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SPIRIT INDIVIDUALITY.

While on the one hand, such strong evidence of spirit identity exists as in the plentiful well-authenticated cases of a spirit appearing to one, two, three or more persons, and giving him the first news of the death of his body, on the other hand, there are cases in which the spirits are apparently not the persons they say they are, and it is an open question even whether they be spirits at all. Immense self-conceit is known to medical men to be one of the symptoms of a form of lunacy, the sufferer for instance believing himself to be the Emperor of Morocco, or having been incarcerated for laying claim to the English Crown. Inclining in this direction are those forms of mediumship in which the individual believes himself to be in communication with the Lord of Hosts, or with other sacred intelligences, but whose common-place revelations through their chosen earthen vessels in no way shake the faith or self-conceit of the latter. Lower still, in a kind of descending scale, are the spirits of Milton and Shakspeare, writing trash in bad metre, or the spirit of Faraday, talking bad grammar and palpably false science. Mixed up with all this, we have more intelligent spirits, usually with more humble names, who take pains to give evidence satisfactory to the legal mind, that they are the persons they say they are, so that the facts, taken as a whole, present a tangled skein to unravel.

What is the explanation of the great names given by certain spirits, yet who clearly are not the persons they say they are? Sometimes they give the name of a great mythological individual who never had any existence, but who their medium believes to have once lived on earth; and sometimes they give the name of a real man, coupled with glaringly inaccurate statements about his life in this world.

Swedenborg believed himself to be sometimes in direct communication with the Almighty, who was consequently dwarfed to the limits of a venerable but good man, whose plan of construction of the heavens, hells and earths of the Universe, could thus be made known to a weak mortal. This is (in a higher

degree) but the savage dwarfing his diety to a fetish—to something he can comprehend. Yet it would be rash to assert that a deceiving spirit communed with Swedenborg, for by spiritual revelation the latter launched upon the earth a magnificent system of philosophy, many points in which modern Spiritualism is slowly proving to be true. Perhaps, in conveying spiritual truths to the world through a physical organism, the laws are such that the said truths can only reach us by sign and by symbol, which the more egotistical of the recipients mistake for the reality. It is probably a process of mental telegraphy, in which both the spirit and the mortal believe the messages to and fro to be direct and complete, whereas they are greatly altered in transmission, names included.

If, when judged upon their own merits, spirit messages are so valuable as to be palpably doing good work in the world, the medium need not trouble much whether they come to him accompanied by a great or little name. But if they prove to be common-place, the sooner he ceases to waste his time in receiving them the better, even though they be apparently attested by the names of all the saints in the calendar, who should then be told to go away, also to take up some other occupation calculated not to lower them in the estimation of intelligent mortals.

By the latest American Spiritualist papers we learn that Signor Rondi, Dr. Mack, Mrs. Hardinge-Britten, Dr. Peebles, and Mr. and Mrs. Fletcher, are all at the Lake Pleasant Camp Meeting.

MAN is the arbiter of his destinies. It rests with him whether, in the honest and conscientious discharge of the duties and obligations laid upon him, he will fit himself for future progress, or whether he will neglect his spiritual development and live a corporeal existence, which shall starve his higher nature and chain his spirit down by centring his affections exclusively on earth and earthly things.

LEGAL DECISIONS UPON THE LAWS OF NATURE:—*The Journal of Science* says:—"Much as we honour Professor E. Ray Lankester for his achievements in biological science, we hold that in the Slade prosecution he committed a fearful mistake. To hand over to solicitors and counsel, to police magistrates and quarter sessions, a question which, if capable of solution at all, can only be decided by men of science, was a piece of renunciation or self-abnegation which cannot be too deeply deplored, and which is doubly to be regretted in a country where science is so little honoured as in England. However much Spiritualism may have been complicated by deceptions or delusions, it is the duty of scientific men to *make sure* that there is in the phenomena produced nothing more than is referable to jugglery or 'unconscious cerebration.' Till this has fairly been done, to call in the aid of such rough and ready tests of truth as courts of justice can supply is nothing short of a formal abdication and a confession of impotence."

A FEW EXPERIENCES OF A VETERAN.

If the laws of nature be general laws, as held by the materialists and others, then, to prove the identity of but one single spirit returning to us after death, is sufficient to demonstrate to everyone of us now living that we also shall live after death. To prove incontrovertibly but one single case, is sufficient to overthrow all the arguments of the materialists against a future life, even by their own hypothesis. Thus, any new effort in this direction can never be a vain one, for they will not believe old stories of the same kind.

It is not, however, only the materialists pure and simple who doubt the identity of spirits who come among us, but there are those nearer ourselves who profess to believe in anything rather than that spirits other than those in the flesh are present at *séances* or come to us in private. To borrow the words of a leading member of a particular phase of Theosophism:—"Inasmuch," he says, "as we, as spirits, know that we are present, but have no absolute proof that the spirits of the departed are present, the presumption is that our own spirits, known to be present, are the operators." This authority adds that, "the medium is the chief operator." This particular phase of Theosophy, we see, does not even take "elementals" or "elementaries" into account.

Let me draw a comparison. If a person gifted with sight, whom I have formerly known, should meet me in the street while walking with a mutual friend, he would not want our mutual friend to act as medium, to nudge him and say, "This is Mr. So-and-So," but he would know me by the use of his own eyes. This very obvious common-place remark seems quite as applicable to spirits out of the flesh who have formerly lived in the flesh, which I do not doubt, as to those in the flesh.

Now, it had struck me that I could not get a much better test of the identity of a spirit, than by applying the above same rule to a spirit that I would to a man. Keeping in mind that, inasmuch as a person in the flesh who had never seen me before could not tell who I might be, unless prompted by another, such would be the case with a spirit out of the flesh; but that, on the contrary, if his identity had met me before, he ought no more to require either our mutual friend to hint to him who I was, or any other person, than a man in the flesh would.

With my mind full of this idea, through reading in the *Spiritualist* that John King was in the habit of coming to a new medium, Mr. C. Husk, with a voice remarkably like that with which he speaks through another medium, I thought it would be an excellent thing to seek a *séance* with Mr. Husk, to see if John King, who had seen and known me formerly with three mediums, would know me by his own power of recognition as a man in the flesh would, the new medium being a stranger to me.

As to regarding my own spirit as being in any respect the operator, or in any way the factor of so striking an individuality as is that of John King, I scouted the idea as preposterous altogether, and not to be taken into account for one single moment. I had heard John King speak first with the Marshalls, and neither through them nor the two subsequent mediums had I ever noticed any difference either in the tone of his voice or in his marked idiosyncrasy. All I wanted was to find out whether he would know me by sight without a prompter.

With regard to the tone of John King's voice, it is interesting to compare the opinion of others with one's own. The late Mr. Benjamin Coleman wrote in the *Spiritual Magazine*, as far back as in January, 1868, "John King's voice is precisely the same in tone—is in fact, the very same voice," whether Mr. Marshall or his mother is the medium, and he tried them separately. Mr. Coleman expressed his surprise at this. But John King answered, "Oh, Marshall and his mother are the same, you know." Mr. Coleman also said in the *Spiritual Magazine* of October, 1867, speaking of the voices of John King and Kate, "They appear to be the same voices as those I have twice heard in the presence of the Davenport, the tone and articulation, however, being clearer and more natural than when I heard them before." All spirits find difficulty in speaking with the direct voice when they first begin, but to get the same tone from a man's organism as from a woman's, is of itself a strong mark of a spirit's identity. In order to carry out my object, I obtained an introduction during the present summer, to Mrs. Woodforde, whom I had then the pleasure of seeing for the first time, and asked permission to attend her *séance* on the following Tuesday; I also asked her to be so good as not to mention my name to Mr. Husk until the *séance* was over, giving my reason for the request. To this Mrs. Woodforde kindly agreed, but added, "Why not seek out Mr.

Husk at once, as he is to hold a *séance* this evening in lieu of Mr. Williams, who is out of London." Nothing could have better suited my purpose, so I went early to 61, Lamb's Conduit Street, and begged my old friend Mrs. Andrews, (Mr. Williams's landlady), not to mention my name to Mr. Husk, giving her the reason why. When Mr. Husk arrived, just before the *séance*, I was not introduced to him; but hoping to have met a complete stranger, I was disappointed in seeing, in Mr. Husk, the nearly blind gentleman whom I had met at Mr. Williams's on the three last occasions, when I had attended Mr. Williams's *séances*, namely, twice in 1877, and once in 1878. Those however who knew Mr. Husk's affliction will not be likely to suppose that he could have known me by sight.

When John King came to the *séance* he addressed others on going round the circle; but when he came to me, he exclaimed in a much louder voice than before: "Ah! Why, you are my old friend whom I used to visit in —," naming a particular part of a county where I used to live, but which I had left more than six years.

Be it remembered the words were not, "I have met you at *séances* in London," but they were addressed to one whom he "used to visit" many miles from London. Now, that these visits did occur I am as confident as I am of my own existence; visits not of my own seeking, but spontaneous visits of the spirit during my hours of sleep, brought about by my having met him at *séances* and from other causes, and elicited by my own powers of clairaudience.

At the first *séance* with the Marshalls, at which I ever met John King, on December 17th, 1867, having been already clairaudient for several years, and knowing the power of spirits to travel a long way in a very short space of time, I said to the spirit, John King, "You will speak to me sometimes, will you not?" meaning that he should speak to me when at home, spontaneously. His answer was, "I will speak to your heart." I did not at that time understand the full meaning of that expression, but I did afterwards most assuredly from experience. That experience was, I believe, afforded partly to show me different phases of clairaudience and the spirit's power to wake me from sleep, by a voice audible alone to myself, either with small or no perceptible change at all of the heart's pulsation; or, on the contrary, with violent beatings of the heart. Their power to make the hearing appear to be from the chest; their power to

waken, now by gentle whispering, now by violent apparent vibrations on the drum of the ear, as though I were close to the firing of a cannon, and yet by sound entirely unheard by one sleeping at my side; and as if to show that it were really *hearing* by a sixth sense—*is* something uncommon but real.

Let me add that at the few *séances* I attended in London at that time, John King would allude to these visits. For instance, at my first *séance* with Mr. Williams, a private one, on May 4th, 1871, this is partly what passed. I copy consecutively from my note book of that time: "John King said, 'I was with you when you wrote that.' I said, 'I know your voice, it is stronger than others.' I said, 'I sometimes wish my time was up.' He said, 'You are not going yet, you have a deal more work to do before you go.' I said, 'Have I the power to be a medium for the audible voice?' He answered, 'You are not strong enough.'" These answers were certainly not in my own brain, nor, I think, in that of the medium. Here is another reason why John King should have visited me, besides his implied promise at my own request, given at my first *séance* with him. I had written more than once, in very sceptical days, of my undoubted belief in his identity and in the *bona fides* of his mediums. I had written, too, in sympathy with his sufferings at that time, sometimes expressed by himself, as testified by Mr. Coleman and by my own observation, sufferings through having to return to earth for our instruction, and as a probation for former failings of his own on earth. I had written in a spiritual periodical, long since discontinued, under the heading of *Voices at Mrs. Marshall's*, the following: "I had read so often of spirits speaking audibly in the scriptures, that when I heard of a recurrence of such prodigies in our days, instead of being shocked I praised God. I thought, here is something to convince sceptics if nothing else will." But I was mistaken, strange though it still appears to me; I wrote the above after my first *séance* with the direct voice on December 17th, 1867; and after describing the *séance*, I wrote: "It must be no slight penance, one would imagine, for these spirits day after day to submit to the curiosity, the weaknesses and impertinences of spirits in the flesh for a long time together. It must be done, one must suppose, for their own advantage, or for the good of humanity, or for both combined."

Moreover, I think that John King knew

that I had suffered on his account, especially at a later period, after I had early in 1871 described in a publication another *séance* with him through a then new medium, giving also specimens of my own clairaudience, that occurred during the night after the *séance*, and when, in consequence of that article, open attacks upon myself, which had been going on for some time, culminated.

Years have passed away, and much that I had hoped for has not yet been realised, but these identical voices and idiosyncrasies of the same spirits, heard through different mediums, are among the most convincing and encouraging proofs still, to my mind, of spirit identity, and of the fact of the dead once living upon earth coming back to assure us that we too shall live on after death. On this point, which would be of inestimable value, in these sceptical, materialistic days, to the clergy, if they would utilise it, as St. Paul did the resurrection of Jesus, my opinions are not a whit changed.*

AN OLD SPIRITUALIST.

DR. TANNER AT A SPIRITUALISTIC MEETING.

The last American mail brings us the *Banner of Light* (Boston) of August 28th, in which some unbelievable physiological assertions are made by a trance medium in New York. Mr. J. L. O'Sullivan writes:—"As soon as she had closed her address, a short, middle-aged man rose from one of the rear seats in the hall, in whose strongly-marked features, still exhibiting the evidences of his marvellous forty days of fasting, though his subsequent week of not less astonishing feasting had restored some healthy color to his cheeks, I recognised the hero of the day, Dr. Tanner. . . . He said that he could not but understand the speaker's reference to his recent severe trial in this city, and that though he remained still too weak to desire to say much, he must remark that his former similar experience (for forty-two days) did not seem to him to support her theory of his having absorbed nutrition from the atmosphere charged with the elements furnished by a great population. It was in the wilds of the west, and much of his time was spent out on an open prairie, where he used to lay a great part of the day, basking in the sun and inhaling the fine, pure electric atmosphere of Minnesota, which he had often longed for here. He thought that he had been sustained by electric

* The general tendency of this article seems to be slightly in favour of the personal *individuality* of John King, and not of his *identity* as a person who once lived on this earth. The similarity of the powerful voice of John King, through the mediumship of Mr. Williams and Mr. Husk, is very striking.—Ed.

forces; nor did he think he would have lived twenty days under his recent trial if it had not been for the refreshment of his daily drives in the Central Park and on the Riverside Avenue, which had cost him six dollars a day. Air, fresh air, was what he was always wanting, and he often suffered for the want of it in Clarendon Hall. He should be disposed to think that the impure emanations exhaled from the population of a great city would do him more harm than any benefit to be derived in the way of nutrition from its other emanations.

SIGNOR RONDÌ "INTERVIEWED."

At Lake Pleasant Camp Meeting Signor Rondì, according to American custom, was "interviewed" by the correspondent of *The Banner of Light*. The following is the published result:—

Signor Rondì arrived on the camp-ground August 10th, accompanied by Dr. Mack, the celebrated healer, Professor Comba and Dr. Moderro, of Italy. In the course of a conversation with me, our Italian brother expressed himself as follows: "I am delighted with my sojourn in America. Arriving in Boston I was reminded of Italy—the sky seemed like my own Italian sky. At the *Banner of Light* office I presented a letter of introduction from Mr. Harrison, of *The Spiritualist*, and was most cordially welcomed by Mr. Luther Colby, the editor-in-chief, who did everything in his power to make me feel at home in a strange land. Mr. John W. Day, the assistant editor, was also very kind to me. I enjoyed the generous hospitality of Mr. Epes Sargent. I did not expect to receive such a cordial welcome in America."

Q.—What is the condition of the movement in London?

A.—The cause of Spiritualism is in good condition. Mr. J. William Fletcher has done a good work. Discussions are carried on. Private mediums are increasing in number. The materialisation phase is well developed. Dr. Mack, Messrs. Eglinton, Williams, Husk, and Mrs. Florence Cook Corner, are among the best.

Q.—How do you like Lake Pleasant?

A.—I had no idea that I should find such a beautiful spot and such a gathering of Spiritualists. If the London Spiritualists and those on the Continent knew how grand this meeting is, large numbers would come here. I shall write to several spiritualistic and secular papers abroad relative to this Camp-Meeting. Mr. Colby, of the *Banner of Light*, gave me a letter of introduction to President Beals and others, and I have been received with most considerate kindness, for which I am very thankful.

Q.—Dr. Mack, of England, came over with you, I believe.

A.—Yes, I was so fortunate as to have Dr. Mack for a travelling companion. He is a healer of great power. I intended to have written the spiritual press relative to a wonderful cure which he performed in my own case. Now that I have the pleasure of conversing with a representative of the *Banner of Light*, I will improve the opportunity and state that prior to my departure from England my sight failed me so that I could not face the light. Dr. Mack became *en rapport* with me, and experienced himself the same pains which afflicted me. He resorted to manipulation, and

my sight was restored to me. I consider this a most wonderful cure.

Q.—Did you meet Dr. Slade in England?

A.—Yes; and I want to say that the Spiritualists were most nobly united in his behalf. Able counsel were employed; large sums were contributed; everything was done that could be done for him. Test mediums are greatly needed in England. Mr. Fletcher sometimes gives tests after his lectures. Slowly but surely the work is going on. I am glad to have met you, sir. I shall learn all I can about Spiritualism in America.

MR. ROBERT COOPER.

In a recent number of the *Spiritualist*, the proposal was announced of the getting up of a testimonial to one of the pioneers of Spiritualism, Mr. Robert Cooper, formerly of Eastbourne. He was a courageous and liberal supporter of Spiritualism when it met with scant favour. He opened the first Spiritualist organisation in this country, the Spiritual Lyceum, in Newman Street, London, and he published the first Spiritual newspaper, the *Spiritual Times*, which he carried on for four years at a cost of £300 per annum. He went about this country and travelled in Germany and Belgium with the Davenportes, maintaining their veracity in the midst of violent opposition, and delivering lectures on Spiritualism at his own cost. Subsequently it was his lot to suffer seriously in means and estate; and in the hope of better circumstances he removed to the United States of America. But he was too advanced in life to prosper in a new country, and latterly he has been living on the proceeds of a small property in England. This in the course of events has been taken from him, and he is now reduced to a condition of severe privation. The promoters of the testimonial believe that these facts have only to be made known to bring forth a sufficient sum to enable so meritorious an advocate of Spiritualism to start in some small business or possibly to purchase a small annuity.

The following Subscriptions have already been received:—

	£	s.	d.
W. Tebb	15	0	0
Mrs. Tebb.. .. .	5	0	0
Thomas Grant	2	0	0
A. C. Swinton	2	0	0
Alexander Calder ..	2	0	0
C. Pearson	2	0	0
James Bowman	2	0	0
Thomas Shorter	1	0	0
Miss Shorter	1	0	0
Dr. George Wyld	1	0	0
J. P. Turner	1	1	0
A. J. Cranstoun	1	0	0
A Friend (per W. H. Harrison)	1	0	0

Further subscriptions are urgently needed,

and may be sent to the Hon. Treasurer of the Testimonial Fund, Mr. Cornelius Pearson, 15, Harpur Street, Bloomsbury, London, W.C.

MR. LAURENCE OLIPHANT'S NEW BOOK.

Mr. Laurence Oliphant's explorations to the east of the Jordan, will be published next month in a book entitled *The Land of Gilead*. Last week we mentioned that he had discovered a temple with a pillar of stone at the end, against which Job is reported to have scratched himself, after the fashion of Argyllshire people. The name of the village at which the temple, bath, and monastery of Job are situated is Sheikh Saad, but the shrine is known to pilgrims as the Makkum Eyub, or "Station of Job," and was probably in ancient times a centre of Baal worship.

PSYCHOGRAPHIC EXPERIMENTS IN THE LIGHT.

BY T. L. NICHOLS, M.D.

The success of the experiments in direct spirit writing, of which I gave you an account last week, encouraged our friends to give us some more examples of their wonderful powers. We therefore had a *séance* on the evening of August 30th; present, Mr. Eglinton, Mr. Hargrave, Mrs. Nichols, and myself. All the experiments were made in the light.

Two blank cards were selected from a number lying on the table, all of which we had carefully examined. One was held by Mr. Eglinton two inches above the head of Mr. Hargrave. I held another card, a little larger, about the same distance above the first, with my left hand, and with my right I held a lead pencil vertically over the upper card, with point downward, but not touching the card. The two cards and pencil were held in the light in this position a few moments, during which I heard the sound of writing. On removing the upper card, and taking the lower in my hand, I found written upon it in clear strong pencil marks the following words:—

"We are glad to make known our presence to you, and hope to be able to prove it to many now in doubt and difficulty."

The two blank cards were held horizontally one above the other, the pencil hanging from my fingers vertically over both, and the writing came on the upper surface of the under card. There is the fact. *How was it done?*

In the next experiment a blank card, carefully examined by us all, and a corner torn off, and kept in Mr. Hargrave's pocket, was placed in a box, with the broken-off lead of

the pencil. The box was then closed and all our hands held upon the cover. It is a solid box which I have had for years. Mr. Eglinton said, "Ask for something to be written in any language you choose." I said, "We have had Greek, Latin, and French, let it be German." In a few moments, at a signal by raps, we opened the box, and on the card found the following:—

*"Komm! wir wollen dir versprechen
Rettung aus dem tiefsten Schwartz
Pfeiler, säulen kann man brechen,
Aber nicht ein festes Hertz."*

GOETHE.

In the third experiment all the blank cards were thrown into a corner of the room, and after them the lead pencil with the lead broken off within the wood. In a few moments we heard signal raps, and on going to the corner I picked up one of the cards on which was the following in an entirely different hand from the others:—

"Mons. Hargrave,

*"La bonne fortune, et la mauvaise, sont nécessaires
à l'homme, pour le rendre habile; et aussi la patience est
amère, mais son fruit est doux."*

Then the word "*renverser*," and on turning over the card I found a sentence of nine words, which I take to be Hungarian, or one of the similar languages of the East of Europe.

In the last experiment the pencil with its point broken out could no more be used for writing than in the first, when I held it between my fingers with a card between it and the written message. But to the power of spirit over matter nothing seems impossible.

I give the facts as clearly as I can. As to them, there can be no mistake; but why and how these things are done I am not able to explain, and perhaps not able to comprehend. For all that, the facts seem to me of infinite value. There may be those who do not need them, but it must be that the great multitude of men do need such facts, or they would not come. I think they will come more and more to those who can receive them.

32, Popstone Road, Earl's Court, London, S.W.
September 2nd, 1880.

In the number of *The Nineteenth Century*, issued first September, the Earl of Dunraven publishes a lengthy article about Colorado, and its features from a sporting point of view.

MR. AND MRS. FRANK HERNE have removed to 2, Buckingham Villas, Idminster Road, Forest Lane, Stratford. The nearest railway station is Maryland Point, on the great Eastern line.

MESSRS. BARKAS AND TWEEDY, of Newcastle, are exhibiting in the Central Exchange Art Gallery in that town, a number of Gustave Doré's pictures. The Mayor of Newcastle presided at the opening of the Exhibition.

A PHYSIOLOGICAL RESULT OF MESMERISM.

BY G. DAMIANI.

I am undergoing a course of psychopathic treatment at the hands of Mr. Ashman. My pulse was beating 84, but after five or six days treatment is reduced to 75. After every operation of mesmerising my pulse came down to 62, while Mr. Ashman's, which is usually 75, rose to 110. These facts, incomprehensible to me, may perhaps interest some of your readers.

Correspondence.

SPIRITUALISTIC NOMENCLATURE.

Sir,—Will the Rev. Mr. Tomlinson or any of your correspondents have the goodness to tell me the difference between soul and spirit. The mind or understanding, I suppose, was the immortal principle or spirit manifesting itself through the cerebral organs, and that a man's capacity of intellect depended upon cerebral development. The conflicting views of Spiritualists, the contradictory and untruthful messages from supposed spirits, shake my belief in Spiritualism, which I now earnestly wish was as strong as it once was. Some of your able and earnest correspondents might do very much to inspire belief in those who are perplexed.

TRUTHSEEKER.

Edinburgh.

STATUVOLENCE.

Sir,—I am highly gratified to know that my account of Statuvolence has attracted the attention of Mr. Atkinson. His article on the subject in the *Spiritualist* of July 2nd, contains little that I cannot freely assent to. I fully agree that the phenomena developed by Mesmerism and Statuvolence respectively are essentially the same, and that both should be put in the category with many spontaneous psychological experiences. It is undeniable that Dr. Fahnestock's theory does not account for all the facts. That is the grand defect, indeed, of all theories of mental phenomena. What Miss Martineau said in her "*Letters on Mesmerism*," many years ago, on the insufficiency and absurdity of extant psychological theories, is just as true now as it was then. But men are prone to make theories, and, considered as temporary expedients for stringing facts together, theories serve a good turn, however fallacious they may ultimately be shown to be from some higher standpoint. My purpose has simply been to show that the method of psychological investigation which postulated the will of the subject as the primary factor had led to more varied and interesting experiments, and was likely to lead to higher results than any other method. We sadly need a generalisation which will cover all the facts and harmonise antagonistic theories. I am conducting my own limited experiments with that end in view, and hope to have something to say by-and-by in aid of the development of a genuine philosophy of the trance.

Mr. Atkinson refers to my use of the indefinite word "condition;" but a reference to my articles will show that I am merely quoting from a newspaper account instead of choosing my own words. Dr. Fahnestock speaks in a conversational way of "the condition," which is simply an elliptical form of "the statuvolic condition."

Like Mr. Atkinson, I began mesmeric experiments thinking that I must put forth a violent exertion of the will to produce the greatest results. Results soon weakened my theory and eventually demolished it. I

found harmonious conditions the all-important requisite. A few passes or a simple touch sometimes did more than an hour's hard work. One day, while making passes over a subject, my attention was suddenly drawn aside, and my hands automatically continued their work. I then made the surprising discovery that if I would simply let them alone, they would move themselves in the proper manner without the least result of fatigue, mental or physical. At the time it seemed to me to be a final proof of the doctrine of spirit-control which I had but partially accepted. But, after following this method of letting the thing do itself for some years, I do not feel so sure of the spirit-control as I then did. While I am not able to eliminate belief in it altogether, many of my mesmeric experiences suggest that the power is as purely automatic as the vital actions of the body. The "Philosophy of the Unconscious" is yet a trackless sea, though Schopenhauer and Von Hartmann have bravely launched their barque upon its fathomless depths.

FRANK P. TUPPER.

Towanda, Pennsylvania, August 14th, 1880.

SPECULATIONS ABOUT THE PERPETUATION OF THE MATERIAL BODY.

Sir,—In your paper of the 3rd instant, Herr Von Teulsdorff invites correspondence on the subject of indefinite existence.

I beg leave to submit that "the laws of nature cannot be contradicted, but are we certain that we understand *all* nature's laws," is a syllogism as sound in its philosophy as it is aphoristic in its expression. The laws of nature cannot be contradicted, but there is no one of nature's laws we thoroughly understand. There is a trite truism, none the less true because of its triteness, which says "nothing is impossible." If—which I think no one will deny—the great design of the universe is life, the possibility of retaining the Creator's great design can scarcely be counted an impossibility. It is a well known fact amongst those who study the psychic forces of nature, that the unseen part of man can return and appear in his habit as he lived, and can pass through the process technically termed materialisation. If that is possible, how much easier should it be to keep that material it already has about it from decaying, the means being at hand. What are the means?

In the ages that have passed there were men, ever seeking for and ever gaining knowledge, and knowledge is the means, and the means are ever at hand. But where man in time past could gain spiritual knowledge with comparative ease, man now is too much engaged in grovelling after things earthly to look for knowledge which is heavenly.

Paracelsus, spoken of by Herr Von Teulsdorff, aimed at the formation of a race of beings. Frankenstein also endeavoured to form a man. These men aimed only at possibilities. Is it less possible to retain life, having it created?

Any student of the scarce writings of the brethren of the Rosy Cross cannot have failed to observe with what an amount of faith they looked forward to the accomplishment of their hopes, and of the many cases reported by them, in which life in the human body was sustained for ages, not alone with full use of all faculties, but with a development of those faculties which would appear marvellous to us, but in reality following only a law of nature, that they who live the longest shall know the most.

It is, as Herr Von Teulsdorff has it, true philosophy to endeavour to solve instead of to deny that which we cannot comprehend, therefore, I say in conclusion that, instead of treating as mythological the effusions of

intellects as immeasurably superior to our own as is the universe to this globe, let us try to solve, to treat with respect, and until we can prove the contrary, say, "It may be possible."

I trust you will give room for my expressions on this matter.

JOHN REA.

66, Aldred Road, Kennington, Sept, 4th, 1880.

"SPIRIT" PRANKS INTRA CAUCASUS.*

BY V. P. DE JELIHOFKY.

Of facts there is such an abundance, that I am at a loss with which to begin. Hence, according to our Russian impolite custom, I will begin by speaking of myself. Table-turning flourishes among us, at present, in a most unaccountable way. Of late it has become more distinguished for the manifestations of its physical brutal rather than intellectual force. The answers given by the tables and their arguments are weak and often mendacious, but fancy—they have now taken to *flying* about the rooms. Yes, to literally flying. Upsetting itself upside down on the floor, our table, hardly touched, begins to jump of itself on the sofas, flying on top of other tables, on the sideboard, beds and other furniture; and in its flight back turns summersaults in the air in returning to its original position. This seems so wildly fantastic that, were it not for the absurdity of the notion, I might be half willing to believe that it is ourselves who were cheating, and turned and threw them about the room. Two days ago, at the house of Madame Babaef, a very heavy family dining table, at which we had just had our tea, began to dance and fly about, jumping on every bit of furniture in the dining-room, until, owing to the supplications of Wladimir, Popof's youngest brother, who saw something terrific in these proceedings, we were forced to desist.

I must tell you that this Popof family is a very extraordinary one; extraordinary, inasmuch as the most weird and unaccountable phenomena, visions and manifestations have for years taken place among its members. They have an uncle, alive to this day, and who resides at Odessa, a marine officer, named Tvorogof. Many years ago, he fell into a lethargy and was pronounced by the doctors dead. The priests had come, and were already chanting the funeral service over his dead body which lay in a coffin, and the undertaker was ready to place it on the hearse. The poor man who, though unable to manifest a sign of life, heard and realised everything that was taking place around him, feeling that he was

lost, then made a supreme effort, and in a last desperate, though to others inaudible, cry called to his God for help. At the same instant his right hand was lifted up by some supernatural power and made to strike a heavy blow against the coffin lid. . . The thump was heard by all, and the coffin immediately opened. But the man inside it seemed as dead as ever; and, were it not for the resolute protest of his old aunt, would have been buried nevertheless. As it was, he was left to stand with the coffin opened for several days longer, when finally, at the end of the fifth day he revived. He lived after that for twenty-five years more. Mr. Popof, the father of the family, who are our friends, saw his dead father several times, and described him accurately. His own sister lived unto the last day of her life in the world of wonders and visions. One instance:—At the death of Madame Nelidof, her life-long friend, old Mrs. Popof used to visit the chapel in the Nelidof palace at Kaarsk (where they lived) for the sole purpose of having there interviews with her deceased friend. More than that; it is the firm belief of the whole town, that even after her death, Mrs. Nelidof, who was renowned for her holiness and piety, used to regularly and daily appear in the old chapel, where she had worshipped during her life, and there, approaching the image of the Saviour, pray as if she were alive. The old gentleman, Mr. A. Popof, assured me most solemnly, that many persons of his own family, as well as the children of the deceased, had seen her phantom as if in prayer; among others, Mrs. Nelidof's daughter, who was married to the Count Kleinmichel.* And now, to my own experience with this strange family.

Their son, Volodya, a school-boy of fifteen, is just recovering from an illness of the most dangerous character. An abscess had formed in his lungs which, when burst, discharged an enormous quantity of purulent matter; even now—that is, after more than two months,—the discharge continues night and day into a vessel, through a tube set in the wound made by the operation. This boy it was who supplicated us to give up our communications through the table, assuring us most solemnly that the agency at work was very, very bad; that it was dangerous for all of us. I willingly believe what the boy says, and will tell you why. The fact is that the poor lad had been during a whole fortnight given up by the

* The Authoress of this paper, Madame Jelihofsky, is the sister of Madame Blavatsky. We extract the article from the August number of *The Theosophist* (Bombay).—Ed. of S.

* All these are historical and well-known names among the Russian aristocracy.

best doctors. There was no hope for him, especially after the cruel operation. He was so weak that he had to be gently turned from one side to the other on a pair of sheets, and was unable even to raise a hand. Suddenly, after a fortnight of agony, when his last breath was expected every minute, he awoke quite bright, and firmly declared to every one of the family that he was *now* saved, and that from that day he would be placed under the care of *another* doctor, who would treat him by a method of his own. At night, he called to his mother to bring a saucer of olive oil, and a glass of red wine, and bade her place both on the stand near his bed, together with a wax-light taper. He next implored his mother in the most supplicating terms, in case he should be asleep, to awake him precisely at two a.m., and then leave the room. He assured her that his very life depended on the strict performance of this programme, and begged of her, moreover, not to question him at the time. The boy had been on the very verge of death for over three weeks. As a matter of course, the mother promised everything he liked, but mistaking the whole thing for fever delirium, concluded to tell him it was two, at whatever other hour he might awake, and never for one moment lose sight of him. The boy fell asleep early in the evening, and slept soundly and calmly as he had never slept since his illness. His mother sat near him, watching him as usual; and waiting for her sister, who came usually to relieve her at three o'clock. Suddenly—it needed but one minute to two, Volodya—bear in mind, that the boy was lying then motionless, and that he never could move a muscle without a fearful pain in his operated side and suffocation in his diseased lungs—Volodya awoke, and sitting up in bed lowered both his legs to the floor and loudly called his mother, who had been half dozing. She started to her feet, hardly believing her eyes; her Volodya was hurriedly snatching off his night clothes, shirt and all. . . . Then in a solemn whisper, he began supplicating her again to go away, to leave him alone for a few minutes, repeating again that his life was involved in her obeying his prayer. She pretended to leave the room, but hid herself behind the screens near the door. She told me that she now distinctly heard her son conversing with some invisible Presence as if answering questions—to herself inaudible; and that he ended by loudly repeating a prayer, in which the words—"I believe, O Mighty Lord, I believe in Thy sole help, and that Thine hand alone

will cure me! . . . " were incessantly uttered. And, then, again the sentence: "These ligatures will fall off at Thy will. . . . Thou wilt help me, and they will fasten themselves again on the wound by Thy order!" Upon hearing this, the mother felt mortally frightened, lest her son should snatch away the bandages and the siphon introduced into the gaping wound, and was ready to rush to him, when through a crack in the screen she happened to catch sight of her son. She saw him sitting bent down and motionless upon the side of his bed, in such a posture, as if he were allowing some one to be examining his operated side, and muttering prayers and making signs of the cross all the while. In a few moments, the boy straightened himself up, *put on his shirt himself*, (he is unable to do as much even now, after a lapse of six weeks!) fixed his eyes upon the ceiling, once more made the sign of the cross, and laid back on his pillow. . . . Then the mother cautiously approached him and, not daring to offer him any question upon the mysterious event, simply enquired whether he needed anything more.

"What more can I need, now," answered the boy with an ecstatic smile, "now, when *God himself* anointed my wound and promised to cure me?"

From that night forward all idea of death—an idea which had never abandoned him since his sickness, and to which he had been fully resigned—left him.

Twice more, in all three times, he had the mysterious visit, and now to the great disgust of the physicians, he is beyond all immediate danger.

Yesterday I went to see him and had a long talk with the boy. He told me that in each instance he had been forewarned in his dreams of the forthcoming visit and vision of the Presence that cured him; after that, at the appointed hour, the ceiling seemed to open over his couch, a divine luminous light radiated from it, and God himself descended and anointed him with the holy oils—(showing me how He did it). But that which God had told him he imparted to no one but to his mother, assuring me that such were "His orders." Nothing can shake the boy's firm conviction that it was not the doctor but the "Lord Sabaoth," himself, as he calls the vision—who cured him. And I, without any hesitation whatever, firmly believe in the reality of the vision, and would wish that the whole world should learn and know that among many absurd and meaningless phenomena there are such happy

manifestations, which, in my opinion, contain a world of suggestive meaning and a grand consolation for us, poor helpless sinners crushed under the burden of sins, doubts and other woes and sorrows!

There is a certain house here, at Tiflis, near the Mooshtaid garden, long since deserted on account of its reputation of being haunted. This winter, a strong rumour was suddenly spread about the town that phenomena of the most infernal character took place there nightly. The soldiers living opposite this house were constantly startled in their barracks by a fearful noise of thundering thumps in it, as though many persons were engaged in pulling down the roof and walls and scattering the fragments all over. These rumours grew so wild that a number of educated and determined men began to form parties and visit it at nights with the intention of investigating them. One company of such fearless visitors was composed of several professors and students—Messrs. Hadlin, Professor of Languages, and Bokey, of Natural Sciences, being among the number. These were the most determined and zealous of all investigators, and it is from these sceptical gentlemen that I have the details. Daily with the first approach of twilight the whole building began to tremble, as if it were going to fall to pieces. A most appalling din and unearthly ghostly noises shook the house to its foundations. Large pieces of plaster and timber fell in a shower from the ceilings, and sand, shingle and even rocks pelted the visitors upon their arrival. Some one of those who had visited the haunted place previously, had warned our friends not to take their watches with them as they invariably got spoilt from the first moment of their appearance. Anxious to note the time and having determined to pass there the whole night, a Mr. Stadlin had once taken with him an alarm clock which, upon entering, he placed on the window sill. Before the eyes of the whole party, the clock began immediately to strike, whirr and rumble, whirled round and round on its place, and suddenly burst into small fragments. It was as if some one had made a mine in it, loaded it with powder and then touched it off. In answer to the sand and gravel showering on his head, Professor Bokey began to fire his revolver. But the bullets, after going to the distance of three or four yards harmlessly fell to the ground, suggesting the idea of a hand catching them in their flight and then throwing them down. One of the party offered to examine the invisible host as

to their erudition, and with this object in view, drew on the wall some geometrical figures; another one wrote problems, and loudly asked "the powers that be" to solve them, leaving in the room for this purpose a few pencils. These, so long as the questioners remained in the room, lay quiet; but, upon their leaving the room to repair to an adjoining apartment to try some other experiment, and then returning they found the wall perfectly clean, and every one of their formulas and figures *transferred from it to the floor*. Then a variety of experiments was begun. Diverse objects being placed in a corner, the party left the room shutting the door after them, and upon their return found them in quite another place. Having driven a large nail into one of the walls it was found—without the least noise of a hammer being heard,—immediately driven into the opposite wall; and no signs left of a hole in the first one. The most curious feature of the investigation is the one that forcibly brought it to an end. Remarking the various detachments of mysterious-looking men stealing nightly into the haunted house, and, mistaking them for political conspirators—Nihilists—the police made a raid one fine night, and catching all of them on the spot, arrested every one of the erudite investigators, and took them to the police station. Vain was it for our pedagogues to protest; useless the explanations offered by them to the severe guardians of public security in favour of the theory of the fourth dimension of space. The police, sure that they had discovered a new infernal plot, would listen to no excuses. This event created a great sensation and laugh about the town. Every door and window of the haunted house was securely nailed and all entrance into it made impossible. Notwithstanding all these precautions the noises and disturbances inside are still going on as lively as ever.

A high-born lady of Russia, the Countess P——, lost her husband lately at Berlin, and she and her family were disconsolate. The widow passed her days and nights weeping and lamenting over her fate. One fine day, the servant announced to her the visit of an American gentleman. He had just arrived at Berlin and sought a personal interview upon some business of the highest importance to the lady. At first she refused to see him, as she had constantly refused others, even her best friends. Then he sent word that the business concerned her late husband, from whom he had a message for her. Then he

was admitted into her room. She saw a good-looking, gentlemanly Saxon, who in order, he remarked, that she might not suspect his good faith, showed her his passports. He then proceeded to tell her that he was a "medium," who had come to Europe on business, concerning an inheritance, which business had led him to visit one of the Berlin burial-grounds. It was there that he had made her late husband's acquaintance. He, the dead man, had asked him to visit his widow, and beg her not to be so despondent and miserable, as her grief was the only impediment to his bliss; he felt far better and happier now, than he had ever felt before, being delivered of his frail body which had caused him so much suffering. The Countess stared at the medium, and felt firmly convinced that she had to deal with a lunatic. But the American, determined to convince her, set to describing the deceased Count's appearance to the minutest details, even to the dress he had been buried in; and then she believed. Besides that, he informed her that her husband wanted her to know that certain documents which she would very soon need in a forthcoming law-suit for his inheritance, had been concealed by him in the house upon one of their estates. They were hidden in a certain desk in a certain room and in a peculiar-looking note-book. The information proved perfectly correct, and became in time of the greatest importance to the Countess, as the law-suit took place as prophesied, and she easily won it. These are the facts.

Tiflis, Russian Caucasus.

CHANGELESS.

You had wronged me cruelly, darling,
 You had been unkind, untrue;
 And I rose in the night of my anger
 And talked with my heart of you.
 Less than the winds of summer,
 Less than the sands of the sea,
 Less than the leaves of autumn,
 I said, you are now to me.
 But I saw your face for a moment
 To day on the crowded street,
 And the might of my anger vanished,
 Like a puff-ball at your feet.
 More than the glories of summer,
 More than the sands of the sea,
 More than the harvests of autumn,
 You are all the world to me.
 Love is not love if it vanish
 When a cruel deed is done;
 Love bears all pain, all sorrow,
 And yet goes loving on.

Better a blow from my darling,
 Better his frown I see,
 Than a kiss from any other,
 Or the world to smile to me.

Better one touch of *his* fingers
 Than the whole of another's hand;
 Better *his* coldest accents
 Than another's voice most bland.
 It is thus I love *you*, my darling,
 And nothing is love but this;
 For bliss without thee is sorrow,
 And sorrow through thee is bliss!

EMMA LEE.

Boston (U. S.) Transcript.

ERROR involves loss, but not punishment. The retribution laid upon the transgressor consists in his being made to see the result of his sins, and to remedy it in all its infinitely ramifying consequences, as far as that is possible.

THE heaven of the spirit is a heaven of ceaseless progress through the ages, higher and yet higher, reaching onward and upward to perfection. "Nearer, my God, to thee" is the motto which is inscribed upon it.

THE consciousness of duty done, of progress made, and of capacity for progress developed, of spiritual graces nurtured, of truer insight gained and wider fields of knowledge opened out—this is the spirit's reward in the past, its earnest of further progress in the future.

THE future life, differing from the present one only in degree, and, in the states immediately succeeding this, only in a very slight degree, is a life of continued progress, in which the sin-stained spirit will be compelled to remedy in sorrow and shame the acts of conscious transgression done in the body.

HELPS man has, if he will avail himself of them; but not a store of merit laid up for him on which he may draw at will, and by virtue of which he may reverse on his death-bed a character which has been the imperceptible growth of a life-time, the laborious aggregation of myriads of daily acts. For these acts man's absolute accountability is emphatically maintained.

THE STAGE:—In the drama the highest thought in every age has found expression. While throne and altar forged and fastened chains, the poor slaves heard upon the stage the actor curse the injustice of the world, and wept with joy to see, even in a play, the captive free. In all the other walks of life, rogues, hypocrites and cowards oft succeed, but on the stage applause greets only those who represent the great, the loving, brave and true, or give to public scorn the very heart of vice.—*Ingersoll*.

Answers to Correspondents.

J. R.—We wish, on our return to London, to inquire into the historical accuracy of the narrative.

VICE PRESIDENT.—Your letter is actionable at law, however justifiable it may be. You have not taken the public responsibility of your utterances by appending your name and address thereunto.

RECENTLY we have received beyond the average of carelessly written communications, both of a private and public nature; the former without the addresses of the writers (who were otherwise known to us), the latter bearing internal evidence that the authors had not taken the trouble to read them through, to correct their own mistakes. We do not laugh upon the public the efforts of those who think readers can be treated so disrespectfully

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FRONTISPIECE :—The room at Leipsic in which most of the Experiments were conducted.

PLATE I :—Experiments with an Endless String.

PLATE II :—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

PLATE III :—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV :—Result of the Experiment.

PLATE V :—Result of the Experiment on an Enlarged Scale.

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PLATE IX :—Slate-writing in Five Different Languages.

PLATE X :—Details of the Experiment with an Endless band and Wooden Rings.

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