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SPIRIT INFLUENCE UPON NORMAL INDIVIDUALS.

If by research the power which spirits have, or have not, of influencing normal human beings, that is to say, those who are not mediums in the ordinary sense of the word, could be determined, the result would be of world-wide interest. Yet few problems are more difficult than this one, to attempt to solve or by direct knowledge or experiment.

Some years ago at the *séances* of Mrs. Volekman (formerly Mrs. Guppy) when as many as thirty guests were assembled, and seated in various parts of a large dark room, it was a common thing for each to ask the spirits in turn for some fruit or flower which seized his fancy at the moment, and to feel it placed in his hands the very moment the request had fallen from his lips. One such *séance* we recorded at the time, with the full names and addresses of all the highly respectable and trustworthy witnesses, accompanied by the statement of each as to his various requests and the way in which they had been granted. Out of the fruits suddenly asked for that evening, some were so rare as to make it unreasonable to suppose it probable they could be obtained anywhere within a radius of two miles of the house at Holloway.

But supposing that they had been in the house before the *séance* began, had the powerful spirit influence prevailing on the premises the power more or less to so influence the minds of normal individuals, as to make them ask for anything which suited the convenience of the spirits at work? Little is known of the extent to which the unspoken thoughts of one embodied or unembodied spirit can act upon another, but all are familiar with the phenomenon that two friends without speaking to each other will sometimes think of the same subject at the same instant, and the experience is common that the moment a supposed far-off friend is thought of, he will put in an appearance.

Here, however, is a more definite case. Some years ago, the late Mr. Benjamin Coleman, of 1, Bernard Villas, Upper Norwood,

was at a *séance* at Annandale, the residence of a friend in the immediate locality. Mr. and Mrs. Guppy were there, and the hostess asked Mrs. Guppy to request the spirits to bring something. This Mrs. Guppy declined to do, on the ground that uncharitable people would then of course say that it was produced from her pocket, so the company requested Mr. Coleman to select some article to be brought if possible from a distance. "Well, Mr. Guppy," said Mr. Coleman, "I wish that the spirits would bring your hawk." Mr. Guppy had a tame hawk in his house at Holloway, which was perhaps five or more miles in a direct line from the place of the *séance* at Upper Norwood. No sooner had the words been spoken than Mrs. Guppy screamed, saying that the bird was there and she thought that it was dead. A light was struck, and Mr. Guppy to his consternation saw his pet hawk, dead, and torn, and bleeding.

Next day, on his return to Holloway, he made inquiries at home. Mrs. Parker, the housekeeper, said that the night before she had occasion to unfasten the little chain of the hawk, and it escaped through the partly-opened window in the dark night. Dreading Mr. Guppy's anger, she then searched around the garden, but saw nothing there but a cat, at which she threw a piece of brick. So far as could be ascertained, the times of disappearance of the hawk at Holloway and its production at Upper Norwood, were the same within a few minutes.

In this case it can scarcely be supposed that the spirits loosened and killed the hawk, merely because Mr. Coleman had asked for its production. The presumption rather is, that Mrs. Guppy's spirits saw the hawk killed by a cat, and in their concern at the destruction of a family pet, had the power to put the idea into the mind of Mr. Coleman to ask for it. Mr. Coleman was no medium and no fanatic, but a hard-headed city man; the witnesses were intelligent and critical people, and Mr. and Mrs. Guppy were staying in the house as guests.

Are then our thoughts less under our own direction than they are supposed to be? Perhaps some of our readers can furnish details of well authenticated incidents bearing upon this problem.

Swedenborg taught that the spirits of men and of angels act and react upon each other as urely as one planet acts upon another in accordance with the attraction of gravitation, and that if a man's connection with the spirit

world could be cut, he would die absolutely and eternally; it would be a case of annihilation.

SPIRITUALISM IN SALT LAKE CITY.

To the Editor of "The Religio-Philosophical Journal,"
(Chicago, April 17th.)

This brief account of the mediumship of Mrs. Margaret Hunt of this city, is offered for publication as a matter of justice and gratitude towards a medium who has been the means of doing much good by her various phases of mediumship (consisting of clairvoyance, clair-audience, inspiration and trance) in this far-off "City of the Saints." The following are some of the tests recently given by Mrs. Hunt in her weekly *séances*. The spirit of a lady was described by her who lately passed to spirit-life in Australia. Entrancing the medium she held a conversation with a gentleman present, identifying herself unmistakably by referring to matters unknown to the medium, also stating that she had manifested herself to a daughter residing in California, which was not known to any person present at the time, but which was afterwards confirmed by a letter from said daughter. The spirit of a little girl was described to a lady who attended the circle for the first time, and her name given, and the name of the doctor who attended her in her last sickness. The fact was mentioned that she had gathered some wild roses shortly before her last sickness, which was an excellent test of identity to the mother. Another striking test was given to a gentleman who was in business relations with another person whom he supposed to be alive and well in Colorado. The medium who saw the spirit place his hand on the shoulder of his friend, told him that he would hear serious news from Cincinnati, which proved to be true, for the individual spoken of died very suddenly in Colorado, and was taken home to his friends in Cincinnati, and from there came the news that he had passed to spirit-life. This was a striking test, for neither the medium nor the person addressed were cognisant of the facts given.

In testimony of the above we subscribe ourselves on behalf of the members of the circle.

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DR. SLADE is still in Colorado, and is much pleased with the enthusiasm his visit there has awakened in the public mind. The newspapers are doing justice to his mediumship.

A THEOSOPHIST'S VIEW OF MAN'S POSITION AND PROSPECTS.*

BY W. F. KIRBY.

Children of Maya, and living in more senses than one in the Kali-Yug, how can we arrive at truth; we who have no knowledge of the absolute, nor any standard by which we can attain to absolute truth? Only, as it seems to me, by ascertaining from the past and present exactly where we stand.

The famous parable, propounded 1250 years ago, on the occasion of the arrival of some of the earliest Christian missionaries to the English, at the court of King Edwin of Northumberland, is as true now as on the day when it was spoken. "Truly the life of a man in this world, compared with that life whereof we wot not, is on this wise. It is as when thou, O King, art sitting at supper with thine Aldermen and thy Thanes in the time of winter, when the hearth is lighted in the midst, and the hall is warm, but without the rains and the snow are falling and the winds are howling; then cometh a sparrow, and flieth through the house, she cometh in by one door and goeth out by another. While she is in the house, she feeleth not the storm of winter, but yet, when a little moment of rest is passed, she flieth again into the storm, and passeth away from our eyes. So is it with the life of man, it is but for a moment, what goeth afore it, and what cometh after it, wot we not at all. Wherefore if these strangers can tell us aught, that we may know whence man cometh and whither he goeth, let us hearken to them and follow their law."

It is doubtful whether the Teutonic tribes brought anything with them from the common home of the Aryans in Central Asia, except exoteric fragments of some Oriental religion, nor does it appear that they were ever fully initiated, like their predecessors in Europe, and the Christian nations within the limits of the Roman Empire. But before I trace down the growth of our present knowledge, I would point out that whereas the seeds of many of the greatest advances in knowledge or intellectual development have been sown among the Latins, they have borne no fruit until transplanted to German soil.† I have just said that it is very doubtful whether the Teutonic nations were ever initiated, either before their conversion to Christianity, or afterwards; and therefore they eagerly took

up the great intellectual movement of the Reformation. But the leaders of the Reformation shared in the ignorance and bigotry of their age, and endeavoured to bind all succeeding ages down to a barren worship of the letter, which has rendered Protestantism, especially in its more extreme forms, the baldest and most exoteric of all religions. Yet, they threw open the Bible to all, and the light has truly shone amid the darkness, and the darkness comprehended it not, for the more or less hidden wisdom which it contains, especially that of the New Testament, has done much to counteract the evil tendency of the theology of the reformers. To digress for a moment, let me say that there are three very distinct meanings jumbled up in the English translation of the Gospels, under the word Heaven. In the synoptic Gospels the word is almost always in the plural, (except where it means the sky) and is evidently used for the Spiritual Worlds. The second meaning, already mentioned, is the sky. In this case the word is in the singular, and the meaning is obvious from the context. The third meaning is to be found in the Gospel of John. Here the word is in the singular, and usually denotes the state whence Christ descended, and to which he was to return, or in plain terms, Nirvana.

But even in physical matters, the horizon of Europeans 300 or 400 years ago was fearfully contracted. The earth was of very limited extent and duration to them; yet it was the only important portion of the universe, except Heaven and Hell. Their ideas were even more cramped than those of the Mohammedans, (narrow as is exoteric Mohammedanism), for the Arabs extended their voyages to Spain, India, China, the Aru Islands, Zanzibar, and Madagascar, and perhaps further; and in addition to their regarding the earth as of vast extent (far exceeding its real dimensions), they had imported part of the Indian metaphorical cosmogonies, which greatly enlarged their ideas of the vastness of the universe.*

At length, however, came Galileo and Columbus, and the real dimensions and character of the earth and the physical universe were discovered.

After this came Rationalism, demanding that all knowledge resting on authority should produce its credentials. Its mission is to sweep away the falsities of the past to prepare for the future, and this work is as yet

* A paper read before the Theosophical Society, May 2nd, 1880.

† The Reformation, the Circulation of the Blood, and Modern Astronomy may be mentioned in illustration.

* See the story of Bulookiya, in the *Arabian Nights*.

incomplete. We can afford, however, to look on calmly, for it is not our mission to destroy, but to build up, and the Rationalistic plough only prepares the soil for the good seed of future progress.

Next came Geology, extending our view backwards and forwards, far beyond the 6,000 years of the popular theology. Then came the discovery of the antiquity of man, and of principles of evolution, sweeping away the materialistic interpretation of Genesis. Finally, the discovery of spectrum analysis has established the unity of the physical universe, and the rise of Spiritualism has opened before us the vast horizons of the spiritual universe.

Nationally, we have everything to encourage us. We are not a race that has retrograded, and although the earlier civilisations may have risen to a higher level than our own, yet we are a new people, risen within a very few centuries from utter barbarism to the station which we occupy at present.

But we cannot get rid so easily of the contracted ideas which prevailed until, as it were, yesterday, respecting space and time. Just as our Christian brethren, without exception, look forward to earn "Heaven" by one well-spent life, so are we too liable to look to Nirvana as attainable by the single sustained effort of a single life. We do not consider that we inhabit a very small and very inferior world, and that our arm is still too short to reach the sun, but like blind men restored to sight, we think we can touch anything we can see. Even as regards the material universe, I think I am much within the mark in saying that a pea placed in the middle of one of our largest parks would not more than represent the proportion borne by our earth to the solar system alone. Beyond the system it would take 200,000 years to count the number of miles to the nearest fixed star.

You will ask me, what of the accomplished union with God, of which the mystics speak? This, I think I can explain by referring to Swedenborg, who says that in some of the inferior planets, the inhabitants are permitted to worship the angel, (or the society of angels) appointed to rule over them. In another passage, he says that the higher the society, the more it appears to the angels that they act of themselves, but the more certainly they know that they speak and act from the Lord alone; that is, as I take it, from the society next above them, through which the divine influx descends to them. Again, there is

understood to be perfect communion of thought and feeling within the higher societies, so that the thought or act of any member is felt as the thought or act of all. Hence it would seem to any man who succeeded in placing himself temporarily *en rapport* with such a society, that he had become one with God; and his feelings would be practically incommunicable to anyone who had had no similar experience. If this view is correct, it will go far to explain such ideas as absorption of individuality, which are often used without any very clear and definite sense being attached to them.

Again, very few generations separate the savage from the sage. The links have existed, but on looking back through history they shade away. Shall one material existence, even on earth, be sufficient for our development, if it requires material existence at all? * Infinite are the phases of human life, even here, nor could any two existences be other than widely different. Hence a new earthly existence would be to all intents and purposes as new a life as the transfer from one spiritual society to another. And there must be a still greater difference between planet and planet. Let us look rather to slow and sure steps for advancement, than attempt to scale the Heavens at a bound, and thus repeat the error of the Christians. The earth is, (as the Arabs say, speaking of the habitable portion of the earth, compared with their idea of what is uninhabited) as a tent in a desert; and within the vast limits of the solar system, there must be, around and beyond the material worlds, worlds within worlds of spiritual universes, all which lie before us, as we pass to and fro, first between the earth and its dependent spheres (for I greatly doubt if we are really in communication with any spiritual spheres at all, except those immediately dependent on the earth), and then from planet to planet, our residence in each planet, including residence in its dependent spheres, till we reach the suns, and thus:

"From star to star,
From world to luminous world, as far
As the universe stretches its flaming wall."

But beyond the earths, beyond the spheres, beyond the sun, beyond Sirius, beyond Alcyone, lies Nirvana, the state of the pure spirits, far above any material or even fluidic world, and we are told that when a Buddha is about to attain it,

* Dr. Temple has shown us that the development of the race is as the development of the individual, and must not the converse be true, and the development of the individual be as that of the race?

he would spurn from him with utter scorn the offer of becoming the king of a Deva-Loka, (one of the highest spiritual worlds), for a hundred million years; or any other conceivable blessedness, in exchange, although his power over the material universe has become practically infinite,

"Take all the pleasures of all the spheres,
And multiply each through endless years;
One minute of Heaven is worth them all."

Truly, we yet stand low, very low on one of the rungs of Jacob's ladder, with its foot in the primeval nebula, and its head in Nirvana. Let us not suppose that one good life can deserve Nirvana, any more than one evil life can deserve eternal suffering.

Howitt once scoffed at a visit to all the worlds in the universe as "rather a long journey." Granted, but what matters time or space to us if we have an eternal existence before us? All our lives must be connected together; and when we enter a world, we bring our capacities, and I doubt not, our friends with us. The universe being held together by bonds of sympathy, shall it not be the case with spirits from life to life? But I doubt if spiritual affinity depends on sex. Without caring to go into details, I may say that as I interpret well-known facts of physiology, sex is a mere bodily accident, and not inherent in the spirit. Here, in states of society where the sexes are on a comparative equality, we regard the deepest affection as conjugal; but where this is not the case, in ancient and especially in Eastern countries, the deepest affections we read of are not always so. It is clear that Achilles was far more sincerely attached to Patroclus than to Briseis, and that David was far more attached to Jonathan than to Michal. The deepest affection, too, may sometimes exist between relatives; as in the curious instance cited by Miss Blackwell, of a mother and daughter, who were so deeply attached that when the former died, she immediately sought and obtained permission to reincarnate herself as her daughter's child.

Let us not be led astray by the contracted horizons and the narrow ideas of the past, but let us look upon the past and future as becomes beings with infinite possibilities before us, in an infinite universe, if we will only free ourselves from prejudice, and work and wait patiently, without hoping for or grasping at everything at once.

ADDITIONAL NOTE.

It is sometimes argued that the other planets,

and much more the suns, are too hot or too cold to support life; but I think it more reasonable to believe that all, or nearly all the planets are inhabited by beings adapted to their physical condition. Still less can I suppose life to be absent in the suns, themselves the centres of life to the planets around them. They are probably the abode either of the spirits controlling the systems, or of spirits not wholly free from the last link binding them to the materiality of the system which they at present inhabit.* Even the prose Edda tells us that "those not indigenous thereto cannot enter Muspellheim." Of course nothing material as we understand the word could inhabit even the superior planets, much less the suns.

DIVINATION.

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

A straw shows the way the wind blows. No doubt Sir Walter Scott always tries to explain psychical matters away, since, if believed in accordance with their seeming import, they would, to the apprehension of "the enlightened public," appear to be superstitious, and as perhaps a weak point in Sir Walter's otherwise clear understanding. But whether Scott was sincere always in those explanations, or was writing more in reference to and in deference to prevailing ideas is not certain, though I am surprised that no reference to the matter is to be found in his diary which might throw light on the question as to Scott's real belief. His introducing such subject matter in his writings goes for nothing, any more than his introducing religious fanatics can be regarded as any evidence of his own religious convictions. However, the following entry in the diary was curious.

It was soon after his failure and total wreck of all his fortune, and while in the utmost distress on account of his wife's illness, who died shortly afterwards.

April 3rd, 1826.

"I have the extraordinary and gratifying news that 'Woodstock' is sold for £8228, all ready money, a matchless sale for less than three months' work. If 'Napoleon' (the life) does as well, or near it, it will put the trust affairs in high flourish. Four or five years of leisure and industry would, with such success, amply replace my losses. I have a curious fancy: I will go and set two or three acorns, and judge by their success in growing whether I shall succeed in clearing my way or not."

Here is a great man, so intellectual and wise, such an acute observer of men and manners, and one would say of clear and supreme common sense, yet at the advanced age of 63,

* The Gods and their avatars are always symbolised by the sun.

and when under the influence of most distressing domestic anxiety and overwhelmed by the weight of adverse circumstances—by ruin, in fact—indulging in such a childish fancy, such a newly invented trial of fortune. Whether such superstitious adventures were common with him we are not told. I should think not by the wording of the idea. However, if the circumstance will aid Mr. Campbell to elucidate the affair concerning George Bullock's death, and the corresponding noises heard by Scott the same night, at Abbotsford, or will enable him better to judge in respect to Scott's predisposition towards the belief in the supernatural or preternatural, the incident as recorded is at his service.

Boulogne-sur-Mer, May 4th, 1880.

SPONTANEOUS MATERIALISATIONS.

BY W. EGLINTON.

The following well authenticated narratives of spontaneous apparitions or materialisations may be of interest to your readers. In the Castle of Kammerburg, at Beneschau, in Bohemia, belonging to Prince K——, are records of the ancestors of the present descendant, which date back some five hundred years. The manuscript has been handed down from father to son, each one in his turn making contributions to it. In the year 1750 is recorded a journey which the great-grandfather of the present Prince took to Naples when a young man, and the incidents occurring to him during his absence from home. It is mentioned that while attending the carnival in the above-named city, everyone being in mask, a man stepped up to the Prince, and touching him on the shoulder, said "Go home: your father is just dead." Before the Prince could question him, the man disappeared, and thinking someone was playing a joke upon him, the Prince took no more notice of the matter, he having left his father in good health when he set out upon his journey. The following day, however, when the carnival was at its height, the same man appeared by his side, and again touching his shoulder, repeated "Your father is dead," and disappeared as mysteriously as before. On the third day, the man again approached him, making his former statement that the Prince's father was dead; whereupon the Prince rushed at the man and tried to grasp him, but he disappeared as on the previous occasions. After the Carnival had terminated, the Prince went home, his father's estate being distant fourteen or fifteen days' journey from Naples. Upon his arrival, he was informed that his father was dead; and the date of his

decease coincided exactly with the first appearance of the strange man at Naples. There were no telegraphs or railways in those days.

The second and third instances occurred in the castle above named. Three days after his marriage, on the 17th June, 1871, the present Prince took his wife there. The same day, about midnight, the Princess was alone in her boudoir, dressing her hair, when she heard somebody enter the room (which adjoins the chapel of the castle) and, walking up to her, he—or it—touched her upon the shoulder. Thinking it was the Prince, her husband, she said "Oh, Karl, why do you frighten me?" but upon receiving no reply, and feeling another pressure of a hand, she looked round and saw nothing, but distinctly heard someone leave the room. Her shrieks brought her husband and the domestics into her chamber, and upon communicating what she had heard and felt, he had every corner of the castle searched, even to the vaults of the chapel (in which are the remains of the ancestor to whom occurred the previous incident), but without finding any clue to the person who had entered his wife's room. Some months after this visitation, the Princess had occasion to go into her bed-room at noon, accompanied by two dogs, one a deer-hound, the other a king Charles. As soon as she entered the room, both dogs began to howl and yelp most piteously, and their hair stood on end as if they were in great terror. The king Charles, however, ran up to the bed (which had curtains round it, concealing the interior) and began to bark vigorously. The Princess saw the curtains move, as if someone were behind them, and thinking it was a robber, she rushed from the room to summon aid. She returned with her husband and the servant almost immediately, but found nothing to account for the disturbance. The only exit from the room was the one taken by the Princess, so that nobody could have escaped without passing her or the servants.

These incidents were related to me by the Prince and Princess K——, (to whom they occurred) in the presence of Baron Hellenbach and Prince Heinrich Lichtenstein. As I have an invitation to visit the scene of these hauntings, I may be able to discover the cause of the disturbances.

Vienna, April 23rd, 1880.

MR. C. R. WILLIAMS, writes that at a Spiritualistic meeting to be held at 5, Field View, London Fields, next Sunday in the evening, experiments will be performed with some physical and clairvoyant mesmeric sensitives.

THE NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

The quarterly meeting of the Newcastle-upon-Tyne Spiritual Evidence Society, was held on Monday evening last week; there was a good attendance of members, and Mr. John Mould officiated as chairman. The minutes of the last meeting were read and confirmed. The Corresponding Secretary (Mr. H. A. Korsey) read the quarterly report, which shewed that there were 151 members who had fully paid up their subscriptions, 15 honorary members, and 3 life members. It stated the lectures have been held regularly, and consisted of 25 trances and 5 normal addresses. The quarter closed with public meetings for trance tests and clairvoyance by Mr. F. O. Matthews, which were probably the last of such meetings held by him before his recent imprisonment at Keighley for exercising well-known mesmeric gifts, which the magistrates held to be a breach of the law. The Committee, it added, had adopted a petition to the Home Secretary, as suggested by Mr. J. W. Fletcher, and at present there are about 90 lists in circulation for the purpose of procuring the necessary signatures. The Committee said that it earnestly trusted that Spiritualists would co-operate with it in its efforts. The phenomena being facts of nature, had no right to be made an offence against the law.

The *séances* of Miss Wood had been held regularly under the strictest test conditions; she had held 35 *séances* at which the attendance had been 864 as against 784 during the previous quarter; the phenomena were good, but not nearly so regular in evolution as those of the earlier period.

The Committee has re-engaged Mr. Morse for another twelve months, which is his fifth annual engagement in succession.

The following is an abridgment of the treasurer's account:—

	£	s	d		£	s	d
To Collections, &c.	41	1	3½	By Balance due Treas-			
„ Subscriptions ...	7	10	6	„ surer last qua.,	18	11	2½
„ Tickets to <i>séances</i>				„ Salaries, Fees, ex-			
for Visitors ...	0	5	6	penses &c. ...	36	10	10
„ Collected for Mr.				„ Advertising, Rent			
Matthews's defence	8	16	0	&c. ...	8	13	10
„ Balance due Treas-				„ Miscellaneous ex-			
surer ..	23	1	8½	penses... ..	8	3	2
				„ Mr. Matthews' funds	16	0	
	£80	15	0½		£80	15	0½

The librarian reported that there were 209 volumes in the library, of which 175 had been issued during the quarter.

The report was passed, and after the transaction of some minor business, the meeting terminated.

THE RULING PASSION STRONG IN DEATH.—Paris, March 27th.—Padro Ambrogio, a worthy Neapolitan monk, enjoyed a reputation as a clairvoyant. He was believed to be able to predict the winning number in lotteries, which are such an important factor in Italian life. A month ago Father Ambrogio was waylaid by suspicious characters, who beat him and shut him up because he refused to risk a prophecy about the Naples lottery. At last, to save his life, he consented. He named the numbers haphazard, which did not win. His persecutors, being furious, beat him again, and finally left him dying at the house of a friend, who transferred him to the hospital. Here he shortly after died. Before his death he was consulted by an acquaintance, who was also desirous of a "tip" about a lottery. Ambrogio advised him to play 13, 65, 37. At the next drawing all the numbers came out. In consequence the Naples lottery administration lost about \$1,000,000.—*Toronto Globe*.

DR. W. B. CARPENTER AND HIS BROTHERS.

The following letter, bearing the initials of Mr. Epes Sargent, the American author, was published in the *Boston Daily Transcript*, of April 10th:—

To the Editor of The Transcript.

Sir,—Your correspondent "W.," in the *Transcript* of March 30th, seems to think that Dr. William B. Carpenter is a better authority against certain phenomena which he has not seen, than Mr. William Crookes, the chemist, is in behalf of certain phenomena which he has seen. My present object is simply to call attention to what Dr. Carpenter's two brothers—Philip Pearsall Carpenter and Russell Lant Carpenter—have to say on the subject of Spiritualism, so distasteful and incredible to "W." and to his *Magnus Apollo*, Dr. William B. Carpenter.

Within the month there has appeared in London "*Memoirs of the Life and Works of Philip Pearsall Carpenter, B.A., London, Ph. D.*" New York, chiefly derived from his letters, edited by his brother, Russell Lant Carpenter, B.A. London: C. Kegan Paul, 1880." In this memoir I find the following passage in regard to Mr. P. P. Carpenter:

"Not long after he heard of the death of a little son of Mr. I. Moulding, who seemed full of health and happiness when he had visited him. He was thunderstruck, and felt like David when 'he was astonished for an hour.' When after some time, he was able to write to his dear friend, he says 'As for me, I have left off believing in deaths, so-called. The spiritual world appears to me close and near. Judging from all accounts, there are only a few hours, or days at most, before the spirit wakes up again. I believe my deprivation of home sympathies has made me live more in the spiritual world, from which I feel separated only by a veil of flesh. I feel as though it would never surprise me to find that I had died and was there; it often seems more natural than the present state. In old times when I believed in an external heaven, and thought we left off being men and became some queer kind of undefined angels, it was not so. Now I feel it to be a waking-up of the same humanity without the hindrances of flesh. . . . In my intercourse with the Spiritualists it is evident to me that they do not mourn for death like orthodox Christians, whose heaven is more ideal than real. They really do believe that their friends are living happily and have intercourse with them. About this medium work I care very little; its principal use is to

teach the reality of things unseen; and it must be a very imperfect thing, at best, because it is only the lowest elements of their nature that can communicate with the highest of ours. But for us all to look on the next state as an absolute continuation of this, only in a far purer and in every way better sphere, is good for us all, and especially for those who have treasures in heaven."

From this it would seem that Dr. Carpenter's brother Philip, eminent as a naturalist, and one of whose works is now being printed by the Smithsonian Institution at Washington, was a thorough Spiritualist; and if any further proof of it should be asked for, it may be found in the following foot-note, appended to the foregoing quotation by his brother, the editor of the *Memoir*:

"In the summer he had attended a circle of 'mediums' at Plymouth, Mass., and had been subsequently introduced to Mrs. Underhill, formerly of Rochester, then of New York, by Mr. Garrison, with whom he spent an evening, of which he gave a full account; he believed that he then received messages from the departed."

It is barely possible that Dr. Carpenter's brother Philip, having investigated the subject, may have been as good authority in regard to it as the doctor, who did not investigate.

E. S.

SPIRIT FORMS IN NEWCASTLE.

Last Sunday morning's *séance*, held in the rooms of the Newcastle Spiritual Evidence Society, was so highly satisfactory, that I feel constrained to furnish your readers with an account of it. Before doing so, I should like to say that the most continuous and systematic enquirers into the subject of modern Spiritualism whom I have met, admit that there is not really anything more wonderful in the phenomena observed in the *séance* room than those which are observed in the routine of daily life. It is not the motion *per se* of a table, nor a clairvoyant's delineation of facts occurring at a distance which is so impressive, but what we are impressed with is the occurrence of phenomena under apparently impossible conditions; therefore, when form manifestations are witnessed, it is not the form seen which is so highly prized, as a knowledge of the fact that what is seen and felt is not actively produced through human agency solely.

I have described the cabinet in previous communications, but for the benefit of those readers who may not have seen it, I may

just briefly state that the word "closet," rather than the term "cabinet," conveys a clearer and a more correct idea of the construction used for form manifestations, wherein the medium is placed and effectually fastened from the outside, and from which closet there is no possible chance of her escaping without its declaring itself. I may further add that the closet in question was constructed by order and under the supervision of the committee of the Society, and without any further reference to the medium than providing conditions for her comfort. Another essentially important step towards complete investigation is that *the closet is erected on premises over which the medium has no control*. Besides, at the close of each sitting it is locked, and the key retained by the manager of the circle, so that it may not be tampered with by either friends or foes.

On the occasion already referred to, eleven persons were present, besides the medium, who was escorted to the closet, the door of which closed on her entrance, and was effectually fastened from the outside by two screws. After we had been sitting half-an-hour quietly conversing with Miss Wood, the medium, who was apparently in an entranced condition, a nebulous mass of white appeared on the outside of the curtains used to screen the light from falling on the medium. We patiently observed the lateral and perpendicular movement of the mass, until it reached a height of about five feet and-a-half, when it then approached and shook hands with each of the eleven persons present. I requested the tangible form to pose itself near a closed stove in the room, at a distance of about three and-a-half feet from the curtains; complying with the request, it placed itself about midway between the curtains and stove, and after standing apparently motionless for a minute or two, we desired it to vanish as quickly as possible from the spot on which it was then standing, and without moving in the direction of the curtains. On expressing our desire we continued our observations when the form (still apparently perfectly motionless and very like a Grecian statue) exhibited slight movement for a few seconds, as if waves were passing over the whole structure; then it suddenly became invisible. Although it did not move in the direction of the curtains, I could not undertake to determine in which way it disappeared, further than that, after the disintegration of the structure we observed a residuum of white, like the nebulous mass which

first caught our attention, and simultaneously a voice was heard from the inner side of the curtain crying that it had no robes to clothe itself with. We desired the voice to repeat the experiment we had just witnessed, upon which, very decided movements were seen going on in the residuum of white that had been left behind, the white substance gradually becoming brighter and denser and more expansive, until it was so fully developed that we heard the voice (previously behind the curtain) speaking to us from the little form now inside the drapery. After the customary shake of the hands it withdrew behind the curtains, and in a few minutes more Miss Wood, still apparently in an entranced condition, told us she could do nothing more and allowed us to increase the light to the utmost capacity of the burner. We then examined the closet and found Miss Wood as we placed her in the inside with the door effectually fastened by the two screws on the outside.

We are fortunately situated in possessing Miss Wood as a medium, as she invites rather than discourages the application of tests when she is approached in a respectful manner; and although a great many persons disapprove their application, as a matter of fact I have found, when any so-called exposure has occurred, those persons who have gathered their facts under unanswerable conditions pursue the even tenor of their way, whereas those who have followed the easier method of faith, pass through the most painful fluctuations of feeling.

JNO. MOULD.

12, St. Thomas Crescent, Newcastle-on-Tyne, 21st April, 1880.

SOME OF THE RELIGIOUS ASPECTS OF SPIRITUALISM.

BY ISABEL DE STEIGER.

(Concluded.)

Modern Spiritualism, even in its best form, is but a step in the right direction; but as it now is it can never reform mankind. It must lead us on to a higher platform than that on which we are now standing. At present, while still sunk low in our materialism, we are trying to contemplate angels, when we ought first to reach the higher platform by the elevation and awakening of our own spirits; as it is, we can only sink on our knees in utter abasement and cry for wisdom; for not until we know the strength and potency of the spirit of man incarnated on earth now, can we understand that of disembodied ones, and still less, can we know that of angels. Nearly all Spiritualists feel that there is abundant proof

that spirit pervades all matter, and that matter may be potent or impotent according to the spirit power permeating it; in addition we know, or think we know, that heaven is among us and hell also, so why should we spend our time in seeking after fresh proofs of this? Our great business first is to make ourselves receptive to spirit power. Self-development, in short the reform of the individual, the evolution of our own divine nature, the recognition of the practical necessity that man cannot be fed by bread alone, but that if we wish to be wise, and good, and true, we must seek the necessary food for that part of our nature. We have found out that our five senses are not all that belong to us, that others are latent, and therefore we feel that we need to be born again; then the senses of the spirit, counterparts of those of the body, will be open to us.

Now this new birth and the necessity for a pure mind in a pure body, are not as yet central doctrines of Spiritualism. Indeed, Spiritualism has happily formed no doctrine or code, it has simply helped us on with a powerful hand, and now it tells us that there is a higher religion coming, and this is the wisdom religion of the archaic times to be born once more among us. We have seen that there has ever been a golden thread held fast by each nation which connected all with the golden age; and there have been ever glowing beacons from time to time, showing us the glimmering of that golden thread. The hills have been weary and the valleys dark and cold, the thread has been dull and frayed, but it has never been broken; firmly held by groups of wise men here and there, the majority have always wandered off into the desert; but the time is coming when the wanderers shall return. Modern Spiritualism is the new beacon which gathers men in from all parts, and by and bye, from Spiritualism they will be led to Theosophy, and Theosophy paves the way from East and West, and makes straight the highway to our birthrights. As it stands at present, it appears to me that the Spiritualism of to-day, or the study of soul phenomena and all the mysteries of astral power, is but the introduction to better things. We are yet confused and bewildered with the multitude of facts, as lately was so well said here; and we vainly think to correct this by correlating, tabulating these facts, for this alone would not help us; we must have the key to understanding spirit and astral power; this key we have strong or weak in each of us

if we only knew how to use it. As it is, we demonstrate to the outside gaping multitude, that the spiritual phenomena of to-day are one and the same, akin to the miracles of the past; and then we gape ourselves; we begin to have vague ideas that what the disembodied spirit can do, the embodied one ought to do; condition cannot annul power, but it may make it latent, and we find that we are but blind leaders of the blind. We begin therefore to see and understand that spiritual things must be spiritually discerned, and that the eyes of our spirit must first be opened before the spirit world will be plain to us. This hidden science, the understanding of the powers of the spirit, the study of spiritual laws, is therefore the divine science coming to our rescue, the religion of the future. Spiritualism must be more rightly judged and placed in its proper rank, and mediumship, now martyrdom, and all its present mysteries and inharmonies, must be understood and appreciated justly by those who, adepts into the divine science, will try the spirits truly. It will therefore neither have the cruel and ignorant repression that it now has, neither also its wrong position and exaltation in spiritual matters. A medium being passive must always be subordinate to an adept who is positive. There is, therefore, a grand hope for the human race, when this long repressed reason shall burst out, when it shall examine the magnificent laws of nature gradually unfolding to the student of the real wisdom religion. There will be no doctrine that will not challenge and delight the highest intelligence. The wisest man will be the most religious, and the most religious the wisest. The transcendent powers of man will again shine forth when he has once more gained the haven of man, his own inheritance; and to this great future, I say it is the mission of modern Spiritualism to guide us. Helping hands will be held out in all directions, when we say we want them, and the time is not far distant when we shall knock at the door and the door will be opened to us.

THE last number of *The Spiritualist* ran out of print in three days, in consequence of the extra demand always produced by the beginning of the London season, but the extent of which rise cannot be foreseen. Copies may be had now, by those who want them, out of a few unsold returned by the retail trade.

A CIRCULAR has been issued by the Council of the National Association of Spiritualists, saying that at the annual general meeting to be held on the 18th May, it will recommend the dissolution of the present Council, and that a new one of thirty-six members shall be elected. This is in response to a recent memorial intimating that a Council of twenty was amply large enough for any society containing only between three or four hundred members altogether.

SPIRITUALISM IN LEITH.—At the Leith Young Men's Society, held in Duke Street, on Friday evening, the 23rd inst, under the presidency of Mr. Robert Hall, Junr., a paper was read by a member, Mr. Cuthbertson, on Spiritualism, giving a brief outline of the phenomena together with a description of several *séances* he has attended in Edinburgh and Glasgow, with such mediums as Mrs. Mellon, Mr. J. J. Morse, and Mr. Duguid. The subject elicited a fair amount of impartial criticism, but it was thought that the essayist ought not to have left them in the dark as to his private opinions in regard to the source of the phenomena. Mr. Rhodes as a non-member, being present by invitation, was requested to give his experience. Having done so as briefly as time would permit, he defended the essayist for not having given any decided opinion upon the few *séances* he had attended, as many influential men, including Mr. Crookes, and the late Mr. Serjeant Cox, with all their experience, had not considered themselves justified in publicly ascribing the phenomena—which were undoubtedly genuine—to spirits. He also thanked them for the courteous manner in which they had received him, the only Spiritualist present. Mr. Cuthbertson, in reply, stated that he was not prepared to admit himself to be a Spiritualist, nor equally so a Materialist; he invited them to follow the rules in *The Spiritualist*, and study for themselves.

SUNDAY LECTURES ON SPIRITUALISM.—On Sunday last Mr. Herbst lectured at Goswell Hall on "The Organization of Spiritualists." The speaker said that he deplored the present want of harmony in Spiritualism; he thought that Spiritualism suffered more from the hands of Spiritualists, than from persecution from outsiders. Organization was the great want felt in Spiritualism at the present time; not a bigoted and selfish organization, but one so constructed as to suit all lines; one that would progress according to the discovery of new truths. It was no doubt appropriate some hundreds of years ago for a certain organized section to scatter broadcast the doctrine of eternal damnation, but to-day the public mind was taught to think for itself, and reason rejected such monstrous teachings, so either would that organization have to alter its antiquated views regarding a subject or crumble to dust on its own bigoted foundation. He suggested the formation of secret circles in various places, all acting in concord and under a recognized body or council, and that from those circles not only sceptics but also casual visitors should be excluded, so that by giving mediums a chance to develop new powers, conditions would be provided that sooner or later would reward the movement with powerful phenomena and indisputable tests. He argued that with strict attention to the foregoing plan, and with regularity and punctuality, not only the mediums but the sitters would develop mentally or physically according to their organizations. Mr. Herbst next called on Mr. A. T. T. Peterson to say something with reference to the subject of the evening. Mr. Peterson agreed with the observations of Mr. Herbst and described to the audience his last *séance*. Afterwards Mr. Peterson, Messrs Reimers, Wortley, Towns and Swindon, were called upon to make a few remarks. They all agreed with the sentiments of the lecturer, who concluded with thanking both Mr. Rapier and his choir for their services. On Sunday next, Mr. Reimers will read a paper at Goswell Hall. Subject: "The Medium Prosecutions and recent Objectionable Objections." Sceptics were particularly invited to attend. Mr. Rapier's choir will officiate every Sunday evening at Goswell Hall. Mr. Herbst has been asked to take the place of Mr. Stevens (resigned) as secretary to the Goswell Hall Committee, and he has consented.

IRRATIONAL ASCETICISM.

BY CHRISTIAN REIMERS.

My admiration is sincere for the remarks of an anonymous correspondent of yours, who recently wrote against ascetic teachings in connection with Spiritualism. It was indeed refreshing, after so many lifts into the upper regions, to be put down in that way to good mother earth; even the more or less unmusical noises of the farm yard do not grate on our ears after the luxuries of celestial choruses. With deepest reverence I have read about the heroic gymnastics, the self-torture of those devoted souls, who in developing Spirituality are trying to part with "natural cravings," but I cannot accept this example as one calling for general imitation, unless, as your correspondent justly observes, the creation be not taken as a mistake. In the climax of these reflections, I had a dream, in which I saw an ascetic "saint" enter Heaven, evidently expecting a reserved seat among the elect. But an angel gently held him back, saying: "Your honest devotion, my son, pleased us, but we would not have you turn away from the beauties of our dear earth; you have to complete your appreciation of the works of God, by going back to earth and enjoying the pleasures He intended for all. Stick to my brave servant, Martin Luther, and take note of his inspired proverb, '*Wer nicht liebt Wein, Weib und Gesang, der bleibt ein Narr sein Lebtag.*'" I cannot undertake to translate on the spur of the moment these celebrated words to my own satisfaction, still less to that of others, but here is an attempt: "He who does not love vine, the fair sex and song, will be a fool his lifetime long." Now if we take "vine" as a symbol of cheering recreations in general, and regard our fair companions as messengers of true, pure love, and think of song, as the blending and harmonising of divine arts, we find Three Graces trusted to our loving care. These cannot be forced out of the garden of earth-life, without offending the Sender of them. If brutish excesses of indulgence shock spiritually refined human beings on the road of progress, overstraining in the opposite direction, by acquiring a kind of aristocratic contempt for natural propensities, may likewise be out of the way of truth, and at all events will not meet the approbation of the Creator. It will be interesting to watch the course of the warmly advocated theories of "self-abnegation" in Germany, where these foregoing Three Graces are as yet fondly courted, although here and there some people

are trying to live entirely on vegetables and tarts. Let us hope that the most sensible and opportune remarks of your correspondent "S." will attract admirers of the beauties of earth-life, and that they will recognise in Spiritualism an additional light, in that it encourages us to deserve a hereafter by *wisely* enjoying here what was given to that end.

47, Mornington Road, London.

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.]

SIR WALTER SCOTT AND THE SUPERNATURAL.

Sir,—I called Terry a London *litterateur* because it was in that character mainly that he was known to Scott.

The contrast between him and Morrison consisted in the one having lived his life in the society of loungers and *litterati*, among the fanes of Western London, while the other lived his in the society of sheep and shadows, among the wilds of Southern Scotland. That Terry was an actor at the *Adelphi*, and Morrison a simple person who as likely as not had never been inside a theatre in his life, would serve only to strengthen it.

But my business was not with Terry and his "genius," and only incidentally with his temper and surroundings; neither was it with George Bullock, except in so far as his name is connected with the occurrence in question. My explanatory statement that he made ugly casts for Scott's dining room is true, and I really cannot help his having been Mr. Atkinson's godfather. My business was and is with Scott, in proving that he did not doubt, as he is supposed to have doubted, the actuality of certain facts, and this I will do if words have any meaning—would have done it this week had I not been away from my papers and notes.

The fact of second sight in the Highlands is as well established as any other depending for its certitude upon human testimony; if Sir Walter had known much about Highlanders or the Highland language, he might probably not have written the inimitable conversation alluded to by Mr. Atkinson (and so much pleasure has been lost us); certainly he would not have mis-spelt and been followed by Mr. Atkinson in misspelling the commonest of Highland names.

I am a sick man and a busy man, and I don't want to waste words in discussing anything with anybody.

If Mr. Atkinson desires to see mention made of Morrison by Scott himself, his desire will be gratified shortly.

J. A. CAMPBELL.

Edinburgh, April 27th.

MRS. ANDREWS AND MR. WALLIS.

Sir,—I take the liberty of forwarding part of a letter just received.—Truly yours, C. REIMERS.

47, Mornington Road, London.

Dear Mr. Reimers,—Your letter of the 23rd inst. calls for a response, and I send you two guineas for the late Mr. Andrews' widow. Also poor Mr. Wallis deserves the help of all Spiritualists as a valiant champion of our cause. I therefore send him also a subscription of two guineas, as per enclosed cheque.

Very truly yours, G. DAMIANI.

Naples, April 27th, 1880.

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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.

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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 acrid 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 or 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 the messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

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CONTENTS.

Spirit Influence upon Normal Individuals.....	217
Spiritualism in Salt Lake City.....	218
A Theosophist's View of Man's Position and Prospects. By W. F. Kirby.....	219
Divination. By Henry G. Atkinson, F.G.S.....	221
Spontaneous Materialisations. By W. Eglinton.....	222
The Newcastle Spiritual Evidence Society.....	223
Dr. W. B. Carpenter and his Brothers.....	223
Spirit Forms in Newcastle.....	224
Some of the Religious Aspects of Spiritualism By Isabel de Steiger.....	225
Irrational Asceticism. By Christian Reimers.....	227
Correspondence:—Sir Walter Scott and the Supernatural.....	227
Paragraphs:—The Ruling Passion Strong in Death.....	227
Mrs. Andrews and Mr. Wallis.....	227
Spiritualism in Leith.....	228
Sunday Lectures on Spiritualism.....	228

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