repeated personal tests, has arrived at the conviction that the body can be so acted on by electricity as to develop qualities and activity of mind marvellous in their range, and vast in their importance.

Is there any connection between such phenomena and the recognised facts classed under electrobiology? Are we really approaching the solution of a great problem of life, which will reveal mysterious forces in nature hitherto unknown?

That great philosopher Humboldt tells us that "a presumptuous scepticism which rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credulity," and we know that "there are more things in heaven and earth than are dreamt of in our philosophy."

Mr. Alfred Russel Wallace, in an essay on miracles, has related many instances of miraculous clairvoyance. He tells us that Sir Walter C. Trevelyan once received a letter from a lady, in which she mentioned the loss of a gold watch. Sir Walter sent the letter to a doctor who had a patient professing this strange power. The patient immediately described the watch accurately, depicted the furniture of the house, named the thief, and declared that she could recognise the culprit's handwriting. Her statements were doubted, for they fixed the theft on a favourite servant; but subsequent events proved every word to be true.

Our correspondent, whose eminent position in the medical and scientific world entitles his opinion to great respect, promises to make known the exact method employed to produce this extraordinary phenomenon, which he considers is susceptible of very simple scientific explanation, and which he believes it is in the power of every person to develop in himself.

Should the facts stated by our correspondent be ultimately substantiated by further evidence, it is almost impossible to measure the extent to which such a discovery must revolutionise all modern thought and action. The contingencies of temporarily quitting at will our encumbrances of the flesh, and defying time, space, and all the immutable laws of the material universe, require a desperate flight of imagination to conceive.

We shall find ourselves face to face with a new era of philosophical inquiry. A light will fall athwart the dark untrodden paths where lie the mysteries of conscious life, and we shall break from our finite bonds to stand in the presence of the infinite.

Correspondence.

MR. FLETCHER AND DR. SLADE.

SIR,—Mr. Fletcher describes as a "misstatement" my assertion that he had aspersed Dr. Slade, and says, "I have never done so in the *Whitehall Review*, or any other paper." Nobody ever alleged that Mr. Fletcher wrote the article in the *Whitehall Review*, and Mr. Fletcher knows that that is not what was alleged. But this is what the *Whitehall* reviewer says that Mr. Fletcher said to him:—"There are men, not necessarily impostors, but charlatans, who have disgraced our creed. For my own part, when I learnt that an American had rendered Spirit-

ualism detestable and contemptible in this country, I at once resolved to come over and wipe out that disgrace. I have already partially succeeded." In your paper of September 26th, a correspondent, "W. C. P.," quoted the above, and asked if Dr. Slade was meant. In your paper of October 3rd, Mr. Fletcher admitted that he had said—"repeated" is his word—"that Spiritualism had been disgraced by an American medium," but went on to say that "he did not mention Dr. Slade, or any one else." Neither did he impugn the accuracy of the *Whitehall* report, nor did he venture to say that the allusion was not, in fact, to Dr. Slade.

Now, if Mr. Fletcher will tell us (1) that he did *not* mean Slade, (2) whom it was he did mean, and (3) will explain why he did not make these statements in reply to "W. C. P.," and if, moreover, he can get any three known Spiritualists, say of his colleagues on the Council of the British National Association of Spiritualists—two of his selection and one of mine—to say that such statements and explanations are satisfactory, and fairly account for Mr. Fletcher's language as reported in the *Whitehall Review* without supposing any reference to Dr. Slade, I will not only withdraw my statements and observations, but will sign an apology in any terms that such three gentlemen shall consider reasonable and proper, and will advertise it at my own expense in any newspaper Mr. Fletcher pleases.

In the meantime, I call special attention, without comment, to the mode in which Mr. Fletcher thinks it creditable to answer a question and to meet a statement. He is asked if he meant Slade. He says, "I did not mention Dr. Slade, or any one else." It is alleged that he has aspersed Slade. He says, "I have never done so in the *Whitehall Review*, or any other paper." And the statements he thus meets he ventures to call "mis-statements."

I am not going to discuss with Mr. Fletcher the position in the newspaper press of the *Whitehall Review*. I think it very likely he knows that paper much better than I do. In the last *Banner of Light* that has come to hand, "Fidelity" informs the American public that "Life, one of the most fashionable journals, is out with a long article concerning Mr. Fletcher, who seems to be a friend of all the literati. I suppose it is because I know so little of fashion that I had hardly ever heard of *Life*, though I have some faint recollection of seeing its title. It is not that I grudge Mr. Fletcher an advertisement that I show up these absurd misrepresentations about obscure newspapers. On the contrary, I should be delighted to read an appreciative account of his mediumship in *The Times*. But "Fidelity" is supposed to inform Americans of the state of Spiritualism in this country, and so the character of his (or her) letters in the *Banner of Light* is worth exposing.

C. C. MASSEY.

Temple, October 31st.

SPIRITUALISM IN THE PROVINCES.

SIR,—Silently but surely Spiritualism is becoming the "little leaven that leavens the whole lump;" the pulpit is unmistakably feeling its influence, the press its power, and treating it with more respect; the people begin to feel its significance, for more than ever I hear it said, "Well, I believe there is something in it, and if it is not true it ought to be, it is so beautiful."

The cries of "humbug," "delusion," "knaves," "dupes," "devil," and "insanity" are less frequently heard, and explanations are listened to with respect, while in a company of a dozen intelligent persons there is sure to be one or more who is practically acquainted with the phenomena from personal experience; but while this is true they shrink from any public avowal of their knowledge, and the propagandist and disseminatory labours of the few (comparatively speaking) are all but ignored. This may be from a variety of motives—fear of public opinion, probable ostracism and loss of caste or of custom, expulsion from membership in the church or chapel, or a failure to see the duty of "having freely received," to "freely give," that others may participate in the joyful certainty of immortality. Or they may be of opinion that Spiritualism consists of a "series of facts which have no moral significance," or feel that it should not be made too cheap, and that there is great danger in indiscriminate advocacy and investigation. Be that as it may, the fact remains, and has yet to be accounted for, that Spiritualists as a body are not so earnest or zealous, so self-sacrificing or even consistent, as many of their benighted brethren, whether secularists or orthodox worshippers. Many an inquirer has been astonished at this

lukewarmness, this indifference to the necessities of others, and has asked, "How is it that you Spiritualists, who claim so much, who assert that you are convinced of man's immortality, how is it you do not 'go into all the world, and preach this gospel to every creature?'" You say there are five hundred Spiritualists in this town. "Where are they? Where do they meet? Have they any organisation?" said a gentleman in my hearing, and the only answer was, "No. There is a little room up a back entry capable of holding twenty or thirty persons, but it is only opened by a poor man whose heart is so much larger than his means, that he does his little best towards providing the deficiency." The man who asked the question naturally expressed his astonishment at this state of things.

Another friend, in conversation with an acquaintance, was informed that he (the latter) was not aware that the Spiritualists had any literature. Private circles, home *séances*, &c., are necessary and useful; but, Mr. Editor, the question arises, Arc not the people who say they "can get all they want at home" of the selfish class, who "hide their light under a bushel?" Are not public advocacy and united effort equally necessary and useful? Are the ignorant masses, led by their blind leaders, to fall into the ditch of materialism, or the pool of despondency, owing to unanswered doubts and unsatisfied longings? Are the heart-hungry, the bereaved, the suffering thousands to cry for help, for pity and light, and only the doors of churches and chapels to stand invitingly open? There at least they may meet with sympathy and fellowship, and be stimulated to a life of hopefulness, in spite of the cold dreary dogmas, rites, and creeds they inculcate. Is it not the duty of all who have discovered the truth to promulgate it? All who have received the light to reflect it for others? If it is, as a writer states, "the Alpha and Omega of religion," "the glad tidings of great joy," and, as Spiritualists claim, reveals "the future state, and demonstrates that the future happiness of mankind is dependent upon present life-fulfilment of duty and manifestation of love to man;" then must we look to it that we fail not in our duty to our neighbour, which is clearly to so "let our light shine before men that they see our good works," and, recognising the source of the inspiration, "glorify God accordingly," else may we not find ourselves weighed in the balances and found wanting? guilty of failing to offer the cup of knowledge and consolation to the least among the brethren of the family of God?

Let us all be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

These thoughts have been forced upon me by contemplation of the exoteric work of Spiritualism.

In your next, with your permission, I will send some items of local interest respecting the cause in various towns in the provinces, and show that while in some centres Spiritualists are alive to their duty, in others public advocacy is extinct, or nearly so, where a few years ago flourishing societies existed.

Signs are, however, not wanting in many of these of renewed activity, and the coming winter bids fair to be one of the most remarkable seasons of zealous and self-sacrificing labour on behalf of Spiritualism. Should the present signs of returning trade be followed by a permanent revival of business, I have no doubt the work will be no longer one of defence, but that the war will be carried into the enemy's camp till superstition and doubt shall be destroyed, and man arise from his thralldom, claim his spiritual birthright, and self-reliantly walk the earth in conscious communion with the sainted ones of his home and heart.

EXCELSIOR.

EYELESS MOLLUSCA.

SIR,—I do not think the matter of great consequence, but I was quite aware of the facts mentioned by Mr. Carter-Blake of the *ocelli* of the genus *Pecten*, and of the sensibility of the oyster to light; and in my note to you accompanying the paper, "What May be Known of God," I mentioned those facts as exceptions to the general statement, which is true. Perhaps I should have said *most* of the bivalve mollusca.

I mentioned also in my note, incidentally, regarding the Bacon-Shakespeare question, that the 135th and 136th sonnets of Shakespeare seem to have been written by one whose Christian name was William.

In my paper "Prochis" is a misprint for "Proclus."

J. W. FARQUHAR.

October 25th.

FORM MANIFESTATIONS.

SIR,—Dr. Wyld refers in your last to his limited experience, and infers that the medium and spirit form are the same thing, suddenly transformed, which really means "doubting all mediums," yet asking Mr. Joad and Mr. Massey to corroborate previous assertions of mine that they are two separate forms. Now what does this mean? Are these gentlemen to be judges of me, and of what they may not have had the same facilities of beholding?

On the 20th January last, at Signor Rondi's, Miss Cook was stripped of all her clothing by Mrs. Louisa Andrews, and other ladies; then a large fur coat belonging to Mr. Green, a visitor, was placed on her, and she was brought forth at once from a back room into the *séance* room, and placed behind two curtains (used for a cabinet). She took her seat on a chair. Her own clothing, forming a bundle, was put in the opposite corner of the room to the cabinet. A circle of seven or eight persons sat round the cabinet, and in ten minutes the form "Lillie," with a profusion of white drapery, appeared at the opening of the curtain in dim light, and Mrs. Andrews wrote: "In this *séance* I am sure there was no deception. I was permitted to place my hand upon the head and face of Miss Cook, which were very warm and overheated, and whilst I felt them stone cold hands patted mine, and took firm hold of my arm up to the shoulder with larger and firmer hands than the medium's, and while my sister placed her hand on Miss Cook's forehead, the back of her hand was kissed," &c. Cannot Dr. Wyld believe that *séance* and the writer of it, and does he not see that transformation suddenly was impossible? Or does he want the two gentlemen to confirm it before he is satisfied?

Again, on the 31st of March I took Miss Cook to Mr. Fletcher's, and had an "absolute test" inside the cabinet. Mrs. Fletcher held the medium, whilst I, at the same moment, held and was talking with the spirit form outside, in the presence of three strangers, who signed their names—see article, 18th April newspaper—and I ask, could this be a sudden illusion, or does it require Messrs. Joad and Massey to confirm what I write when other persons have already signed?

Only three weeks ago, at 33, Museum-street, when Miss Cook was in the cabinet in trance, Messrs. Joad and Massey heard Lillie call me from them to put my hand on the medium's head. I did so, and Lillie formed visibly over the medium's lap, and then kissed me, whilst my hand never left the medium's head.

All this is "water on the duck's back," and in time, when Messrs. Joad and Massey write their own reports, I suppose you, Dr. Wyld, will still retain your unbelief. The question now is, How is the second form compiled or created out of the medium, and can instantly vanish with its drapery?

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester, Nov., 1879.

THE TEMPLE OF DAMBOOL.

MR. MARTHEZE informs us that while he was in Ceylon he did not see much worth noting, except the Temple of Dambool, which contains the colossal statues of the ancient kings and priests of Ceylon. The largest statue is twenty-seven feet long, and in a recumbent posture. It is said to have been hewn out of the solid rock in one night by spirits. He also saw the sacred Bo-tree, planted about 2,000 years ago, and still green. At the time he was in Ceylon, it so happened that there was not a single good fakir in the island, so he witnessed no genuine psychical phenomena among the natives. One of the Buddhist priests in Ceylon recently wrote to us for information about Spiritualism, and for a supply of copies of *The Spiritualist*.

MR. JOHN S. FARMER is about to bring out a book entitled *Spiritualism as a New Basis of Belief*.

MR. JOHN CAMPBELL, secretary to the Manchester and Salford Spiritualists' Society, wishes to make known that on the ninth of this month Mr. Thomas Walker, the Australian trance medium, will give two addresses in the large hall, Pendleton Club, Broughton-road, Pendleton, Manchester—the first at 2.30 p.m., the second at 6.30 p.m.

A HAUNTED HOUSE.

BY FANNY TERRY.

FROM June until October of the present year I was residing in Stuttgart for amusement and the study of music, before commencing my professional career. My continual practising on a stringed instrument was considered a nuisance by the inmates of the boarding-house. Fortunately I discovered a large room in the entresol used for storing away furniture, and quite isolated from the rest of the house. The hostess fitted up this room for me as a comfortable dwelling-room and bedroom combined, after the Continental fashion. The walls were white-washed, and the room had three square-sized windows overlooking the garden.

W— Villa—I keep back the name of the house—stands in a large garden, most pleasantly situated. It had been empty for some years, until bought and let to a Mrs. B— as a boarding-house.

On Thursday, September 11th, I moved into my room, and slept soundly and well. I was delighted with the change, as I could practise and sing all day without fear of annoying any one. On Wednesday, the 17th, as I went into my room at ten o'clock at night, a cold something touched my cheek, invisible to me. Nothing further happened on that night, but on the following Wednesday, September 24th, I had been spending the evening with friends, and as I did not feel sleepy when retiring to rest, read until about eleven o'clock, when I was surprised to hear some one reading or speaking aloud in my room. I put out my candle, but the voice ceased; when I relighted the light and sat down to my book, the voice began again, but at the extreme end of the room. It seemed a man-like woman's voice; the language spoken was Swabish, which I am not conversant with. I asked every one in the house the next day if they were awake at the hour I heard the voice. I received from all a negative reply.

The rooms near me were uninhabited, and no sound could be heard by those sleeping nearest to me, from my room, in the inhabited parts of the house. I mentioned to Mrs. B—, the hostess, what I heard; she began to cry, and said that for some nights past she had felt her hair pulled and sundry pinches on her arm, but begged me not to mention it to her family, as they would be frightened, and it might prove injurious to her custom.

A week elapsed, and nothing occurred; but on the Wednesday night following I had gone to bed early, being tired. At eleven o'clock something touched my head, and stood over me, saying, "*Beten, beten, schnell*" (Pray, pray quickly), in an angry tone. I lighted my lamp and read a chapter in the Bible. As I read the voice ceased. This continued several nights, always at eleven o'clock; but if I said or read a prayer in English, the voice mumbled on aloud, and only ceased when I offered up a prayer or read in German. I spoke, asking it, "*Was ist dein begehrt?*" (What do you want?); but it would not answer me. I was getting nervous and weak, so left Stuttgart. To all inquiries respecting W— Villa I could hear nothing satisfactory; it was reported to be haunted, but by whom or what no one seemed to know. Many years ago an old castle stood in the

garden now called W— Villa, where a foul murder was supposed to have been committed. I saw no figure belonging to the voice, or even a light. I was in good health at the time, and am not a nervous person.

6, Pembroke Villas, Richmond, Surrey.

INSTINCT AND PREVISION.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

It seems to me that Spiritualists of all denominations confine their attention and reasoning too exclusively to man, and psychologists and metaphysicians are hardly more disposed to correct and enlarge their notions by a more scientific view of all the correlated facts concerned in any of the problems of life and mind. Now, of all the phases of clairvoyance, prophecy and prevision seem the most unaccountable, as much so as with an inexperienced and untaught bird in building a nest precisely adapted for what is to follow, but of which it could not possibly be aware, and which suggests a formative spiritual principle in the development of the correlated, interdependent complex organism of the bird having the instinct, and the instinct as a secondary conservative and formative principle; and we cannot suppose consciousness in the one case more than in the other, and must in both instances ignore experience, notwithstanding the theory of inherited experience—the great materialistic blunder of the age—from Mr. Herbert Spencer trying to establish conceivability as the criterion of truth—"the universal postulate," as he calls it. No doubt knowledge is derived from observation and experience; but intuition and instinct are facts observed, as much so as the correlated development of complex organism, and the growth of plants, and indeed the whole of the operations observed in nature, for which no reason can be given—not even for the fact of the observation itself—for experience rests on intuition, which all perception must be; and in denying perception idealism is really the most mechanical of doctrines and the least spiritual, and by no effort of the imagination can you comprehend how the mere atoms, with their attractions and repulsions, could result in a hen or cat. Then what becomes of conceivability as the test of truth? The doctrine is that "that is true the contrary of which is inconceivable," whereas the contrary is inconceivable in proportion to the amount of positive evidence; and thus it is that men place things in a reversed order to support their pre-notions, and false theories.

We perceive, then, a clear relation and analogy between prophecy and prevision, the formative principle and the instincts of animals, and how the facts of experience and observation must be intuitive or instinctive; and that the perception in reasoning is really not different. All this brings us to view nature as wholly magical, spiritual, and transcendental, as fundamentally beyond all human conceivability, showing how the powers of mind and the nature of reason have been mistaken, for facts and the facts only constitute all that we know, or can know, as according to the first aphorism of the *Novum Organum* of Francis Bacon.

MESMERISM AND ITS PHENOMENA,

OR

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By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

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INFORMATION FOR INQUIRERS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zöllner, and a great number of intelligent professional men have done the same.

HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.
3. Belief or unbelief has no influence on the manifestations, but an aerid feeling against them is weakening.
4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.
8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.

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