

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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THE MATERIALISATION OF SPIRIT.

RECENTLY we raised the question whether at any *séance* since modern Spiritualism has been born into the world, anything whatever belonging to the realms of spirit has been so materialised as to become visible to normal eyesight, and pointed out that all objects now producible which were given to their present possessors by spirits, are palpably of earthly texture, and not novelties from another world made permanent here by abnormal power. We also pointed out that spirits carry common objects in and out of *séance* rooms, and that the general range of the facts indicated that they could materialise nothing, but could so govern already existing matter as to use it to communicate with man by sign and by symbol.

A correspondent, who, perhaps is but a type of other questioners, asks whether we mean that the materialised hands and full forms seen at *séances*, are brought into the room from somewhere else by spirits. No. Our meaning is that in those rare but occasional instances of undoubted materialisation, where a mist forms on the floor in full view, and gradually develops into a living hand, that the matter composing the hand is not a new creation, but is taken from the medium, and presented in another form by an unseen intelligence.

THE SPIRITUAL TRIALS OF A MEDIUM.

ALMOST all that had come to me from the unseen life had been pleasant and instructive. My own little family had often been most delightfully near to minister to my affectional life; and many intimate friends—especially those who had been my brother ministers in the earthly life,—had been around me to impart of their social, intellectual and spiritual help. One of these had been particularly friendly and pleasant in his intercourse with me—almost as familiar and natural as when, in our earthly experience, we had roomed, and studied and taken our rambling walks together, whilst in the pleasant town of N—, we were preparing to enter the theological school.

But a change was at hand, a change so bitterly disappointing as, for the time being, to cast me out of my earthly paradise, and drive me into the wilderness of doubt and despair; for I was now to take my first lessons in those peculiarly trying experiences, which as I am now inclined to believe, have made up some part of the discipline of all who in any degree have been called upon to become mediumistic teachers—consciously or unconsciously so—from the days of the great Nazarene prophet down to the humblest of our medium-instructors of to day.

That there should be something like organised and orderly action in so important a matter as the right preparation of those who are organically fitted to become useful agencies of the Spirit-world, is certainly no unreasonable thought, especially when we consider that, from all we have been able to learn upon the subject, that higher life is pre-eminently, even *perfectly*, a world of order. At all events, I give it as the result of my own personal experience, as well as of considerable knowledge of the experience of others, that the work of medial development is accomplished mainly at least, by bands of spirits especially fitted, and organised for that kind of work. But of the special methods employed by them, little can be known by us, for in their very nature these methods are of a peculiar and esoteric character. It is sufficiently certain, however, that the action is of a nature to throw the subject into a great variety of difficult, and often painful experiences, through which, if rightly improved, he will become wiser and stronger than before.

But to return to my history, for I do not intend in these papers to enter into anything like speculative thought. As I now understand the matter, at about the time of my leaving M—, I was given over into the exclusive care and control of one of these medium-helping bands, to the end that my general, but more especially my medial condition might be more fully perfected for the new work before me. But I did not understand this at the time, and so an additional burden of doubt and difficulty was made to rest upon me, a burden, however, which was a very important help in the action to be brought to bear upon me.

These medium-helping spirits into whose hands I had now fallen, though wisely adapted to the work they have to do, are yet—seemingly at least—not especially elevated in their moral condition. Yet in order to be able to

do their work thoroughly and in their own way, they claim, for the time being, the entire control of the subject and his surroundings, the especial guardians consenting to this for the good which is to come of it. It does not appear, however, that the natural guardianship is wholly withdrawn even during this period, but it is only a temporary retirement from the immediate control of things; with the reserved right to resume, should emergencies seem to demand it. And so, at such times, our special friends and loved ones wait in hope and faith, until the wisely appointed ordeal is passed, and their dear one is fitted for a higher work than before.

It will be needless to give the full details in this new school of trial; a few only of the prominent items will suffice to exhibit to the reader the general character of what I had now to submit to at the hands of my invisibles. The first, and not the least trying of these experiences, consisted mainly in a skilful personification of my special friends and dear ones. And it was not until after the lapse of considerable time, during which I had been led into various false positions and expectations, that I was able fully to detect the imposture. And when I thus found out that I had been made the victim of a gross and cruel fraud—so it seems to me at least—I was indignant in the extreme at the shadowy and deceptive influence around me; and then and there resolved that I would have nothing further to do with it, but resolutely spurn it from my presence. But the meddlesome voices still continued; I could not at once and fully drive them away. They, however, no longer pretended to be what they were not, but owned themselves to be the utterances of the somewhat unscrupulous agents for a special work to be done upon me; and plainly intimated that there could be no deliverance for me until that work was finished. But I had no faith in this statement, nor in anything that could now be said in this way; so henceforth for a long time it was war and not peace with the unseen attendants around me. I adopted every expedient I could think of to silence their voices, and sometimes with partial success. But whenever quiet and passive conditions returned, the inner voices in some form would return also.

This condition of things, with greater or less intensity, continued with me for many months, during which life was, for the most part, a conflict and a burden. Yet sometimes brightness would come to me even through the darkened clouds around me. The medium

helpers themselves would at times be quite agreeable in their talk, and many a hearty laugh did I have at the quaint oddities thus brought to my inward perceptions; and at no time in all this experience did anything come to me that could be rightly regarded as wholly and grossly evil. Then, there were times when the disturbing influence would seem to fall back, and a genuine loving word from dear ones, or some strain of harmonious wisdom from the noble and the good would reach my inward ear.

As I now look upon the subject, I recognise a beneficent wisdom in the interposition which thus turned me away from a too close and constant reliance upon a communion with loving friends upon the other side; as it does not appear to be well for either of the parties to have the attention often drawn away, the one from earthly duties, and the other from heavenly pursuits.—*Ex-Clericus, in "The Religious-Philosophical Journal."*

M. CAMILLE FLAMMARION ON MR. CROOKES' NEW DISCOVERIES IN PHYSICS.

The *Revue Spirite* of February, 1880, speaking of the great popularity of Mr. Crookes in France at the present time says:—

"He is not only the chemist known to the scientific world, but at this time there is not a Frenchman well read in journalistic information who is not aware of the importance of his works. To give an idea of his work and of the interest which his experiments at the Paris observatory and at the school of medicine have generally excited throughout the press, we cannot do better than reproduce passages from the numerous articles published by scientific editors."

The first contribution to this effect is given by a letter from M. Camille Flammarion, the astronomer, to the journal *Le Voltaire* on the subject of Radiant matter, extracts from which letter may be interesting to readers of the *Spiritualist*. M. Flammarion says:—

"We had, the other night, at the Observatory, a lecture on physics—physics purely scientific, let it be well understood—very interesting and extremely instructive. Mr. W. Crookes, F.R.S. of London, shewed there to a select meeting, his curious experiments upon a peculiar state of matter, which he calls *radiant matter*. M. Salet was the interpreter; in the audience was M. Gambetta, accompanied by General Farre."

M. Flammarion then alleges that Faraday was the first person to conceive the idea of radiant matter, as a hardy hypothesis, in the year 1816. His letter thus proceeds:—

"At the commencement of the century, if anyone had asked what is gas, he would have been answered, it is matter diluted and rarefied to the point of being impalpable; except when it is excited by a violent movement, it is invisible; it is incapable of assuming a definite form, like solids; or of forming drops like liquids; it is always in a position to dilate when it encounters no resistance, and to contract under the action of pressure. Such were the principal properties attributed to gas thirty years ago. But the researches of modern science have greatly enlarged and modified our ideas about the constitution of these elastic fluids.

"We now consider gas to be composed of an almost infinite number of little particles or molecules, which are incessantly in movement, and which are animated by a tendency to velocity of movement to the greatest possible degree. As the number of these molecules is exceedingly great, it follows that a molecule cannot move in any direction without quickly striking against another. But if we extract from a close vessel a great quantity of the air, or of the gas which it contains, the number of the molecules is diminished, and the distance that a given molecule can move without knocking against another is increased, the mean length of its free course being in inverse ratio to the number of molecules remaining.

"The more perfect the vacuum the greater the average distance that a molecule traverses before colliding; or in other terms, the mean length of the free course augments the more the physical properties of the gas become modified. Thus, when we arrive at a certain point, the phenomena of the radiometer become possible; and if we carry the rarefaction of the gas still farther, that is to say, if we diminish the number of the molecules which are found in a given space, and by that means augment the mean length of their free courses, we render the experiments which are the subject matter of our consideration, possible. As Mr. Crookes says:—

"These phenomena differ so greatly from those presented by gas in its ordinary tension, that we are in the presence of a fourth condition of matter, which is as far removed from the gaseous condition as gas is from the liquid condition."

"The molecules of gas, for example, contained in this envelope of crystal (a glass globe five inches in diameter) and which are now become comparatively few in number—although there are actually left millions on millions—by being no longer impeded reciprocally in their movements, have acquired new properties, of extreme energy. Here are revealed by the most brilliant phenomena some of those mysterious powers of nature, the secret laws of which are yet little known.

"These molecules projected on diamonds and rubies in rapid streams, cause them to shine forth with intense brilliancy of colour, green and red, and the glass under their action becomes illuminated with flashing phosphorescence.

"A rapid current of these particles which an ingenious lecture-table method of lighting renders visible to all eyes, heats platino-iridium alloy, to beyond 2,000 degrees, melting it like wax.

"It appears that all these molecules, which have been rendered more free and mobile by reduction of their number, act like bullets so small as to defy imagination, and the number of which, still in this vacuum of which man is so proud, appears to be still infinite.

"Mr. Crookes, by means of various ingenious experiments, demonstrates the following propositions:

"Wherever radiant matter strikes, it induces an energetic phosphorescent action:—it moves in a straight line; when intercepted by a solid substance it throws a shadow; it exercises an energetic mechanical action upon the bodies it strikes against; it deviates from its straight course under the influence of the magnet; when arrested in its movement, it produces heat.

"These are some of the experiments so new, so unexpected, and of such deep interest. The author of them has succeeded in making a vacuum in his tubes of a millionth of atmosphere, and he might even attain to a ten millionth, or perfectionate it even to a twenty-millionth. Very well, such a pneumatic vacuum, far from representing to the mind an absolute vacuum, represents on the contrary, still a real condition of matter, and still an immeasurable number of molecules. Thus, for example, a globe of glass of 13 centimetres, (about five inches) in diameter, like those in which some of the preceding experiments had been made, would contain something like a *septillion*, thus:—1,000,000,000,000,000,000,000,000,000, of molecules of air. Very well, if we make a vacuum there to a

millionth of the atmosphere, the globe will still contain a quintillion of molecules. That is no small thing. It is even enormous—unimaginable! Suppose we pierce this globe of glass by the aid of an electric spark, which traverses it by an opening quite microscopic, but sufficient, nevertheless, to permit the air to enter; how much time will it take for this quintillion of molecules to get into the globe, in which a vacuum has been made? If a hundred millions of molecules should enter in a second, in order to fill this globe there would be a necessity of—

12,	882,	510,	617,	476,	500,	Seconds.
or	214,	708,	510,	291,	275,	Minutes.
or	3,	578,	475,	171,	521,	Hours.
or		149,	103,	132,	147,	Days.
or			408,	501,	731,	Years.

more than four hundred millions of years. Nevertheless, the vessel is filled in an hour. What are we to conclude by this? Why, that not only a hundred millions of molecules enter in a second, but three hundred quintillions. The smallness of these molecules is then, absolutely incomprehensible. They are, so to speak, but mathematical points.

"In the study of this fourth condition, or state of matter, it seems that we have attained a knowledge of, seized, and submitted to our control, the small indivisible atoms which we may consider as forming the physical basis of the Universe, and that we have attained to the limit where matter and force appear to blend—to the obscure domain which marks the frontier that separates the known from the unknown. I hope the learned experimenter will here permit me to make a reflection inspired by his own experiments. That which he calls radiant matter, may it not be simply a mode of electricity? The radiations observed, the luminous and calorific phenomena produced, the deviations obtained under the influence of the magnet and magnetic currents, do they not suggest directly to the mind the existence of actions of the electric order? This idea may well have struck the author himself, and perhaps he might discuss this objection which appears to us direct and quite natural. This objection does not, however, seem to us to be proved. But whatever may be the adopted theory, these experiments are none the less novel, curious, and of the first order. We will finish by an indiscretion; it was in studying the phenomena of Spiritualism that Mr. Crookes has been led to these magnificent discoveries.

"CAMILLE FLAMMARION,
Astronomer."

The *Revue Spirite* in its opening article for this month, expressing "its gratitude to the great *savan* Wm. Crookes," and asserting that nothing is indifferent to it which affects his glory, declares:—

"This problem of radiant matter is the problem of Spiritualism itself. That which mesmerists and Spiritualists call fluid, is probably only a special manifestation of what Mr. Crookes designates under the name of *radiant matter*. The discovery of a fourth condition of matter is a door opened for its transformations for ever; it is the invisible and impalpable man become possible without ceasing to be substantial; it is the world of spirits entering the domain of scientific hypotheses without absurdity; it presents a possibility for the materialist to believe in a future life, without renouncing the material substratum which he thinks necessary for the maintenance of individuality."

SCRUTATOR.

POSSESSION AND EXORCISM IN THE CATHOLIC CHURCH.

On the evening of Ash Wednesday, at the Jesuit Church, Farm Street, Berkeley Square, the Rev. Father Moore, S.J. gave a discourse, or rather, as it was called, an instruction, the subject of which was "Possession and Exorcism." The preacher said that many who professed to believe the Bible, and who accepted all the accounts of miracles and casting out of devils, related in the New Testament, would not allow that similar events took place in our own day. Such disbelief was inconsistent with the profession that God is the same yesterday, to-day, and for ever. With regard to the possession by evil spirits, such people said it might happen now, but they preferred to call it lunacy. Father Moore said however, that personally, he believed that many of those at present confined in lunatic asylums were really possessed. He then proceeded to relate the case of a woman who had been thus troubled, but who had been cured of her affliction by exorcism. He (Father Moore) had not known the woman, but he had conversed with one of the priests who took part in the ceremony of exorcism, and he had also seen one of the objects connected with the case. The woman was afflicted in a very strange manner. When she was alone, and generally at night, she was frequently attacked by a rat, which scratched and bit her terribly. The visits were not confined to one house or place, but happened

wherever she might be. When anyone attempted to watch with her, nothing ever took place. The parish priest, being informed of the circumstances, determined to try whether the facts were genuine, as related, for, before applying the remedies of the Church, he was bound to make sure that there was no imposture in the matter. He therefore had the woman placed one night in a straight waistcoat, and yet in the morning, there were evidences of a fresh visitation. The priest now began to suspect that evil spirits were at work. He had the woman conveyed to the house of a pious Catholic lady, who was willing to lend a room for the purpose. In the room where the woman was to sleep, a Tabernacle was erected, within which the priest placed a consecrated Host. So long as the sacred body of Our Lord remained there, the woman was entirely free from the attacks of her nocturnal visitor; but one day, in order to test the matter to the fullest extent, the priest, unknown to the woman, removed the sacred Host, and left in the place an unconsecrated wafer. Again the rat recommenced his work, to the great dismay of the poor sufferer. The priest was now convinced that she had been visited by an evil spirit in the form of a rat, and proceeded without delay to have recourse to exorcism. The ceremony took place publicly in the church, in the presence of several witnesses, and from that time forward the woman was entirely relieved from further molestation.

MRS. MARDUGALL GREGORY is in Ventnor, inquiring into particulars relating to an alleged haunted house there. The question is often raised why more professional mediums do not establish themselves in the provinces. It is remarkable that Newcastle possesses more professional mediums than Liverpool, although Spiritualism has so many adherents in the latter place.

"Just think, my dear Rose," exclaimed a pious old lady, "just think, only five missionaries to twenty thousand cannibals;" and the kind-hearted niece ejaculated, "Goodness gracious, aunty; O, my gracious the poor cannibals will starve to death at that rate!"

DISENGAGEMENT OF THE SOUL.—"I said *à propos* to the disengagement of the soul and of the astral body among animals, that the shepherds of Thibet had had the secret for many centuries. The Brothers operated upon myself, and I slept for eleven weeks, believing all the time that I was awake, and wondering why people did not appear to recognize me or reply to me. I was wholly ignorant that I had been disembarrassed of my carcass. . . . It is a grand secret known to the fakirs, who can allow themselves to be interred for months, and then be resuscitated. In a recent voyage to Jeypoor (Radjpootana) we saw this done. A fakir, or rather a yogi, caused himself to die, and so lay in his chamber for twenty-eight days. —*Madame Blavatsky*, in "*Revue Spirite*" for December.

SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

Chard, in Somerset, has again, according to the Somerset newspapers, been the scene of an apparition, in this latter case authenticated by names of places, and persons. I have delayed forwarding the account, as I thought that it would be sure to reach the spiritualistic public through some other source; finding this not to be the case, I append a paragraph from the *Wellington Weekly News*; the story also appeared January 31st, in the *West Somerset Free Press*, under the general news from Chard:—

"A correspondent is answerable for the following:—A few weeks ago an old man, named Mitchell, died at Coombses. Soon after his death his wife became ill and was obliged to call in a neighbour to attend upon her. The latter has on several occasions been surprised to see the widow rise up in her bed, and throw her hands as if waving off someone approaching, at the same time exclaiming, "Keep him off, keep him off!" She was perfectly sound in mind at the time, and states that she saw her husband in the room. On one occasion the widow pointed to the door and exclaimed, "There he is." On looking there the attendant distinctly observed the figure of old Mitchell standing in the doorway, as when in the flesh, attired in his long silk hat and brown overcoat. As he did not speak she went towards the figure, when it gradually vanished, and she shut the door. A few minutes after, the figure again appeared, and vanished when the woman approached it. This occurred four or five times, the door being opened without sound. The observing parties are above suspicion."

Albion Villa, Fremantle Square, Bristol.

MY MEDIUMSHIP.*

BY THE BARONESS ADELMA VON VAY (COUNTESS
WÜRMBRAND).

January 20th, 1865. In the evening I took a pencil in my hand, and Thomas, (the first spirit who communicated to us), wrote the following:—

"Pray for me every day. We are sympathetic: I shall be with you as long as you are on the earth. Since the hour of my death I have been your spirit guardian, since the time when I appeared to you in a dream. Go to communion and offer up a prayer for the repose of my soul. I have not forgotten your

burning a taper for me, and have more than experienced relief from your prayers."

(Twelve months subsequent to the death of this Thomas, I offered up a prayer for his soul, at the same time lighting the customary taper.

Eight years had passed since then, and I had quite forgotten the circumstance; nevertheless, I was rejoiced to hear that he had derived benefit therefrom).

"Be brave, Adelma, then you can release me completely, for I am still frail and erring. I am glad to see that Odön (Baron Von Vay) loves you; your spirits are *en rapport*. I will now write you a poem."

Here follows a pretty rhythmical poem of thirty lines, in which the name Zrinyi Gilda is mentioned, and the question is put "Who is Zrinyi Gilda?"

Answer. I am Zrinyi Gilda,—a spirit. I guard Odön. Adelma, lead Odön to God: mesmerise him and he will also write.

Question. How long have you been with me?

Answer. Ever since you have known Odön. I love you too; pray for me. Give Odön a glass of mesmerised water and Thomas will guide his hand to draw.

After my husband had drunk the water which I had mesmerised, he took the pencil. His hand was moved, then began to make strokes, whilst the upper part of his body trembled visibly. Presently he experienced a violent agitation at his heart. I then placed my hand upon his, and forthwith the strokes became stronger. I asked the spirit what we must do, and she wrote:—

"The influence works very well. Give him a fresh sheet of paper, and Thomas will draw my dear husband, Zrinyi Miklos, who died in 1552."

This we did, and my husband under the control of the spirit Thomas, drew the portrait of Zrinyi Miklos, likewise that of Johannes Amadé.

Whilst he was thus employed, Gilda wrote through me:

"Johannes Amadé was a British robber, who murdered one Bruneleschi, for which he was poisoned by his only daughter Valerie, who had married the murdered man against her father's wish."

Question. Would she not be condemned to eternal perdition for committing murder?

Answer. "A soul whom God has created,

*Translated by Caroline Corner, from *Studien über die Geisterwelt*.

cannot be eternally lost; but she has suffered fearfully: for 300 years she must make atonement.

"Odön shall draw her in her robes of penitence. She much resembles yourself in face, but in no other respect."

At that time I had never heard of reincarnation, nevertheless, the idea suddenly occurred to me, May I not have had some pre-existence, and been this same Valerie?

Gilda then wrote in response to this thought:

"A soul made of God once lived upon the earth: this was Valerie Amadé, whom God chastised through suffering: you are Adélma Vay."

This spirit knew nothing of reincarnation.

January 25th, 1865. Odön drew Valerie Amadé, also another spirit, *en pénitence*. The portraits were executed now with great rapidity and lightness of touch, the medium frequently feeling an intense desire for it, and experiencing considerable relief after the completion of each picture.

The automatic writing was invariably *apropos* to the occasion. Occasionally Thomas and Gilda were inclined to write nonsense, but I begged them to be earnest and desirous to instruct. Thomas wrote:

"I am still frail; but if you pray to God, He will send your worthy father, who is more advanced than I. Do not give up the writing, it will do you good and is a great blessing to us. Be not impatient if I write frivolous things. God determines all things: the world is governed by His will. In the spirit world there are many grades of developement.

"All souls are the offspring of God, and every prayer can reach Him. The spirits who passed away in the war of 1859 will return to earth in 1910."

This spirit evidently knew something of reincarnation: I asked if such were possible.

Thomas. "I know that it is so. Trust in God, and all shall be made clear to you in time. Gilda will now draw the spirit who watched over and protected Odön, during the late campaign."

My husband took the pencil and first drew a peruke, then a face all awry, which was afterwards crossed out and the portrait drawn again; this was very well. It was Marietta, Odön's guardian spirit in the late war.

Question. "Why was the first picture a failure?"

Answer. "A certain spirit, named Vay Laczi, came between Odön and Gilda and

spoilt the drawing. This Laczi often annoys us: he is very passionate. He lived 300 years ago, and had a heart of stone."

Later on we had the opportunity of observing the passionate nature of this Vay Laczi. He spoilt many of Odön's drawings and woefully tried our patience. He also desired us to turn treasure-hunters, furnishing us with full particulars as to where, as he said, many Huns were buried with their gold and jewels. Moreover he would knock loudly upon the table, and wanted to appear tangibly to us, so that he could work marvels.

Thomas however warned us of him, and begged us not to seek for such tests.

February 11th, 1865. In the evening Thomas wrote through me:

"God has heard your prayer; your beloved father is here and will write presently."

A feeling of tranquillity stole over me: the writing completely changed. I had the consciousness of repose, of another spirit-presence, and was inspired with lofty and devout aspirations. Bye and bye, my hand was moved to write.

"Your father, Ernst, is here. I see you my children, and will help you. Your call reached me: God permits me to come. My dear children, be true to yourselves, and pray for me. Death brought me pain, then joy and deliverance. Doubt not that pure spiritual communion is beneficial: it redeems, and is sanctioned by the Great and Merciful God."

The same evening, Gilda drew through my husband, the portrait of the Emperor Carl I. and Thomas wrote:

"By his expression you will perceive that after his decease he was not so blessed as the Church supposed. He was much astonished at finding himself no longer an Emperor, and had to make reparation for the cruelty he had wrought on earth."

February 12th, 1865. Odön, controlled by my father, Ernst, drew a very remarkable picture, which, it was explained to us, was that of a highly progressed spirit.

Gonobitz, Austria.

ON THE FOOD OF THE THEOSOPHIST.*

HAVING, ever since I can remember, taken a great interest in nursing the sick, and in health questions generally, I hope it may not be considered presumptuous my having undertaken to give you a short paper on the best

* Read before The Theosophical Society, on the 1st February, by Mrs. L. — M.—.

diet for those Theosophists who are anxious for the highest development of their souls. Body and soul are so intimately connected, that the attempt to divorce them appears to me to be a cause of many of our troubles. The Church too much considers the soul only, and too often treats the body as if it were an encumbrance. The effect of this treatment is painfully evident on reading the lives of the Saints. Our Physicians, again, in only seeing the body, and ignoring the soul, cannot ever be more than half physicians.

Jesus Christ, when found fault with by the Pharisees, for saying to the blind man, "Thy sins be forgiven thee," added, "Which is easier to say, thy sins be forgiven thee, or to say, arise and walk?" As if to shew that the body could not be diseased without the soul being out of order too. So to be a perfect healer, one ought to be Priest as well as Physician. The ancients, understanding this, combined the two offices in one; but then their Priests were adept-men, who by long training had become pure, both in body and soul.

We read that when the Israelites went out of Egypt, "there was not one feeble person among their tribes;" so we, when we arise to go to the Father, to go out of darkness, into His marvellous light, ought to be pure and healthy in body, so as to undergo, without undue suffering, the successive births and deaths of that regeneration, which is the term the Church has given, to what in old times, used to be called the "Mysteries."

Redemption of the body would appear to be the distinctive feature of the Christian dispensation, Christ having come to glorify the body; and nothing short of this ought to satisfy us, for we see it is possible to have the strength of a Samson, the goodness of a Daniel, and the wisdom of a Solomon, and yet for our senses to betray us.

St. Paul looked for the regeneration of the body, for he says, "We, who have received the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit the redemption of our body;" not realizing that it would take time for Christ's Positive Kingdom to be shed abroad before his Negative, or in-drawing Kingdom could be entered. The Church was to be founded on Peter's Faith; but, when he is converted, that is, when Faith becomes merged in Love, as Swedenborg tells us it was in the ancient Church: then we may lift up our eyes, and rejoice, for our redemption draweth nigh.

Awaiting this happy time, which many still think is in the dim future, we can at least, by right living, and right food, endeavour to make our bodies as pure and as Spiritual as may be. And these terms need not imply want of force. The Greeks could not conceive beauty without strength, and in accordance with this idea, they always represented the psychic type of beauty, as we can see by their statues. A muscular Christian, therefore, ought not to be such an anomaly after all. The Greeks, as did Moses, learnt their wisdom in Egypt, whose wise men taught their disciples to take care of the body, to eat simple food, but not to fast, as did their brothers of India, who, often carried this practice to an extreme.

Many people think, because they have always been delicate, they can never hope to be strong; but, physiologists tell us our bodies are altogether renewed in seven years, and some say, even in three years. If so, is it not possible for them to be renewed on improved lines, if we only give Nature the means. To do so, she requires first, such food as will make good blood, nerves, and bones. Wheat makes all these; therefore, bread is called the "staff of life," but, unfortunately, our bread is only a broken staff, for it is made of the inner part only of the grain, and all the bone making particles are eliminated from it. If possible, we should make our bread at home, of good whole wheat flour, and without yeast. The flour needs only to be mixed with a little milk or water, and with or without, a very little butter, rolled out, about half an inch thick, and baked in a quick oven, which will cause it to rise quickly, and prevent its being heavy. Wheat meal makes good porridge, and is liked by some better than that made with oatmeal, as it is less heating. All farinaceous foods are healthful and nourishing, either plainly boiled as porridge, or made into puddings with milk and eggs. Stewed fruits of all kinds can be eaten by those, who, at first, through delicacy or dislike, are prevented from touching fresh fruit; which, however, after a time becomes a most necessary part of our diet. The juices of fresh fruit are water of Nature's distilling,—that universal solvent which is most curative; and in these days, when there is such difficulty in getting pure water, the Theosophists' chief drink, wine being forbidden,—it is a good thing to be independent of the water companies. Tea and coffee are allowed, and the latter is a most valuable addition to our food, when taken in moderation. It has many curative qualities, and counter-

acts some of the bad effects of hard water. The coffee must be pure, without chicory, which neutralizes some of its beneficial action. To insure this, it is a good plan to grind the freshly roasted beans at home. Coffee is said to prevent waste of time, and certainly a cup of *café au lait* will carry one through a good deal of work. With the virtues of *tea* I am not so well acquainted; it opens the pores of the skin, and for this reason, may be pleasanter to take in a feverish state than coffee; but this fact makes it less nourishing, and it is certainly, on account of the tannin it contains, a very bad drink for anyone with a delicate digestion. All vegetables are good articles of food; also beans and lentils, and the latter are most healthful. But, secondly, Nature requires to be spiritually fed. Many assert that we only assimilate the spiritual part of our food, and, for this reason a certain *bulk* is necessary, that is to say, a pound of meal made into bread, or porridge, would be better for us, than the same quantity boiled in water, *strained*, and taken as gruel, for thus, some of the constituents are lost; and this would explain why essences, finely ground flour, and chemical foods are less nourishing than fresh food naturally prepared, for we no doubt injure this spiritual essence by preparing our food in too concentrated a form.

We are told by Theosophists, to avoid eating the flesh of animals, not only because of the cruelty involved in our doing so, but also, because it is impossible to escape the animal magnetism of their blood. Moses said, "The blood, which is the life thereof, thou mayest not eat," and the Jews to this day, in obedience to this command, have their meat killed in a different way from ours, and, I am told, marked in a peculiar way, before it is sent to market.

As man is said to represent a triangle, or pyramid of three points, two magnetic, in the body, and one electrical in the brain, a miniature universe, in fact, his food ought, one would say, to be magnetic as well as electrical.* In grains and fruit, we have the stored-up heat and light of the sun, which is electricity, and in roots, we have the magnetism absorbed from the earth. I am aware, severe occultists forbid the eating of most vegetables and roots, though they come within the letter and spirit of the command, given in Genesis, being "herbs bearing seed," but I cannot see any reason for

their being forbidden, except that they help to strengthen the body, which must be kept under by those who wish to take the Kingdom of Heaven by force. But we, who believe that Jesus Christ came down to call, not the righteous, but the sinners; not the strong and healthy, but the poor and the lame, the halt and the blind, all the negatives in fact, whose spiritual and bodily conditions would prevent their being initiated by man, must see how necessary it is for us to do all in our power to make our bodies meet to receive the Holy Spirit, remembering that "no man putteth new wine into old bottles." It may be urged, the only difference between magnetism and electricity is tension; † but one note in music differs from another only in tension, and yet, what a wonderful science is built up from this little difference; they are also said to be convertible, and are converted one into the other, and no doubt they are in a healthy organism.

We have all heard of the praises of celery, as a cure for neuralgia and rheumatism, advanced last year in the *Times*, by Mr. Gibson Ward. Now if you notice people who suffer from neuralgia, you will see they are generally those of an electrical or neutral type, whose magnetism is therefore deficient in quantity or quality. Celery being grown, covered from sun or light, in plenty of fresh earth, must absorb a quantity of magnetism, and its curative qualities are, no doubt, owing to this fact. Mud baths, also given abroad for neuralgia, are only fresh earth taken from the moor, and mixed with water, in which the patient lies for half an hour. Ploughmen are proverbially healthy, and we must not forget that Jesus Christ made use of clay to heal the blind man.

A Spaniard thinks nothing of walking 40 miles in a day, although his only food be bread, onions, and fresh water. I think, therefore, in this respect, we may venture to differ from some occultists, particularly when we see how the tendency of the age is to develope the brain, at the expense of the body. There is one more way by which Nature is nourished, and that is through the skin, which is not only an organ of excretion, but of absorption. Were all the pores of the skin stopped, we should die, though we might have many cubic feet of fresh air to breathe through the lungs. We see, therefore, how very necessary it is that the skin should be kept in good order. A Turkish bath once or twice a week, is much to be recommended, also to

* With all respect to the authoress of the paper, we believe that there is not an atom of evidence that electricity or magnetism has any of the purely imaginary powers ascribed to them in this paragraph.—ED. OF SPIRITUALIST.

† This is not a fact.—ED.

bathe the whole body in warm water with soap, before retiring for the night, for we must not forget that the spiritual day begins at midnight, and all the ceremonies of initiation took place at night; and thus our bedroom ought to be a quiet sanctuary, free from all the distracting influences of the day, and where we can derive the full benefit of the spiritual help given us during the hours of sleep. A cold or tepid sponge bath in the morning, quickly taken with plenty of friction after, is most healthful and refreshing, and if our clothes be loose, and not too heavy, this will allow the free passage of air to our skins.

In conclusion, it may perhaps be well to give you my own experience as to diet, for it is now nearly five years since I gave up eating meat, on purely hygienic grounds, through reading some works by Dr. Nichols on the subject, never having until then met a vegetarian, and knowing nothing of occultism. I believe that one is better morally, mentally, and physically, for a simple diet makes life easier in many ways, and everything that helps us forward on the road to purity and simplicity ought to be valued by us, for we are told, unless we become like little children, we cannot see the Kingdom of God.

We should eat our food with thankfulness, and practice continual self-denials.

Alcohols are antagonistic to true spiritual development, and salt and condiments not only pamper the appetite, but increase the thirst and irritability of the system.

Jesus, when he sent his disciples abroad, to preach his doctrines, and to heal the sick, said, "Into whatsoever house ye enter, eat such things as are set before you," and in another place, he says, "not (so much) that which entereth into the body defiles the man." If so, no hard and fast rule of diet, except temperance, can be laid down for the Theosophist, especially as climate and constitutional characteristics must always modify our practice.

At the same time, Jesus also on one occasion, when his disciples could not cast out a powerful demon, said "This kind goeth not out, except after (much) prayer and fasting," thus asserting as a fact, that for the highest spiritual powers, fasting as well prayer are necessary, and we know that he fasted forty days before he entered on his miraculous works.

We know, also, that it was after many fastings that the Saints obtained their gifts of prophecy and healing.

The true Theosophist, therefore, must not

only be temperate in all things, but he must experiment in fastings, and yet he must see that he does this with wisdom and knowledge.

A THEORY OF SIN.

THE REV. HENRY WARD BEECHER gives the following views of Sin.

"I have a profound conviction, not merely of universal sinfulness, but that it is founded on the very divine method of human life, and that sin is fundamental with the structure of the globe. I reject, of course I reject, the theologian's teachings as to the imputation of Adam's transgression to his posterity. I believe that men manufacture their own sin and that it does not come down as a heirloom from their ancestors. That there is a connection between ancestral sin and ours that does run for two or three generations, I admit, and to a limited extent this heredity is a fact to be recognised. But that the whole vast population of this globe has had divided up among all men and women a dividend of Adam's original sin, let those believe who can; not I. I believe that the whole race sinned, and do still, on their own account, and not on account of any push that is given them. I reject the theories of imputed sin, but I recognise the universal fact that the spirit of man is weak, and that the flesh of man is strong, and that this is universal and that it places each individual at an immense distance from ideal excellence of a perfect manhood by obedience to the law, and that the human race never gave but one instance, and that our Master, Jesus, who obeyed the laws of God as they are in his body, as they are in the physical globe around him, as they are embodied in society, as they are made known in the lives of heroic men and in the sacred records. Not a single individual of the whole human race ever came up sinlessly except Christ."

Mrs. HARDINGE-BRITTEN. — Mrs. Emma Hardinge-Britten had a very boisterous passage from Australia to San Francisco. The ship was "hove to" for thirty-one hours during a terrific gale from east to south-east, with a tremendous sea from north-east. On December 23rd, the vessel arrived off the harbour of Honolulu, but on account of the gale could not make the Harbour; the pilot got on board with great difficulty, and owing to the loss of the pilot boat he was brought on to San Francisco. Mrs. Britten intends to revisit England before long.

Mrs. WOODFORDE has changed her residence to 4, Keppel Street, Russell Square, and Mr. D. Younger, the mesmerist, has changed his to Moscow House, corner of Hereford Road, Bayswater.

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.]

CABINET SEANCES.

SIR,—I was extremely pleased to read in *The Spiritualist* that so many people disapprove of the use of cabinets at *séances*, and I wish very much that all those who do disapprove of it would express their opinions too, and unite their efforts to put a stop to cabinet *séances*.

I know by experience that cabinet *séances* only do harm. The number of Mediums might decrease, but Spiritualism would be all the richer for the loss.

I read that others had, in a private manner, communicated their opinions to you on the subject, and I now do the same, hoping most sincerely that some step will be taken to form circles where cabinets will never be used. Spiritualism has undoubtedly lost a great many adherents through cabinet *séances*, and through the same course, I myself have been for a moment on the point of giving it all up in disgust.

I take the deepest interest in the great subject, and am sorry, both for the sake of the movement and of my own feelings, that I cannot subscribe myself by a greater name than,

ONLY A GOVERNESS.

Southgate, Dec. 5th, 1879.

MR. J. A. CAMPBELL'S LETTERS.

SIR,—I shall be glad if those who have written to Mr. Blount saying that they wish to subscribe for my letters, will now send what they think right to him, in the form of P.O.O.'s (on the Cambridge office) or postage stamps.

The number of copies in every case will be, of course, proportional to the subscription.

I hope to issue the first Letter shortly after the completion of the list; it will be followed by the others at regular intervals, either monthly or quarterly as we have funds to pay the printer. A regular price of one shilling will be charged for each Number, which will neither be raised nor diminished as long as I have control over the sale of them. In order to keep *altogether* free from private feeling in this matter, I have not even asked Mr. Blount to tell me the names of the subscribers.

The friends I address are those who sympathise with the objects stated in my last letter, who can trust me to speak only what I *know* and not what I think or imagine, who will help me with their knowledge when mine is deficient, and with their counsel when they know better than I, who will endeavour with me in a definite and resolute way to do good work, with every power and knowledge they possess, be true to their convictions in the face of opposition, shun doubtful and destructive things, and seek the unphenomenal and eternal essence, rather than the apparent and temporal shadow, as the groundwork of their philosophy.

J. A. CAMPBELL.

No Correspondents.

ONCE A SCEPTIC. Your letter begins with a mis-quotation. Please make it accurate.

Poetry.

REST.

Far from the madding crowd, the noisy throng,
When I am dead let my tired body lie,
Far from the city's never-ceasing cry;
I could not here have rest, for which I long.

I am aweary, struggling with life's waves,
Like some lost sea-bird in the stormy blast;
Seeing no hope around but death at last
Amid the turbid breakers which it braves.

After life's fitful fever, when my day
Is done, and all great yearnings are at rest,
These stormy passions dead within my breast,
Let me sleep deep and long wrapped round in clay.

Where in the solemn silence I could lie,
And through the coming ages calmly rest
With cold hands crossed athwart this aching breast,
And face upturned towards the changing sky.

But I would fain lie down where I could feel
The sunlight and the shadow of the springs,
Like the slow passing of an angel's wings,
At morning and at evening o'er me steal;

Where I could feel the blossoms growing fair,
And hear again the sweet songs of the birds,
Like human souls that longed for human words,
To tell their gladsome stories to the air;

Where I could hear the weird-voiced autumn breeze
At night through all the lonely wild woods call;
And list the sodden sound of rain-drops fall,
On dead leaves lying 'neath the bare-brown trees;

Where I could often hear your light foot-fall,
And feel the troubled throbbings of your breast,
And in the grass above your warm lips prest,
This more than all, dear friend, far more than all.

ERNEST WILDING.

From St. Luke, Feb. 7th, 1880.

PRECEPT AND EXAMPLE.—A missionary in the South Seas having created a strong impression on a chief, and convinced him that he and his people were miserable sinners, at the same time describing the Atonement of Christ, the chief held a council of his warriors, and it was unanimously decided that hell-fire seemed imminent unless immediate action was taken; but they utterly repudiated the idea that merely believing that Jesus died to save men would avert the evil decree. In their simple logic it seemed natural that if God's wrath had on one occasion been averted by the sacrifice of a good and holy being, their best plan was to offer the most sacred being they knew of, in the hope that it would prove acceptable in their case. The missionary consequently was invited to permit himself to be crucified; but, strange to say, the man of God did not see the force of the argument when brought so near home, and declined. Another meeting was held, at which it was resolved that although it was a pity that the missionary did not follow Christ's example and offer himself voluntarily, the next best thing was to crucify him whether or not, with the addendum that if after he was dead they ate him it would be an effectual way of partaking of the Holy Communion; and it was only by a discreditable ruse the missionary escaped.—*Harbinger of Light.* (Melbourne).

MESMERISM AND ITS PHENOMENA,

OR

ANIMAL MAGNETISM.

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

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

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

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