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The Spiritualist,

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February, 1875.

In the Press.

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

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THE EDUCATIONAL INFLUENCES OF ORGANISATION.

ORGANISATION, on free and intelligent principles, belongs only to an advanced state of human society. When the ancient Jews dethroned one tyrant because he became too bloodthirsty, they put up another in his place; they were not advanced enough to be able to understand or to establish a better system of national government; but the rule under which they placed themselves was as good as they deserved, and like all the rest of mankind, they and other primitive races have had to gain wisdom by long ages of experience and of suffering. The nature and influence of organisation have been deeply discussed among Spiritualists since the year 1873, and Mr. Paul, at a meeting at Marylebone, summed up the true function of organisation in a few words, when he said that it was to "give strength;" if it gave strength to a bad cause, it was because the cause itself was bad, there being nothing good or evil in organisation itself, but in the uses to which it might be applied. Election of managers according to the modern system of vote by ballot, combined with an existence based upon voluntary subscriptions, gives security that any modern organisation will fall to pieces directly its officers cease to carry out the wishes of the main body; in these points most organisations in England and America differ from the Spanish Inquisition and other baneful institutions of the past, in which so much power was concentrated in the hands of a few, that the combination was little superior to tyrannical individualism.

Those who, from the quiet retirement of private life, took part in the work of organisation in the Spiritual movement in Great Britain, first of all passed through the preliminary process of educating themselves in the consideration of these great principles, after which they gained fresh experience in the work of putting them into practice. Much greater freedom than before was conferred upon individuals who took part in the undertaking; those faithful workers who previously had no voice in the public affairs of Spiritualism, and who had been looking on helplessly while noisy or thoughtful individuals pleased or displeased them, by taking public action without the sanction, but in the name of the body at large, were deprived of their improper power. Individual Spiritualists gradually fell into those places in which they were best fitted to work for the good of the movement; they further obtained a voice and a power in the conduct of the public business of Spiritualism of which they had previously been deprived by disunion and disorganisation, those greatest foes of liberty. Another boon conferred on the movement by organisation is that we are gradually learning how to put into practical operation the art of self-government. The amount of work in the preliminary stages of organising has been heavy, showing the wisdom of undertaking it when no particular onslaught was made upon the movement from without, and which would have necessitated the hasty banding together into not the most harmonious groups, of incongruous elements inexperienced in their new functions. Those who have not considered the point can scarcely realise the power, both of offence and defence, which has been quietly and deliberately gained by the Spiritual movement since the year 1873. Strength has taken the place of weakness; harmony of discord; freedom of individual rule.

The stability and power of an organisation bear a direct relationship to the average education of its members. Unintelligent individuals in civilised communities may yet be found in favour of the despotic individual rule of primitive races and savages; others, a step higher in the ladder of human progress, form organisations in which much tyranny may be rampant, and individual superiority stamped out. The more ignorant the man, the greater is his desire to rule, and to publicly exhibit his exercise of power; such individuals, who are frequently stamped with the seal of vulgar wealth, are the bane of small, unintelligent organisations; they crush out from such bodies everything of a high nature, calculated to influence for good the superior sections of the outside world. The more noble and intelligent man refuses to be governed himself, but has not the slightest desire to govern others; he considers personal liberty to be one of the most valuable of human rights, and thinks that it should never be interfered with until its misapplication does harm to others.

At present we wish to speak only of the lowest class of civilised associations, namely, those in which a few unintelligent men band together, forming an organisation but little superior to tyrannical individualism. Among the chapels of the dissenting community are many such aggregations, mixed with others of a superior order; at present we speak only of the worst, because therein is presented a phase of organisation not yet illustrated inside the Spiritual movement, which may be seen in it hereafter, and can now be calmly considered. The National Association of Spiritualists is composed of an overwhelming preponderance of educated members, whilst many of our smaller organisations bind themselves together loosely, and fall to pieces after a limited existence.

In the lowest chapel organisations men who have made money in a strictly moral or a doubtful way—usually the former—have worldly influence enough to be made deacons. By "strictly moral" we mean that they have kept to the letter every social and business agreement, regretting that in so doing they have been grinding the faces of the poor, have killed a few delicate apprentices by overwork, and have never been known to be guilty of a generous emotion; they are men who impute bad and mean motives to all who are not "saved" inside their conventicle, and who regret that the laws laid down by Providence, and which they have strictly kept, resulted in the deaths of the apprentices aforesaid, in the midst too of a family addicted to morning and evening prayers. Mixed with these men are others of a better nature, and together they form an organisation such as we now proceed to picture.

The report published upon another page of the last meeting of the Psychological Society, sets forth the opinion of several speakers that first principles may be driven into the minds of students with greater force when backed by illustrations. It so happens that Mrs. Oliphant, in her clever novel entitled *Salem Chapel*,* sets forth with skilful pen the evils of the lower class of organisations. At the same time it should not be forgotten that such organisations have their uses; they tend to curb rampant individualism, and to train their members practically in an elementary form of self-government. Mrs. Oliphant's picture of the working of some of the worst of the chapel organisations is not overdrawn. Ministers in the same position as her hero, Mr. Vincent, abound; to our knowledge the tale of their woes has at times been confidentially poured into the sympathetic ear. Some extracts from *Salem Chapel* are therefore appended to illustrate the points which have been raised.

The hero of the novel, Mr. Vincent, was educated at the Dissenting College at Homerton, and in the full flush of youthful enthusiasm went into the country to take charge of his first flock, the members of Salem Chapel at Carlingford. Mr. Tozer, a butterman in the little town, was one of the principal deacons, and the following narrative sets forth how the young minister the day after his arrival attended by invitation his first tea-party at the house of Mr. Tozer:—

A TEA-PARTY AT THE HOUSE OF TOZER, THE DEACON.

Tozer, who awaited the minister at the door, was fully habited in the overwhelming black suit and white tie, which produced so solemnising

* Blackwood and Son's Florin Series of Standard Novels. London.

an effect every Sunday at Chapel; and the other men of the party were, with a few varieties, similarly attired. But the brilliancy of the female portion of the company overpowered Mr. Vincent. Mrs. Tozer herself sat at the end of her hospitable table, with all her best china tea-service set out before her, in a gown and cap which Grange Lane could not have furnished any rivals to. The brilliant hue of the one, and the flowers and feathers of the other, would require a more elaborate description than this chronicle has space for. Nor indeed in the particular of dress did Mrs. Tozer do more than hold her own among the guests who surrounded her. It was scarcely dark, and the twilight softened down the splendours of the company, and saved the dazzled eyes of the young pastor. He felt the grandeur vaguely as he came in with a sense of reproof, seeing that he had evidently been waited for. He said grace devoutly when the tea arrived and the gas was lighted, and with dumb amaze gazed round him. Could these be the veritable womankind of Salem Chapel? Mr. Vincent saw bare shoulders and flower-wreathed heads bending over the laden tea-table. He saw pretty faces and figures not inelegant, remarkable among which was Miss Phœbe's, who had written him that pink note, and who herself was pink all over—dress, shoulders, elbows, cheeks, and all. Pink—not red—a softened youthful flush, which was by no means unbecoming to the plump full figure which had not an angle anywhere. He was shy of venturing upon those fine women who surely never could be Mrs. Brown, of the Devonshire Dairy, and Mrs. Pigeon, the poulterer's wife; whereas Pigeon and Brown themselves were exactly like what they always were on Sundays, if not, perhaps, a trifle graver and more depressed in their minds.

"Here's a nice place for you, Mr. Vincent—quite the place for you, where you can hear all the music, and see all the young ladies. For I do suppose ministers, bein' young, are like other young men," said Mrs. Tozer, drawing aside her brilliant skirts to make room for him on the sofa. "I have a son myself as is at college, and feel motherlike to those as go in the same line. Sit you down comfortable, Mr. Vincent. There ain't one here, sir, I am proud to say, as grudges you the best seat."

"Oh, mamma, how could you think of saying such a thing?" said Phœbe, under her breath; "to be sure, Mr. Vincent never could think there was anybody anywhere that would be so wicked—and he the minister."

"Indeed, my dear," said Mrs. Pigeon, who was close by, "not to affront Mr. Vincent, as is deserving of our best respects, I've seen many and many's the minister I wouldn't have given up my seat to; and I don't misdoubt, sir, you've heard of such as well as we. There was Mr. Bailey at Parson's Green, now. He went and married a poor bit of a governess, as common a looking creature as you could see, that set herself up above the people, Mr. Vincent, and was too grand, sir, if you'll believe me, to visit the deacons' wives. Nobody cares less than me about them vain shows. What's visiting, if you know the vally of your time? Nothing but a laying up of judgment. But I wouldn't be put upon neither by a chit that got her bread out of me and my husband's hard earnins; and so I told my sister, Mrs. Tozer, as lives at Parson's Green."

"Poor thing!" said the gentler Mrs. Tozer, "it's hard lines on a minister's wife to please the congregation. Mr. Vincent here, he'll have to take a lesson. That Mrs. Bailey was pretty-looking, I must allow——"

"Sweetly pretty!" whispered Phœbe, clasping her plump pink hands.

"Pretty-looking! I don't say anything against it," continued her mother; "but it's hard upon a minister when his wife won't take no pains to please his flock. To have people turn up their noses at you ain't pleasant——"

"And them getting their livin' off you all the time," cried Mrs. Pigeon, clinching the milder speech.

"But it seems to me," said poor Vincent, "that a minister can no more be said to get his living off you than any other man. He works hard enough generally for what little he has. And really, Mrs. Tozer, I'd rather not hear all these unfortunate particulars about one of my brethren——"

"He ain't one of the brethren now," broke in the poulterer's wife. "He's been gone out o' Parson's Green this twelvemonths. Them stuck-up ways may do with the Church folks as can't help themselves, but they'll never do with us Dissenters. Not that we ain't as glad as can be to see you, Mr. Vincent, and I hope you'll favour my poor house another night like you're favouring Mrs. Tozer's. Mr. Tufton always said that was the beauty of Carlingford in our connection. Cheerful folks and no display. No display, you know—nothing but a hearty meetin', sorry to part, and happy to meet again. Them's our ways. And the better you know us the better you'll like us, I'll be bound to say. We don't put it all on the surface, Mr. Vincent," continued Mrs. Pigeon, shaking out her skirts and expanding herself on her chair, "but it's all real and solid; what we say we mean—and we don't say no more than we mean—and them's the kind of folks to trust to wherever you go."

Poor Vincent made answer by an inarticulate murmur, whether of assent or dissent it was impossible to say; and inwardly, appalled, turned his eyes towards his deacons, who, more fortunate than himself, were standing all in a group together discussing chapel matters, and wisely leaving general conversation to the fairer portion of the company. The unlucky minister's secret looks of distress awoke the interest and sympathy of Phœbe, who sat in an interesting manner on a stool at her mother's side. "Oh, mamma," said that young lady, too bashful to address himself directly, "I wonder if Mr. Vincent plays or sings? There are some such nice singers here. Perhaps we might have some music, if Mr. Vincent——"

"I don't perform at all," said that victim—"not in any way; but I am an exemplary listener. Let me take you to the piano."

The plump Phœbe rose after many hesitations, and with a simper and a blush and pretty air of fright, took the minister's arm. After all, even when the whole company is beneath a man's level, it is easier to play the victim under the *supplice* inflicted by a pretty girl than by two mature matrons. Phœbe understood pretty well about her *h's*, and did not use the double negative; and when she rose up rustling from her low seat, the round, pink creature, with dimples all about her, was not an unpleasant object of contemplation. Mr. Vincent listened to her song with decorous interest.

One of the party, Mrs. Brown, gave her opinions to the new minister of the affairs of Salem Chapel in this wise:—

SOCIAL CLAIMS UPON NONCONFORMIST PREACHERS.

"If there's one thing I can't abear in a chapel, it's one set setting up above the rest. But bein' all in the way of business, except just the poor folks, as is all very well in their place, and never interferes with nothing, and don't count, there's nothing but brotherly love here, which is a deal more than most ministers can say for their flocks. I've asked a few friends to tea, Mr. Vincent, on next Thursday, at six. As I haven't got no daughters just out of a boarding-school to write notes for me, will you take us in a friendly way, and just come without another invitation? All our own folks, sir, and a comfortable evening; and prayers, if you'll *be* so good, at the end. I don't like the new fashion," said Mrs. Brown, with a significant glance towards Mrs. Tozer, "of separatin', like heathens, when all's of one connection. We might never meet again, Mr. Vincent. In the midst of life, you know, Sir. You'll not forget Thursday, at six."

"But, my dear Mrs. Brown, I am very sorry; Thursday is one of the days I have specially devoted to study," stammered forth the unhappy pastor. "What with the Wednesday meeting and the Friday committee——"

Mrs. Brown drew herself up as well as the peculiarities of her form permitted, and her roseate countenance assumed a deeper glow. "We've been in the chapel longer than Tozer," said the offended deaconness. "We've never been backward in taking trouble, nor spendin' our substance, nor puttin' our hands to every good work; and as for makin' a difference between one member and another, it's what we ain't been accustomed to, Mr. Vincent. I'm a plain woman, and speak my mind. Old Mr. Tufton was very particular to show no preference. He always said, it never answered in a flock to show more friendship to one nor another; and if it had been put to me, I wouldn't have said, I assure you, Sir, that it was us as was to be made the first example of. If I haven't a daughter fresh out of a boarding-school, I've been a member of Salem five-and-twenty year, and had ministers in my house many's the day, and as friendly as if I were a duchess; and for charities and such things, we've never been known to fail, though I say it; and as for trouble——"

"But I spoke of my study," said the poor minister, as she paused, her indignation growing too eloquent for words: "you want me to preach on Sunday, don't you? and I must have some time, you know, to do my work."

"Sir, said Mrs. Brown, severely, "I know it for a fact that Mr. Wentworth of St. Roque's dines out five days in the week, and it don't do *his* sermons no injury; and when you go out to dinner, it stands to reason it's a different thing from a friendly tea."

"Ah, yes, most likely!" said Mr. Vincent, with a heavy sigh. "I'll come, since you wish it so much; but," added the unlucky young man, with a melancholy attempt at a smile, "you must not be too kind to me. Too much of this kind of thing, you know, might have an effect——" Here he paused, inclined to laugh at his own powers of sarcasm. As chance would have it, as he pointed generally to the scene before him, the little wave of his hand seemed to Mrs. Brown to indicate the group round the piano, foremost in which was Phœbe, plump and pink, and full of dimples. The good mistress of the Devonshire Dairy gave her head a little toss.

"Ah!" said Mrs. Brown, with a sigh, "you don't know, you young men, the half of the tricks of them girls that look so innocent. But I don't deny it's a pleasant party," added the deaconess, looking round on the company in general with some complacency. "But just you come along our way on Thursday, at six, and judge for yourself if mine ain't quite as good; though I have not got no daughters, Mr. Vincent," she concluded, with severe irony, elevating her double chin and nodding her flowery head.

The subdued minister made no reply; only deeper and deeper humiliation seemed in store for him. Was it he, the first-prize man of Homerton, who was supposed to be already smitten by the pink charms of Phœbe Tozer? The unfortunate young man groaned in spirit, and, seizing a sudden opportunity, plunged into the black group of deacons, and tried to immerse himself in chapel business. But vain was the attempt. He was recaptured and led back in triumph to Mrs. Tozer's sofa. He had to listen to more singing, and accept another invitation to tea. When he got off at last, it was with a sensation of dreadful dwindlement that poor Vincent crossed the street again to his lonely abode. He knocked quite humbly at the big door, and with a sensation of unclerical rage, wondered to himself whether the policeman who met him knew he had been out to tea.

Mr. Vincent's predecessor was an old "Mr. Tufton," whose position is thus described:—

THE SUPERANNUATED PASTOR.

"Old Mr. Tufton declined in popularity, and impressed upon the minds of his hearers those now-established principles about the unfitness of old men for any important post, and the urgent necessity and duty incumbent upon old clergymen, old generals, old admirals, &c.—every aged functionary, indeed, except old statesmen—to resign in favour of younger men, which have been, within recent years, so much enforced

upon the world. To communicate this opinion to the old minister was perhaps less difficult to Mr. Tozer and his brethren than it might have been to men more refined and less practical; but it was an undeniable relief to the managers of the chapel when grim Paralysis came mildly in and gave the intimation in the manner least calculated to wound the sufferer's feelings. Mild but distinct was that undeniable warning. The poor old minister retired, accordingly, with a purse and a presentation.

During Mr. Vincent's first interview with his predecessor, the following conversation took place :—

THE NEW MINISTER IS TOLD WHAT TO EXPECT.

"After a long pastorate like mine," said the good man, blandly, unconscious that dear Tozer had already begun to suggest a severance of that tie before gentle sickness did it for him, "a congregation may be supposed to be a little unsettled—without any offence to you, my dear brother. If I could appear myself and show my respect to your ministry, it would have a good effect, no doubt; but I am laid aside, laid aside, brother Vincent! I can only help you with my prayers."

"But dear, dear Mr. Tufton!" cried his wife; "bless you, the chapel is twice as full as it was six months ago—and natural, too, with a nice young man."

"My dear!" said the old minister, in reproof, "Yes, quite natural—curiosity about a stranger. But my young brother must not be elated; nor discouraged when they drop off. A young pastor's start in life is attended by many trials. There is always a little excitement at first, and an appearance of seats letting and the ladies very polite to you. Take it easily, my dear brother! Don't expect too much. In a year or two—by-and-by, when things settle down—then you can see how it's going to be."

"But don't you think it possible that things may never settle down, but continue rising up instead?" said Mr. Vincent, making a little venture in the inspiration of the moment.

Mr. Tufton shook his head and raised his large hands slowly, with a deprecating, regretful motion, to hold them over the fire. "Alas! he's got the fever already," said the old minister. "My dear young brother, you shall have my experience to refer to always. You're always welcome to my advice. Dear Tozer said to me, just yesterday, 'You point out the pitfalls to him, Mr. Tufton, and give him your advice, and I'll take care that he shan't go wrong outside,' says dear Tozer. Ah, *an invaluable man!*"

"But a little disposed to interfere, I think," said Vincent, with an irrestrainable inclination to show his profound disrelish of all the advice which was about to be given him.

Mr. Tufton raised his heavy forefinger and shook it slowly. "No—no. Be careful, my dear brother. You must keep well with your deacons. You must not take up prejudices against them. Dear Tozer is a man of a thousand—a man of a thousand! Dear Tozer, if you listen to him, will keep you out of trouble. The trouble he takes and the money he spends for Salem Chapel is, mark my words, unknown—and," added the old pastor, awfully syllabling the long word in his solemn bass, "in-con-cciv-able."

"He is a bore and an ass for all that," said the daring invalid opposite, with perfect equanimity, as if uttering the most patent and apparent of truths. "Don't you give in to him, Mr. Vincent. A pretty business you will have with them all," she continued, dropping her knitting-needles and lifting her pale-blue eyes, with their sudden green gleam, to the face of the new-comer with a rapid perception of his character, which, having no sympathy in it, but rather a certain mischievous and pleased satisfaction in his probable discomfiture, gave anything but comfort to the object of her observation. "You are something new for them to pet and badger. I wonder how long they'll be killing Mr. Vincent. Papa's tough, but you remember, mamma, they finished off the other man before us in two years."

"Oh, hush, Adelaide, hush! you'll frighten Mr. Vincent," cried the kind little mother, with uneasy looks; "when he comes to see us and cheer us up—as I am sure is very kind of him—it is a shame to put all sorts of things in his head, as papa and you do. Never mind Adelaide, Mr. Vincent, dear. Do your duty, and never fear anybody: that's always been my maxim, and I've always found it answer. Not going away, are you? Dear, dear! and we've had no wise talk at all, and never once asked for your poor dear mother—quite well, I hope?—and Miss Susan? You should have them come and see you, and cheer you up. Well, good morning, if you must go; don't be long before you come again."

"And, my dear young brother, don't take up any prejudices," interposed Mr. Tufton, in tremulous bass, as he pressed Vincent's half-reluctant fingers in that large soft flabby ministerial hand. Adelaide added nothing to these valedictions; but when she too had received his leave-taking, and he had emerged from the shadow of the geraniums, the observer paused once more in her knitting, "This one will *not* hold out two years," said Adelaide.

Those who wish to follow the varied fortunes of the unfortunate Mr. Vincent, must do so by consulting the pages of the interesting novel itself. The minister being too intelligent for his flock, dissensions of course arose, Mr. Pigeon, the poulterer, and Mrs. Pigeon his wife, being the ringleaders against Mr. Vincent. A church meeting was held surreptitiously, in the absence of the minister, at which Pigeon led the attack, but the young minister found a warm supporter in the faithful Tozer, who on this occasion made that famous speech which immortalised him in the connection, and for which the Homerton students in their enthusiasm voted a piece of plate to the worthy butterman. In the course of his speech he said :—

MR. TOZER'S OPINIONS.

"My friends, the pastor as is the subject of this meeting"—here Tozer sank his voice, and looked round with a certain solemnity—"Mr. Vincent, ladies and gentlemen, as has doubled the seatholders in Salem in six months' work, and, I make bold to say, brought one-half of you as is here to be regular at chapel, and take an interest in the connection—Mr. Vincent, I say, as you're all collected here to knock down in the dark, if so be as you are willing to be dictated to—the same, ladies and gentlemen, as we're a-discussing of to-night—told us all, it ain't so very long ago, in the crowdedest meeting as I ever see, in the biggest public hall in Carlingford—as we weren't keeping up to the standard of the old Nonconformists, nor showing, as we ought, what a voluntary church could do. It ain't pleasant to hear of, for us as thinks a deal of ourselves; but that is what the pastor said, and there was not a man as could contradict it. Now, I ask you, ladies and gentlemen, what is the reason? It's all along of this as we're doing to-night. We've got a precious young man, as Mr. Tufton tells you, and a clever young man, as nobody tries for to deny; and there ain't a single blessed reason on this earth why he shouldn't go on as he's been a-doing, till, Salem being crowded out to the doors, as it's been two Sundays back, we'd have had to build a new chapel, and took a place in our connection as we've never yet took in Carlingford!"

Mr. Tozer paused to wipe his heated forehead, and ease his excited bosom with a long breath; his audience paused with him, taking breath with the orator in a slight universal rustle, which is the most genuine applause. The worthy butterman resumed in a lowered and emphatic tone.

"But it ain't to be," said Tozer, looking round him with a tragic frown, and shaking his head slowly. "Them as is always a-finding fault, and always a-setting up to dictate, has set their faces again' all that. He's to be took down out of his pulpit, and took to pieces behind his back, and made a talk and a scandal of to the whole connection! It's not his preaching as he's judged by, nor is dooty to the sick and dyin', nor any of them things as he was called to be pastor for; but it's if he's seen going to one house more nor another, or if he calls often enough on this one or t'other, and goes to all the tea-drinkings. My opinion is," said Tozer, suddenly breaking off into jocularity, "as a young man as maybe isn't a marrying man, and anyhow can't marry more nor one, ain't in the safest place at Salem tea-drinkings; but that's neither here nor there. If the ladies haven't no pity, us men can't do nothing in the matter; but what I say is this," continued the butterman, once more becoming solemn; "to go for to judge the pastor of a flock, not by the dooty he does to his flock, but by the times he calls at one house or another, and the way he makes hisself agreeable at one place or another, ain't a thing to be done by them as prides themselves on being Christians and Dissenters. It's not like Christians—and if it's like Dissenters the more's the pity. It's mean, that's what it is," cried Tozer, with fine scorn; "it's like a parcel of old women, if the ladies won't mind me saying so. It's beneath us as has liberty of conscience to fight for, and has to set an example before the Church folks, as don't know no better. But it's what is done in our connection," added the good deacon with pathos, shaking his forefinger mournfully at the crowd. "When there's a young man as is clever and talented, and fills a chapel, and gives the connection a chance of standing up in the world as it ought, here's some one as jumps up and says, 'The pastor don't come to see me,' says he—'the pastor don't do his duty—he ain't the man for Salem.' And them as is always in every flock ready to do a mischief, takes it up; and there's talk of a change, and meetings is called, and—here we are! Yes, ladies and gentlemen, here we are! We've called a meeting, all in the dark, and give him no chance of defending himself; and them as is at the head of this movement is calling upon us to dismiss Mr. Vincent. But let me tell you," continued Tozer, lowering his voice with a dramatic intuition, and shaking his forefinger still more emphatically in the face of the startled audience, "that this ain't no question of dismissing Mr. Vincent; it's a matter of disgusting Mr. Vincent, that's what it is—it's a matter of turning another promising young man away from the connection, and driving him to throw it all up. You mark what I say. It's what we're doing most places, us Dissenters; them as is talented and promisin', and can get a better living working for the world than working for the chapel, and won't give in to be worried about calling here and calling there—we're a-driving of them out of the connection, that's what we're doing! I could reckon up as many as six or seven as has been drove off already; and I ask you, ladies and gentlemen, what's the good of subscribing and keeping up of colleges and so forth, if that's how you're a-going to serve every clever young man as trusts hisself to be your pastor? Them as is content to lose the best preaching within a hundred miles, because the minister don't call on two or three families in Salem, not as often as they would like to see him," said Tozer, with trenchant sarcasm, "can put down their names again' Mr. Vincent; but for me, and them as stands by me, we ain't a-going to give in to no such dictation: we ain't a-going to set up ourselves against the spread of the Gospel, and the credit o' the connection, and toleration and freedom of conscience, as we're bound to fight for! If the pastor don't make hisself agreeable, I can put up with that—I can; but I ain't a-going to see a clever young man drove away from Salem, and the sittings vacant, and the chapel falling to ruin, and the Church folks a-laughing and a-jeering at us, not for all the deacons in the connection, nor any man in Carlingford. And this I say for myself and for all as stands by me!"

The last sentence was lost in thunders of applause. The "Salem folks" stamped with their feet, knocked the floor with their umbrellas, clapped their hands in a *furore* of enthusiasm and sympathy. Their pride was appealed to; nobody could bear the imputation of being

numbered among the two or three to whom the minister had not paid sufficient attention. All the adherents of the Pigeon party deserted that luckless family sitting prominent upon their bench, with old Mrs. Tufton at the corner joining as heartily as her over-shoes would permit in the general commotion. There they sat, a pale line of faces, separated, by their looks of dismay and irresponsive silence, from the applauding crowd, cruelly identified as "them as is always ready to dictate."

On the following evening Mr. Vincent was present at a meeting at which he refused to preside. So likewise were the Pigeons, "plotting the Temperance-hall and an opposition preacher in their treacherous hearts." But their pastor, who was received with an overwhelming welcome from everybody else, threw the meeting into dismay by closing his engagement with the Salem Chapel people for ever.

At present we have no organisations of the Salem Chapel type in the Spiritual movement, or at all events, if there be any such, they are not yet in a sufficiently flourishing condition to engage a settled speaker, or *trance* medium, or permanent paid officer. The possibility remains however that such organisations may spring up in the future, and it is evident that if they are to work harmoniously they must have ministers but little superior to the average attainments of the members or the evils pointed out by Mrs. Oliphant will be rampant. Will it be possible for Spiritualists at large to do anything to remove the influence which such organisations have in lowering the standard of intelligence and ability of public men? Perhaps the existence of influences such as those so well described by Mrs. Oliphant, explains the fact that the average intelligence of pulpit orations is below the average intelligence of the educated male mind of this country.

The foremost principle proved to those who carefully study the facts laid down in what has already been said, is this:—That the chief executive officer of any organisation founded on such principles as we have considered, cannot be much above the average level in education, intelligence, and culture of the governing representatives, without the production of internal inharmony. Hence the efficiency of an organisation depends chiefly upon the culture of its individual constituents.

SPIRITUALISM AS VIEWED BY VARIOUS PHILOSOPHERS.

Three weeks ago a public meeting was held in Boston, U.S., in honour of Dr. H. F. Gardner, one of the best and oldest workers in the cause of Spiritualism in America. Mr. Epes Sargent, the well known American author, was invited to be present, and he has forwarded us the following copy of his reply, which was addressed to Dr. A. H. Richardson, the chairman of the meeting, and which contains statements of historical interest:—

I regret that the state of my health prevents my being present at the social gathering, complimentary to "the veteran Spiritualist, Dr. H. F. Gardner," this evening. He was one of the earliest to recognise and accept the great truths of modern Spiritualism. Seeing their vast significance, the immense importance to the interests of the race of a scientific verification of the disputed fact of man's immortality, he at once made every other pursuit subordinate to that of prosecuting investigations into the spiritual phenomena, and proclaiming the results to the world in public speeches and discussions, in addresses at popular gatherings, in communications to the press, and in testifying, in various ways, to the truth, as opportunity invited. Of course he knew at the start, as well as he knows now, that devotion to an unpopular cause is not the road to worldly aggrandisement. A truth which four of the leading professors of Harvard University, chosen as a committee of investigation, denounced as a "stupendous delusion," was not likely to be either popular, or fashionable, or a source of profit in this community.

Before this committee, Dr. Gardner went with several mediums, and did his best to instil into the professorial mind and heart a little of the spirit of rational investigation in a case where a new order of phenomena, claiming peculiar conditions for their production, were to be manifested. But it would not do. The learned gentlemen rose in their demands for conditions of their own as phenomena took place. It was soon apparent that the whole question had been prejudged; and Spiritualism was heedlessly stigmatized, though the promised report of the committee, so swift to denounce what they had not comprehended or rightly investigated, has not appeared up to this day. Dr. Gardner bore himself gallantly and discreetly throughout the whole affair. All that he claimed, and much more, has since been repeatedly proved beyond all question. Indeed it is still being proved every day, in the four quarters of the globe; and the denunciations of the Harvard professors will be remembered only in association with the refusal of certain professors in Galileo's day to look through his telescope.

It is of very little consequence now what may be said of our facts by any professor; but it is a noteworthy circumstance that three eminent professors, with a European reputation as physicists—Perty of Berne University, and Wagner and Butlerof of the University of St. Petersburg—accept and proclaim the truth of what Harvard, in her rash eagerness to put down the "babes and simpletons," tried to blacken with a stigma. Thus does the whirligig of Time bring about its revenges!

I am no longer disposed to argue mere questions of fact either with physicists or speculative critics. "We cannot argue," says Prof. Perty, "with those who, in complete ignorance of the subject, think they can annihilate facts with the terrible name *deception*, and who prove to their own satisfaction from natural laws which in no way affect the question, the 'impossibility' of mystic phenomena."

As for those opponents who, in their simplicity, ask, "Well supposing the facts to be genuine, what good can we hope from them?" I can only commend all such unreflecting persons to what Shakespeare calls "the sessions of sweet silent thought," wherein they may perchance interrogate their own souls whether a fact like the return of a human spirit from the unseen world is an altogether profitless and barren consideration for a mind rightly receptive?

As prophetic of what we may expect from Spiritualism as it developes and spreads, and its highest teachings prevail—teachings which in conjunction with all that physical science can reveal to us will be simply a formulated expression of the laws of our highest welfare, as destined to supersede all that is false and transitory in human dogmatisms, laws, and systems—let me call your attention to a passage which I have never seen quoted as directly bearing on those truths which Dr. Gardner and the rest of us have been trying to propagate. It is a passage from Lessing, the illustrious German author, and was written a hundred years ago. He is speaking of the education of the race, of its ethical progress and purification, in which he fully believed. For him the education of mankind is freedom; the transformation of certain religious and moral truths into truths of reason; a state of things when man will do good for the sake of the good, and laws and social customs will be made to conform to facts of Nature as manifest in man's highest development. In a sublime apostrophe, which every impatient Spiritualist, who wonders why Spiritualism has not accomplished more than it seems to have done, will do well to ponder, Lessing exclaims: "Pass on with thy silent step, Eternal Providence! Only let me not, on account of its silence, doubt Thy progress, even if Thou shouldst sometimes appear to go backwards. It is not true that the straight line is always the shortest. Thou hast so much to take with Thee in Thy eternal way! So many side steps to make!"

And then, as if with the prevision of a seer, he distinctly recognised the advent of Modern Spiritualism, and the issues to which a knowledge of immortality must ultimately conduct the human race, Lessing exclaims: "It will come, it will certainly come—that time of perfect development, when man, *the more firmly he becomes convinced of a better future, will have less necessity to borrow from that future the motives of his actions;* when he will do good because it is good, not because he expects arbitrary rewards, which were formerly designed merely to fix and strengthen his inconstant recognition of the inner and better rewards of virtue. *It will surely come—the era of that new gospel.*"

To spread the light of that "new gospel" (new in giving

palpable confirmation of the one essential truth in the old gospels, and in casting off all that is unessential), and to hasten its efficacy, has been for more than a quarter of a century the life-work of Dr. Gardner; and it is one which we believe he will look back upon centuries hence with a satisfaction which few other worldly prizes could inspire. The rewards have not been such as to impress the imagination of the many; there have been no din of trumpets, no leading paragraphs in newspapers, no glitter of worldly gifts; but our friend has earned what, in that world of realities, where all shams dwindle and are laid bare, and all treasures of good deeds, good thoughts, and noble strivings are multiplied and unveiled to angel eyes, will be the credentials of an earnest and honoured servant of the most vital truth that can interest a human being.

TRUTH.

[*The following communication, given through writing mediumship, Feb. 26th ult., does not come in its place in the* Spirit Teachings *frequently published in these pages, though it proceeds from the same source. It contains, however, so much that seems to be of value now, and is, moreover, so good an example of the present tone which the communications (never intermitted) have assumed, that I print it as it stands.*—M.A., Oxon.]

THE PRESENT A TIME OF TRIAL AND CONFLICT.

The blessing of the Blessed One rest on you. We have opportunity now which may not recur of answering some of your inquiries, and conveying to you of some necessary truth. From letters which you have received of late you will be led to see that the times of trouble and distress which we have warned you of are expected by others as well as by us. Be prepared for trouble: it will assuredly come. It is necessary that afflictions come. Jesus knew and taught that. It is necessary for the training of the soul. It is as necessary as physical discipline for the body. No deep knowledge is to be had without it. None is permitted to scale the glorious heights but after discipline of sorrow. The key of knowledge is in spirit-hands, and none may wrest it to himself but the earnest soul which is disciplined by trial. Bear that in mind.

Ease and luxury are the pleasant paths in which the soul lingers and dreams away the summer day. Self-denial, self-sacrifice, self-discipline are the upward tracks, thorn-vext and rocky, which lead to the heights of knowledge and power. Study the life of Jesus and be wise.

Moreover, the present is a time of hard and bitter conflict between us and our foes. We have told you that you feel the reflex of that struggle. It accompanies every great development of Divine Truth. It is, as it were, the darkness that precedes the dawn: the gloom which is the pre-requisite for growth: the period of trial wherein the earnest soul is purified. "Your hour and the power of darkness," said Jesus as he agonised in Gethsemane. It is so now: and it will not pass lightly. The cup must be drained.

THIS IS INCIDENT TO A PERIOD OF NEW REVELATION.

As each revelation of the Supreme grows old, it is overlaid by man's errors, and loaded with his inventions. It dies gradually, and loses its hold on men. Bit by bit human error is pared away, unable to stand the shock of criticism, and men's faith is shaken, and they ask with old Pilate, —What *is* truth? Then comes the answer in the new birth of a higher revelation. The throes of its birth shake the world, and around its cradle the powers of the Spiritual world contend. Great is the dust and din of the contention.

As the light dawns upon the world, and the clouds lift, the watchers, whose eyes are spiritually opened to discern the signs of the times, they who stand on the watch-towers to catch the first gleams, these are ready, and welcome with joy the break of day. "Joy comes with the morning." "Sorrow and sighing flee away." The terrors of the night, "the powers of darkness," are past. But not for all. Full many there will always be for whom no ray of light is visible till the sun has gained his meridian and splendour. They slumber on, heedless of the light that is breaking on the world.

THERE WILL ALWAYS BE DEGREES OF PROGRESS AMONG MEN.

Hence the days will never come to your world when all equally will know of the truth. There will always be many for whom it has no charms, for whom it would be fraught with danger to tread the upward paths of progress, and who prefer the beaten track worn by the feet of those who have trod it through the ages past. There will be such always, even as there will be souls who catch the foregleams that herald the dawn. So do not hope that the open vision will ever be the same to all. No such dream of equality is possible. Nor is it more desirable than possible. To some are given powers that can safely pry into mysteries which others must perforce avoid. These must be the leaders and guides among men. And those who are so called, are they on whom lies the most solemn duty of personal preparation and earnest, life-long struggle with self, until it is dominated and subdued, and the free soul soars untrammelled. We have long since told you of this. See you heed it.

TRUTH IS MANY-SIDED.

Do not be discouraged that so much of what most believe as truth seems to you hollow and uncertain. It is so. There are divers degrees of truth. From the many-sided crystal gleams are shot off in many directions. And it is not every soul that can receive even one ray unclouded. To few, very few, comes more than a stray glimpse, and even that is filtered through many a medium, until its clearness is all dimmed. It must needs be so. Hence the varied views of truth. Hence the divergent notions, the errors, the mistakes, the fallacies that pass current among you. Men think they see a momentary gleam. They grasp some view, enlarge on it, add to it, develop it, until the tiny light is quenched, and what was a ray of truth is distorted and destroyed. And so the truth is maligned, whereas it should be the imperfection of the intervening medium that is blamed.

THE PUREST TRUTH IS ESOTERIC.

Or, to take another view. That which came as the answer to the yearnings of some aspiring soul is deemed to be of universal application. The truth was so beautiful, so ennobling, so pure and holy in its essence, that it must surely be so to all. And the jewel is dragged out from casket, and prepared for open exhibition. The lily is plucked from its stem, and paraded before men. And it loses its purity; its vitality diminishes; it withers and dies; and he to whom it was so fair, so lovely, wonders to find that it loses its freshness in the heat and dust of the world's busy strife. He marvels that what was so pure and true to him in the heart's secluded temple should seem tame and out of place when advertised to the world. He learns, if he is wise, that the dew of Hermon is distilled in the silence and solitude of the heart; that the flower springs up in the gloom of night, and withers beneath the noon-day beams; that truth, the holiest and purest, comes direct from spirit to spirit, and may not be proclaimed on the world's house-top.

Doubtless there are coarse views of truth, rude blocks which man has hewn, and which all may use alike. These are the foundation stones which every builder must use. But the richest and purest gems must be preserved in the spirit-shrine, and be gazed upon in silence and alone. So when John the Seer told of the jewelled walls and pearly gates of the Heavenly City, he spoke of the outer truths which all must see; but in the inner temple he placed nor jewel nor purest ray of light, but only the Presence and the Glory of the Lord.

Marvellous it is that you do not see this. That which to you is Divine Truth is only that atom, that speck of the whole unbroken circle which has been cast off in answer to your cry. You needed it, and it came. To you it is perfection; it is God. To another it would be incomprehensible, without a voice to answer to his cry, without any beauty that he should desire it. You cannot parade it if you would. It would die, and its hidden charm would make no convert. It is yours and yours alone, a special creation for a special want, an answer from the great Spirit to the yearning aspiration of your soul.

This Truth will always be esoteric. It must be so; for only to the soul that is prepared can it be given. Its fragrance is too evanescent for daily common use. Its subtle perfume is shed only in the inner chamber of the spirit.

Remember this; and remember too that violence is done to Truth by forcing it on unprepared minds, while harm, great and far-reaching, is done to those who cannot receive what is a revelation to you but not to them.

THE PURSUIT OF TRUTH FOR ITS OWN SAKE, MAN'S NOBLEST AIM.

Moreover, remember that the pursuit of truth for its own sake as the altogether lovely and desirable end of life is the highest aim of spirit on your plane of being, higher than earth's ambitions, nobler than any work that man can do. We do not now take note of any of the vulgar aims that fill up human life. The struggles and ambitions that exercise mankind, born of vanity, nurtured in jealousy, and ending in disappointment—these are plain to view as Sodom apples. But there is a subtler temptation to more refined souls—that of doing good to their fellows and adding another stone to the cairn that the pioneers of the past have raised. To them comes the desire to proclaim in accents of enthusiasm some truth which has taken hold upon their lives. They are possessed with it; the fire burns within them, and they speak. It may be a noble word they utter, and, if it meets the needs of men, it is re-echoed and taken up by other souls like-minded, and developed till men are stirred and benefited by it. But it may be the reverse. The Truth, so true to one, is true to him alone, and his voice is the voice of one crying in the wilderness, a proclaimer of idle tales. He speaks in vain, and it had been well that he had saved his energies for the quest of truth, and have learned more before he spake to men.

It is well to teach, but better still to learn: nor is it impossible to do both. Only remember that learning must precede teaching: and be sure that the truth is one that man needs. The student who dives deep into the mysteries that enshrine Truth will not recklessly violate the seclusion in which alone she dwells at ease. He will tell of her beauties, and proclaim to those who have ears to hear the words of healing which his inner sense has caught from her lips: but there will always be to him a sacred reserve, a holy silence, an esoteric revelation too pure, too dear for utterance.

[*In answer to some important question it was written:*—]

Nay: you will be informed in time. We may not save you the exercises which is part of your discipline. Be content to walk in the path. It leads direct to truth: but you must tread it in care and pain. We have directed you to it because it is well for you to garner up the wisdom of the past, and to learn of those who are gone before you. We foresaw long ago that those who should faithfully pursue the study of the intercourse between our world and yours, would receive rude shocks from the follies and falsities that cluster round the subject in its most exoteric aspect. We looked with confidence for the time when these should force themselves into prominence, and we prepared for it. We would teach you that there are, and ever must be, two sides to this science, as there were in the mysteries of the ages past. Having passed the one, it is necessary that you penetrate the other.

To this end you must learn who and what are those who do communicate with men. Not otherwise can you read aright the riddle that now perplexes you. You must know how and under what conditions truth can be had: and how error and deceit, and frivolity and folly may be warded off. All this man must know if he is safely to meddle with our world. And when he has learned this, or while he is learning it, he must see, too, that on himself depends most or all of the success. *Let him crush self, purify his inmost spirit, driving out impurity as a plague, and elevating his aims to their highest possible: let him love Truth as his Deity, to which all else shall bow; let him follow it as his sole aim, careless whither the quest may lead him, and round him shall circle the Messengers of the Most High, and in his inmost soul he shall see light.* + Imperator.

A MATERIALISATION *SEANCE* IN LIVERPOOL.

In the course of a letter published in *The Spiritualist* of February 18th, Mr. Charles Blackburn, of Manchester, said:—

"In a particular case, this has been done by one not a paid medium at all. I was invited to Liverpool last week by Mr. Martheze (who was staying a few days with me) and we went and saw the medium and had a *séance*; Dr. Hitchman and others were there. Shortly a male figure in white appeared, and he showed us his medium in trance; then he closed the cabinet curtains and shortly appeared again with a female with long ringlets; again I asked to see the medium, and again all the company saw him and the two figures at the same time in subdued light."

Since then Mr. Blackburn has sent us the following additional particulars in relation to that *séance*:—

"The walls forming or enclosing the cabinet were of solid brickwork, the roof of the cabinet was of black calico, two feet from the ceiling; the floor was carpeted, and the carpet fastened down all round with nails, and the boards of the floor were on solid earth, therefore there was no trap-door or cellar under, and no possible entrance into that room, for we sat with our backs against the entrance door all the time. Still, forms kept appearing besides those named above, and a gentleman sceptic went purposely from Manchester afterwards, to examine the room, but could detect nothing whatever different from the above-stated facts. What is the good of moulds, as stated in a recent issue of *The Spiritualist*, when you can see the reality?"

BLACKWOOD'S MAGAZINE ON SPIRITUALISM.

Blackwood's Magazine for March contains a lengthy article, entitled "Powers of the Air," the subject of which is Spiritualism. The writer confesses that he has never in his life attended a *séance*, or witnessed any manifestations, yet that he considers the testimony in favour of its truth so strong that it cannot be set aside "except on still stronger testimony which can show the first to be mistaken," and which is not yet forthcoming. He then proceeds to give a detailed account of the experiences of a lady who had resided in the same hotel with himself in a foreign city, where a well-known medium had also been staying. This lady had witnessed the sudden mounting of the table towards the ceiling, "*apropos* to nothing," and had seen the lamps on that same table *not* slide off when the table greatly inclined from the vertical; she also felt her dress pulled, and on looking down saw a hand, the medium being at some distance from her; afterwards the hand came and pressed hers, and she recognised the touch. It was, moreover, accompanied by a voice which whispered the two Christian names of a son departed some time before. The essayist finds no difficulty in believing such things from credible witnesses, seeing that every orthodox Christian believes in similar occurrences, as narrated in the Scriptures. The question in his mind is, what *sort* of spirits are these that lift tables and pull dresses? This leads to the suggestion that it would be better for those who interest themselves in Spiritualism, instead of testing the mediums in order to see whether they cheat, "to try the disposition, powers and conditions of the spirits, and let the world know the results of their experiments."

A further consideration is, if evil spirits abound, the desirability of restoring the doctrine of the existence of a devil, which must hang together with the belief in a personal God. Further, it is suggested that the facts of Spiritualism may help to give some explanation of dreams, and visions by sick people, since it is likely that disturbed physical conditions are not so much the cause of the apparitions, as that they fit the organs "for the perception of beings not ordinarily apparent to human sight." Divination and witchcraft, and many obscure passages of Scripture, are allowed to be capable of explanation by the "records of eye-witnesses and contemporaries, which should have more weight than a philosophic idea or axiom which a man may have taken into his mind." The writer in *Blackwood* furnishes one more proof of the possibility of reconciling the facts of primitive Christianity and modern Spiritualism from the starting point that ancient and modern witnesses may be considered to be about equally reliable. Judging from the style of a large portion of Spiritualistic literature, the essayist is justified in taking this stand. And the time will soon come when others will have to accept the facts of Spiritualism as they now accept nearly all the facts of science; that is, at second-hand. All cannot be experimentalists; there must be the teacher and the taught; life is not long enough for truth to be perpetually discovered anew. For the present, however, much personal research is necessary until Spiritualism becomes firmly established as a science, and its laws are as well understood as those of physics and mathematics.

Before quitting this subject, it may be well to point out, as on several previous occasions, that the abuse showered upon the new truth of Spiritualism does not, as a rule, come from the highest and most cultured section of the press. The *Times*, for instance, instead of pouring forth the vials of its wrath, sent a special correspondent to examine the phenomena, and printed an article about six columns long, telling the truth in respect thereto. *Nature*, the organ of the scientific world, has never committed itself by saying anything against Spiritualism. In the present instance we have *Blackwood*, one of the oldest and most intellectual of our magazines, admitting the facts in an honourable way. Some of the country newspapers, and the smaller fry of the London press, who do not possess the means of learning much of what is going on in society, are most prolific in generating slander in relation to this subject. Mr. Charles White, the secretary to the late Marylebone Association of Spiritualists, once stated in public that he had found that the *Times* treated unpopular movements with more fairness than the newspapers which circulate among people of lower average intelligence.

Next Sunday week Mr. J. J. Morse will give a trance lecture at the Athenæum Hall, Birmingham.

The entertainment at the East End of London last Thursday, on behalf of Mr. Cogman's work in that locality, passed off pleasantly. Miss Chandos presided.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

On Thursday evening last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. E. W. Cox, Serjeant-at-law, presided.

The minutes of the last meeting were read and confirmed.

SPIRIT IDENTITY.

Mr. F. K. Munton, honorary secretary, then read a letter from Mr. R. J. Creasy, who set forth that he was an independent, idle and delicate man, caring for no one's opinion, but desirous only of knowing the truth. Some time ago he called on Mr. Foster, the test medium, and at his request wrote unseen to him the names of some dead persons, after which Foster said that spirits were present. Sounds were then heard coming from the table. The names of William and Edward Layton, both departed friends of his own, were then given to him by Foster; he had written Edward's name but not that of William. Foster then told him that there was a Welshman present who at once wrote "Dear Mr. Creasy." "Your name is Creasy then?" said Foster. He had not given Foster his name when he entered. That Welshman wrote things which nobody but himself could know. He asked Foster how he knew that the man was Welsh; the reply was that he (Foster) was clairaudient, and the spirit had told him so. He (Mr. Creasy) was not a Spiritualist but a searcher after truth; he was in Mr. Foster's presence between ten and fifteen minutes altogether, and no mistake was made by the medium during the interview.

THE TRAVELLING OF THE SPIRIT DURING THE SLEEP OF THE BODY.

Mr. Munton next read a letter, the author of which did not wish his name to be published, but gave his name and address in confidence to the council of the society. The writer said that he first met the lady who is now his wife at a public institution at which he was head master, in the year 1872. Their intended marriage was concealed from those of her friends who were connected with the school when she left it, and for some time after her departure she did not write to any of them. Six months after their marriage he was reading in bed. His wife suddenly woke and said, "I have been to ———." She then narrated a vivid dream she had had, so vivid that from time to time she frequently dwelt upon every point of it. Three months later she went to visit her mother, and found there a letter from one of her friends asking whether Miss ——— (his wife) was alive or dead. The letter had been waiting a long time and the date agreed with the time of the dream. His wife had dreamt that she was in the room with four females, two of them friends, and the other two strangers to her. She saw one of them turn off the gas, she followed two of them into her bedroom, and she said, "Bessie, put some things in a box. Bessie, let us be friends." He inquired into the matter, without giving any information about the dream, and was told by a lady that she and her friend Bessie had gone to bed one Sunday night, when suddenly Bessie screamed and said, "I have just seen ———. She touched me and said—'Let us be friends.'" They accordingly came to the conclusion that she was dead, and they wrote to the only address of hers they had. It was remarkable that his wife had always been on good terms with Bessie, so there appeared to be no special reason for saying, "Let us be friends." He further ascertained that there *were* two new comers on the premises, as well as two of the former friends of his wife. The two females she saw *had* occupied the same room.

MESMERIC PHENOMENA.

Mr. G. M. Tagore said that years ago, when he was studying for the bar at Worthing, he saw some remarkable experiments performed by a Pole of the name of Zamoski. Zamoski had fine brilliant eyes, calculated to electrify ladies first and gentlemen afterwards; he had a piercing gaze. He witnessed Zamoski's experiments at the Montague Hall, and at first thought that there was some confederacy in the matter; he however talked the subject over with the Rev. Mr. Reade, who had an observatory at Worthing, and who was a clever scientific man, although science and theology did not go together very often. Mr. Reade brought a schoolmaster with him to see the experiments; the schoolmaster resisted for a long time, but at last against his will he was overpowered by the mesmeric influence, so that when a glass of water was given into his hands, the mesmerist made him believe that it was beer fresh from the cask. He was completely under the influence. Zamoski then demesmerised him, and the man testified that he did not know what he had been about. It was within the province of the Psychological Society to discover what was this mysterious power which man possessed over man. What was the mysterious power by which Luther revolutionised the whole Christian world, and Knox revolutionised a section of it in another way?

INSTINCT AND REASON.

Mr. F. K. Munton next read a paper by Mr. C. Staniland Wake, on "The Comparison of the Mental Faculties of Men and Animals."

Mr. Tagore, who opened the discussion upon this paper, asked where instinct ended and reason began? There was no doubt, he added, that elephants and dogs reasoned to a large extent; the elephants who hauled timber in Burmah adapted means to ends in a most reasonable way. A dog that rescued his master from danger also adapted means to ends. The bee, again, in the construction of its cells, had solved one of the greatest mathematical problems, in the result of gaining a maximum of space with a minimum of material. He believed that it was the action of something spiritual that made man what he is. There were races upon the earth who could not count beyond five; still, when they were developed and educated, they seemed to show the highest power of reason, which he believed to be the recognition of the spiritual; but for this characteristic Socrates would have dwindled into nobody, and it would have been the same with Plato. The highest vocation of man, in his opinion, consisted in the power of realising the spiritual.

Mr. George Harris, F.S.A., said that they were much indebted to Mr. Wake for his paper, in which he seemed to go quite to the bottom of the subject. It was difficult to draw a line of demarcation between reason and instinct, but the chief distinction to him seemed to be that animals were unable to deal with abstract matters. (Hear, hear.) Animals could communicate feelings, but not abstract ideas, and much of the information conveyed between man and man was in emotional language. Animals acted together socially, without language or books; they knew how to appoint a sentinel who would give warning when any stranger drew near; in approaching a rookery they could always hear one rook giving warning to the others, after which there was great chattering.

Mr. Volckman expressed the opinion that there were too few illustrations in Mr. Wake's paper to enable them to deal with it effectually in a discussion; he should have illustrated his various points.

Another member suggested that the paper should be printed before it was discussed, as it was a close piece of reasoning without illustrations.

Dr. G. Wyld thought that the chief distinction between the higher and the lower animals consisted in the fact that the senses were more developed in the latter. The eagle and other birds of prey could see their victims from an immense distance. Other animals had an equally acute sense of hearing, and the dog an acute sense of smell. The lower animals appeared to be purely sentient, and to be created solely to live upon this earth. Man had the same senses, but in a less perfect form, and in addition thereto he had the faculty of pure reason; the savage approached nearer to the lower animals in the matter of his acute sensibility in seeing, hearing, and smelling. The lower animals he thought to have no imagination, and no conception of a superior being to man. The imaginative, religious and reasoning faculties of man separated him from the lower animals.

The Rev. W. Stainton Moses, M.A., remarked that it was difficult to put the difference between reason and instinct into words. Was there any real difference between them? Might not one be but a higher degree of the other? If spirit energised all matter, as it gradually gained more and more ascendancy, might not instinct become reason? Man had developed something plus the lower animals, but man had lost something by his development upon a higher plane; indeed, it might be that man had altogether lost some senses which animals retained; there were indications that such was the case. Was there any real difference between instinct and reason more than was due to the gradual development of the powers of the spirit?

Mr. Tagore asked whether the development spoken of by Mr. Moses took place under some law of God which put limitations upon the degree of development, or were they developments growing naturally one out of the other?

Mr. Stainton-Moses replied that to answer that question properly, he ought to be the Creator Himself. According to the doctrine of Mr. Darwin, reason gradually developed from the lower animals upwards.

Mr. Rawlinson remarked that instinct seemed to him never to act beyond a certain point, and always to reach that point at once, as in the instance of the building of nests by birds. The first nest of a bird was as good as the last one; the creature never made any improvement. When animals came into contact with man, they exhibited likings for some persons and dislike to others, without reference to the amount of kindness exhibited towards them by the individuals; there was something apparently in the human eye, or that of the animal, at the root of these strange attractions and antipathies. The subject was one enveloped in mystery at present.

Mr. Serjeant Cox said that one of the speakers had stated truly that instinct never created improvements, whilst reason was constantly growing. A chicken, directly it was hatched, knew its proper food; directly it came out of its shell it knew what to eat and what to drink; it also knew what it ought not to eat, and these impulses were not regulated by thought. Once he had a blind pony which wished to go from one field to another; there were several hundreds of yards of railing between the two fields, with only one small gate giving communication between them; the pony made its way up the field till it came to the path, then it followed the path which led to the opening. It must have reasoned to itself that when it used to go from one field to the other, it had to walk along a dry path with no grass on it, and that process of reasoning was just what man went through when he deduced a conclusion from particular facts. A distinct effort of the mind appeared to have been brought into play. The bird built its nest always in nearly the same form, but not quite, for it modified its instinct to a very limited extent. On a hayrick the wren would build the outside of its nest with hay, but when it built in a tree it would construct the outside of its nest of moss. Man did much more than this, for he varied his buildings infinitely. Why was man able to do this and not animals? Mr. Wake had stated in his paper that the real difference consisted in the possession by man of the power of imagination. He imagined forms, then adapted his building faculties to what he had already constructed in his mind. The bird built its first nest as perfectly as did its father before it, so it must do so from some impulse from within, and not from the use of imagination. What was the condition of the mind of the bird while building its nest? Man had in his mind the ideal of a house while constructing it. Had a bird the same ideal? If it had, where did it come from? What built the picture of the nest in its mind? If they were but able to trace the mental operation going on in the mind of the bird, they would know what instinct was, but all that could be said at present was that it was born with the animal. Man had no reason or instinct at all when he was first born. He thought that reason had nothing to do with the senses, and that it was altogether independent of them.

Mr. Stainton-Moses remarked that he did not think any two distinct types ever came into the world successively; he thought that the one always overlapped the other. That man had much reason and little instinct, and animals much instinct and little reason, seemed to be in accordance with the general law he had just stated.

Mr. F. K. Munton remarked that a man of his acquaintance, a large builder, had a dog who sat daily on the watch in charge of a bag of tools. When any man in the employ of his master took tools from the bag the dog was quiet, but if any stranger even looked at the bag the dog would go into a fury of rage. The master had many men, some of whom did not remain with him long, yet the dog seemed to recognise those men who had the right to take tools from the bag.

Dr. G. Wyld said that man had the power of accumulating knowledge which did not seem to be possessed by the lower animals; thus it came to pass that by accumulation of knowledge on the part of mankind, the hut of the African developed into St. Peter's at Rome.

Mr. Volkman said that Mr. A. R. Wallace contended that birds made considerable improvements in building their nests. Not only was this the case with the same birds as they grew older, but with the birds of successive generations. He believed that it was a fact that a hen which had been put to hatch ducks eggs was terribly alarmed when the first brood took to the water, but after hatching a succession of ducks eggs, she would take them down to the water herself. Some animals seemed to be the worse from their connection with man. A wild horse would not run his head against a brick wall, but a tame one would if driven up to it.

A gentleman remarked that madmen had plenty of instinct after all their reason was gone; some madmen were among the cunningest folks out.

CAN ANIMALS BECOME INSANE.

A speaker asked whether animals ever became insane.

Mr. Serjeant Cox said that he thought that dogs became insane sometimes. A gamekeeper could often point to a particular dog and say, "That dog is a fool." He had seen dogs which evidently had but low control over their own mental powers.

Mr. F. K. Munton: I know a dog who has the reputation all over the neighbourhood of being an idiot. (Laughter.) Talk to him and he runs away at once; in short, I am sure the dog is a perfect idiot.

The Secretary announced that at the next meeting a paper on Consciousness, by Mr. Bray, would be read.

The proceedings then closed.

CLAIRVOYANCE, AND PAINTING MEDIUMSHIP.

BY BENJAMIN COLEMAN.

At the meeting held on Monday last, of the members of the National Association of Spiritualists, I do not find in their discussion of Mesmerism and its phenomena, any allusion to one or two facts which should, I think, come under consideration when the subject is renewed.

In my early experience with clairvoyant subjects, thirty years ago, I at first concluded that they merely reflected my own thoughts, and the impressions made upon my own sight. But I soon became assured that there was something more than mind-reading connected with the power we are accustomed to call "clear-seeing," though at that time knowing nothing of Spiritualism, I was unable to explain facts which met me in my investigation of the subject, and I think this must be the reflex action of the brain. Let me illustrate by reciting one of many instances to prove that the spirit in the body is an active and strongly intelligent agent out of the body, when a sensitive is placed under certain conditions which we call mesmeric.

A humbly educated girl, whom I found a good subject, used to visit my family, and I always put her to sleep by merely placing my hand on her shoulder for two or three minutes.

The first effect was invariably to produce a state of total unconsciousness and insensibility to pain, and in this condition she would remain for a long time, until awoke by counter passes to her natural state. But to induce what we call the sleep-waking state, I had only to take hold of her hand and gently call her by name. She would then, as if by magic, cast off her stupor, and become most active, and she exhibited greater intelligence than we gave her credit for ordinarily. Her eyes were fast closed, and she never knew what had occurred when she was restored to her natural self. In one of these sleep-waking states I generally asked her to accompany me in a walk, and casting my thoughts in a particular direction, I got her to describe the shops and buildings which we passed, all very familiar to me, and which I had in my mind's eye; her descriptions were perfectly accurate, and I called the attention of those present to this wonderful power of reading one's thoughts.

But on the second occasion I found she not only saw what I saw, but she called my attention to a large building with scaffolding around it at the corner of a street. I said she was mistaken, but she insisted that she was right, and was very angry with me for denying, as she thought, the evidence of my own senses. "Can't you see *that?*" she said, petulantly. Well, I had not been at that particular spot for many months previously, and on the following day went there, and found that a large building was in course of erection with heavy scaffolding at the corner of the street, just as the clairvoyante had described.

Now such a fact—and it must be a fact with which many who have looked into the subject are familiar—is one which must engage the attention of the psychological student.

As a Spiritualist I have solved it to my own satisfaction, but I do not pretend to lay down a law for others' guidance, and I shall be glad to accept a better solution when it can be offered to me. I think the spirit does in some instances separate itself from the living body and wander abroad. I feel very sure that a disembodied spirit can take possession of a living body and impel it to do and say many things which are quite beyond that living person's natural powers. The intellectual and superior power in the latter case may serve to mark the distinction between the two phases.

In regard to David Duguid, whose case was referred to in the last discussion, it may not be known to many of your readers that I published in the *Spiritual Magazine*, June, 1866, a full account of his mediumship, which was of an ordinary character in the first instance, and gradually developed into that of a drawing medium. His drawings were at that time done in the family circle of Mr. Hay Nisbet, of Glasgow, who is a man of high social character.

The medium, in deep trance, with his eyes fast closed—and sometimes to satisfy a visitor they were covered by a bandage—worked in the light, surrounded by the family, and there is no doubt whatever that this modest, plain, working man had no knowledge whatever of the painter's art, nor of the names of the ancient masters, nor of their works.

At the fifth sitting a remarkable water colour drawing was produced, but those present could get no information from the lips of the medium of the name of the spirit artist. He said he was known in the seventeenth century, and was contemporary with Jan Steieen, the celebrated Dutch artist; that he himself was not fond of figure painting; he preferred painting nature in her wildest grandeur, and at their next sitting he would attempt a sketch of one of his own pictures—his masterpiece.

Accordingly, on the evening of April 18th, 1866, David Duguid, with his eyes closed as usual, and in the presence of Mr. Nisbet's family surroundings, pencilled out his subject. On the 21st it was finished in water colours in the short period of four hours, and in the corner the initials J. R. were placed. None of the party had the least idea to whom these initials referred. Mr. Logan, Mr. Nisbet's son-in-law, brought an artist to look at the picture, who was much struck with it, and although he could not name the original artist, he said he was sure he had seen an engraving of the picture. On the following day he showed Mr. Logan, in a volume of *Cassell's Art Treasures Exhibition*, the engraving, nearly facsimile of the spirit drawing from a painting of "The Waterfalls," by Jacob Rusdael, who lived in the seventeenth century.

I have photographic copies of both, and they can no doubt be had in Glasgow. It appears that Messrs. Cassell and Co. have stopped the sale of *Hafed* on the ground that some of the drawings in this work, which were done through the hand of David Duguid whilst in the trance state, are copied from their *Illustrated Family Bible*, which, if true, may be taken as a most remarkable psychological fact. As I know that the principal managing partner, Mr. Henry Jefferey, of Messrs. Cassell and Co.'s firm, is a gentleman of great intelligence, who possesses some knowledge of the most remarkable spiritual facts on record, there ought not to be any difficulty in satisfying him of the real circumstances under which the book *Hafed Prince of Persia* was produced, and if this has not been thought of by those who are taking a prominent part in satisfying Messrs. Cassell and Co. of the facts of this case, I recommend them to seek an interview with this gentleman.

Upper Norwood, March 4th, 1876.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

SPECULATIONS ABOUT ELEMENTARY SPIRITS, SPIRITUAL EVOLUTION, REINCARNATIONS, MAGICIANS, AND MEDIUMS.

Sir,—The letter of "M.A. (Cantab)" upon the above topics in your number of the 28th January, has just brought me a communication from a very learned Occultist, containing what appears to me a more than usually clear and definite statement of the doctrine of spiritual evolution. My correspondent deals also with the question of reincarnation and with the suggestion of "M.A. (Cantab)," that the magician's will must be associated with medial power. The letters which have appeared in *The Spiritualist*, testifying to a wide-spread interest in, and curiosity about, these subjects, I make no apology for sending you a long extract from this communication, although I am not at liberty to give the name of the writer. If the reader, unlearned in the terminology of the occult writers, will interpret the "astral light," to which allusion is more than once made, into the "universal ether" postulated by modern science, I think there is little else that requires explanation to be, at all events, intelligible.

"He (M.A., Cantab) is right in holding that the elementary represents one of the phases of human beings. No one can understand the Hermetic philosophy without beginning *ab initio*. The astral light (universal ether) is our starting point. It is not to the purpose to go behind the operative activity of the law of evolution for its cause; that is a separate branch of metaphysics. Let us take the principle of cosmogony admitted by science, *viz.*, that the visible universe is the result of aggregations of molecules caused by evolution. Every molecule has its inherent energy, and is thereby forced into each successive relationship as it passes through the mineral, vegetable, and animal kingdoms. The Hermetist, who sees with both eyes, instead of with one only, observes that each atom, no matter where found, is imbued with that vital principle called spirit. Thus each grain of sand, equally with each minutest atom of the human body, has its inherent latent spark of the Divine light; and, as one law of evolution applies to the whole universe, so each of these grains of sand will assuredly one day go to make up the body of man. In the progress of these atoms, from the primitive rock to the human being, there is a constant giving off of astral emanations. These go into the common store-house of nature, the astral atmosphere of our planet. The same law following them here, these emanations have a tendency to assume concrete forms. Exactly as the fishes of different species represent the successive stages of nature's journey-work in her attempt to produce the most perfect piscatorial form, so the multifarious forms of the elementary mark her attempts to produce the perfect and concrete physical man. This implies an evolution of spirit keeping pace with the evolution of matter, and a constant tendency of the spirit to gain ascendency over, or rather to escape from, the bondage of its encompassing matter. When this double evolution has reached a certain point, it is possible for the third principle to come into the union, that is, the immortal spirit [soul], which makes of man the Triad. As these emanations were given off, so at the proper time they are drawn back again into the vortex of evolution, and the elementary, *dying* in the astral light, goes to make the human being—the fœtus—the grosser portions furnishing the *germ* of its body, and its finer ones its astral body, the *perisprit* of Kardec, or the spirit. Then, after the body of the fœtus is prepared to receive it, at the fourth hour (read the Nuetemeron of El. Levi) comes in the influx of the Divine breath. You will doubtless observe the analogy between this giving off of astral emanations, their concentration into elementaries, and return to physical nature, and the evaporation of watery vapour, its condensation into clouds, and return to the earth as rain or snow. Modern scientific research demonstrates this ebb and flow of influences and matter to be going on throughout the whole cosmos, and, therefore, unless we were to admit the absurd theory of special creation and miracle, we must see that this philosophy of the evolution of species by flux and reflux from matter to spirit and back again is the only true one; . . . the whole trouble of Kardec, and other reincarnationists, lies in their misunderstauding the hermetic philosophy upon this point. While it is true that there is a reincarnation in one sense, in the other it is untrue. Nay, more, it is absurd and unphilosophical, doing violence to the law of evolution, which is constantly carrying matter and spirit upward towards perfection. When the elementary dies out of one state of existence he is born into a higher one, and when man dies out of the world of gross matter, he is born into one more etherial; so on from sphere to sphere, man never losing his trinity, for at each birth a new and more perfect astral body is evolved out of elementaries of a correspondingly higher order, while his previous astral body takes the place of the antecedent, external earthly body. Man's soul (or Divine spirit, for you must not confound the Divine with the astral spirit) constantly entering into new astral bodies, there is an *actual reincarnation; but that when it has once passed through any* sphere into a higher one, it should re-enter the lower sphere and pass through other bodies similar to the one it has just quitted, is as unphilosophical as to fancy that the human fœtus could go back into the elementary condition, or the child after birth re-enter its mother's womb. The eastern Kabbalah embraces the Pythagorean philosophy; the western, or Rosicrucian, *did not*. But the metempsychosis of Pythagoras was an exoteric expression to cover the esoteric meaning, and his commentators, who had not the key, have misunderstood him as grossly as they have misunderstood everything else written by those of the Neo-Platonics, who, like Porphyry, Iamblicus, and Plotinus, have been adopting and elaborating his precepts. The spirits upon whose communications the reincarnationist school base their theory, have simply given back the opinions which they found in the heads or brains of their mediums and the circle about them. Reincarnationist spirits never insist upon their doctrines to any but reincarnationist mediums, and the troops of soldiers seen about Prince Wittgenstein are simply pretty pictures made in the astral light, for the delectation of those who are ready to gobble them. 'Cantab' suggests that the controlling power of the magician cannot produce phenomena unless conjoined with medial power, and this is perhaps the view of Professor Perty. Now, the magician, when he evokes human spirits, furnishes them with such a condition in his own pure atmosphere—a spiritual atmosphere, untainted with gross matter—that they can approach and manifest themselves. The sorcerer, as well as the impure medium, are but *necromancers*. They are surrounded by such a fetid atmosphere, that only elementary and gross human spirits of their own class—whose very grossness keeps them closely attracted to the earth—can either approach them or be evoked to help them in their wicked designs. Both magician and sorcerer can produce phenomena by the power of their own will and their own spirit, unaided by any other either elementary or human; but the impure medium, who is but the football tossed from one influence to auother, can do nothing but passively obey. Pure and sincere-minded people, who accept mediumship for the sake of instruction from superior spirits, keep the elementary at bay by virtue of their own purity, and the pure atmosphere of the spirits surrounding them. And still they cannot call them *at will*, until they have become adepts of the divine science, and learned to combine the Ineffable Name."

I am far from laying these views before your readers as free from difficulty. But unless Spiritualists are prepared to deny or disregard the whole philosophy of evolution—in its development the greatest achievement of modern thought—it behoves us to establish relations with it, and to lend a willing ear to any exposition of the correspondence between the physical and spiritual kingdoms in the historical department. An English Member of the Theosophical Society.

London, 2nd March.

THE ORIGIN OF AN ANCIENT MAXIM.

Sir,—In Boswell's *Life of Johnson*, under the year 1783, Mr. J. L. O'Sullivan will find a passage bearing on the authorship of the famous maxim about judicial blindness, which it seems "Publius Syrus" now claims as his own. I will quote the words to save Mr. O'Sullivan the trouble of hunting it up. On page sixty-six of the fifth volume of the edition of 1824 we read: "When I once talked to him of some of the sayings which everybody repeats, but nobody knows where to find, such as '*Quos deus vult perdere, prius dementat*,' he told me that he was once offered ten guineas to point out whence '*Semel insanivimus omnes*' was taken. He could not do it; but many years afterwards met with it by chance in *Johannes Baptista Mantuanus*." We have then a footnote as follows: "With the following elucidation of the other saying, '*Quos Deus* (it should rather be *Quem Jupiter*) *vult perdere, prius dementat*,'" Mr. Boswell was furnished by Mr. Richard How, of Apsley, in Bedfordshire, as communicated to that gentleman by his friend Mr. John Pitts, late Rector of Great Brickhill, in Buckinghamshire:—

"Perhaps no scrap of Latin whatever has been more quoted than this. It occasionally falls even from those who are scrupulous even to pedantry in their Latinity, and will not admit a word into their compositions which has not the sanction of the first age. The word *demento* is of no authority, either as a verb active or neuter. After a long search, for the purpose of deciding a bet, some gentlemen of Cambridge found it among the fragments of Euripides, in what edition I do not recollect, where it is given as a translation of a Greek iambic:—

"Ον Θεός θέλει ἀπόλεσαι πρῶτ' ἀπφρεναι."

I give the Greek words as they occur in Boswell, not having the fragments of Euripides to refer to; but if the line is correctly quoted, it has a most awkward hiatus in the middle, quite foreign to the rules of iambic metre. The word ἀποφρεναι is, I presume, a misprint for ἀποφρενοῖ, a conceivable formation, although the verb ἀποφρενόω finds no place in Liddell and Scott's lexicon. Criticism of the Greek line is, however, rather foreign to our present point. Let us turn rather to a consideration of the Latin rendering.

The word *demento*, as the defunct Rector of Great Brickhill observes, "is of no authority," that is to say, is found in no writer of the so-called classical age, though the verb *dementire* occurs once in Lucretius—"*Dementit enim deliraque fatur.*" *De Rei. Nat.* iii. 464.

It is not till we come to the Christian writer Lanctantius, who lived about the beginning of the fourth century, that we meet with the word *dementare*, but then it is an intransitive, not as a transitive verb. In his treatise *De Mortibus Persecutorum*, chap. 7, speaking of the enormities of Diocletian, that author has the following words: "*Ita semper dementabat, Nicomediam studens urbi Romæ covequare*," where *dementabat* means "played the madman." There is no instance in all Latin of the use of *dementare* in the sense of "to drive mad." Setting aside, therefore, the difficulty that the maxim we are discussing is not an iambic liue, it is improbable in the highest degree that Publius Syrus, who lived in the purest age of classical Latinity, could have been the author of it. The communication is probably as apocryphal as most others to which high-souuding names are appended appear to be. As Mr. O'Sullivan tells us that he has frequently conversed in Latin with the Roman physician Glaucus, who manifests through Firman, he cannot so entirely have forgotten his classics as in his modesty he would have us believe. Have not the hidden contents of his own mind, as seems so often to be the case, come back to him now as a revelation from without? Perhaps he has at some time of his life read the very passage I have quoted from Boswell, where there is an uncertainty in the form of the maxim between the words "*Deus*" and "*Jupiter*."

As I find myself on the subject of verbal criticism, I will beg leave to echo Mr. Desmond Fitz-Gerald's remonstrance against Imperator's inversion of the terms "soul" and "spirit," using the latter to denote the spirit-body. M.A., in defence of his "Dæmon," urges that the

question is merely one of words, which is true; and that, "If we had to invent our terminology, it would be well to use some such expressions as 'physical body,' 'spiritual body,' and 'soul.'" But, then, that is precisely what we have not to do. There is a terminology ready-made for us, with the prescription of centuries to recommend it, which it is well to accept, instead of introducing wanton innovations. One feels inclined to remind Imperator of what was said to another emperor, "that he could give the citizenship to men, but not to words." The word "soul" was employed by our translators of the Bible to render ψυχή, "spirit" being reserved for the Greek πνεῦμα, with which it is synonymous. There can be no doubt about the sense of the words ψυχή and πνεῦμα in Christian psychology. Mr. Fitz-Gerald's very apt quotation from Justin Martyr, "The body is the house of the soul, and the soul is the house of the spirit," expresses exactly the sense of St. Paul in the 15th of 1st Corinthians (45, 46), where he says, "There is a soul-body, and there is a spirit-body. For so it is written, 'The first man Adam became a living soul, but the second Adam became a life-giving spirit.' It is not the spirit-body that is first, but the soul-body, and after that the spirit-body." By "soul-body" is obviously meant the physical organism, which now serves as the vehicle of the soul, whence it is rendered in the English version, "natural body," a translation in which one-half the original expression is lost sight of. If most people understood by soul the highest principle in man, it is only because, as Mr. Desmond Fitz-Gerald points out, the Western Church has sunk into a lazy dichotomy, unable to appreciate the psychological distinctions of St. Paul and the Greek fathers. The trichotomy, in the ascending order of body, soul, and spirit, is the genuine doctrine of Spiritualism, which, if not true, cannot, at all events, be denounced as a new-fangled invention. St. George Stock.

THE INFLUENCE OF LIGHT ON SPIRITUAL MANIFESTATIONS.

Sir,—Mr. Crookes' experiments on the motor force of light should not pass unnoticed by Spiritualists. If the impact of the light undulations as calculated by him be well founded in fact, and correct in degree, it may go at least towards an explanation of the obstacle which light, artificial and solar, presents to the manifesting power of the spirits. Hitherto it has been surmised that light interferes with manifestations by virtue of some chemical alterations which it effects in the subtle forces at work in their production; but this discovery of the mechanical agency of light may surely be added to the alteration in question, as another impeding cause to such production. We speak of a "spirit" body because we do not know how otherwise to express the refined "matter" of which it is composed. May not matter so refined be acted on by the undulations of the equally refined ether which produce light, and by the impact of these be affected in its manifesting power? At all events the discovery opens another point for observation and experiment in our complex and mysterious subject. J. M. G.

Sir,—The recent experiments of Mr. Crookes in the weighing of light suggest very important considerations to investigators into so-called spiritual phenomena, and appear to me to point towards a practical explanation of one of the great difficulties which rudimentary inquirers find in accepting apparent facts in good faith, because such facts can only be obtained and presented to them in darkness.

The necessity, however, for the exclusion of light ceases to be any matter for surprise, when we are constrained to admit that light, so far from being the imponderable element hitherto supposed, must be one of the most powerful direct forces in nature, for if its mechanical force on this globe can be reckoned by thousands of millions of tons, independently of the incalculable chemical force it possesses, what wonder is there that a very appreciable dispersive influence may be produced, on what are called spiritual manifestations, when attempted in the light? Many of the difficulties and apparent anomalies that have surrounded this subject at once disappear, when it is proved that light must take its place amongst the comparatively denser powers that can be weighed in bulk like water or air; and instead of wondering "how it is that spirits always manifest best in the dark," and looking on this as an evidence of intended trickery and deception, we should rather be disposed to wonder how so subtle and attenuated an element as "spirit" can act at all, so as to be apparent to our senses, except where there is no light to be penetrated to interfere with the delicate conditions that may be reasonably granted as necessary for "spiritual manifestations." W. H.

[Our experience is that physical conditions have little influence on the manifestations, whilst spiritual and affectional influences are all-powerful. Thus, in the accordion playing in the light in the presence of Messrs. Crookes, Huggins, and Cox, as well as in the presence of hundreds of others elsewhere, the instrument was screened from their eyes, *under* a table. Spirits have said that a glance from the human eye "burns" their materialised forms. In the *Banner of Light* some years ago, it was narrated how an observer entered a room where fiddle-flying and dark circle manifestations were going on in full daylight, but directly the medium knew another mortal to be present, all the instruments fell to the ground.—Ed.]

MATERIALISATION OF SPIRITS AND PHYSICAL PHENOMENA AT ISLINGTON.

Sir,—We have lately started at the Spiritual Institution, 19, Church-street, Islington, a series of experimental sittings, for materialisations, and knowing the interest you have evinced in the success of this institution, I beg to hand you some particulars of our first three nights' phenomena. We are only seven in number. On the first occasion we tied the medium (Mr. Bullock, jun.), very securely in a chair, and placed him in a cabinet, with a small table with hoops, two small hand-bells, and paper tubes. These were very soon in motion, being knocked against the ceiling and the top of the cabinet. A hand now appeared at the aperture, which shook hands with us. We then lighted up, and found that the medium had a hoop round his arm, between where he was tied and his shoulder; it was then taken off by the spirits. We again placed him bound in the cabinet, the same feat was repeated, the hoop being placed on the other arm this time. The third time the cords were untied, excepting that portion which went round the chair, the spirit Lilly observing, through the medium, "that will be a job for Mr. Starnes."

On the second occasion we commenced in a similar way, with similar results. Then we were told to place the medium outside the cabinet, when a hoop was quickly placed round his chest and shoulders, extending from over his shoulder on one side to under his shoulder on the other, and fastening him on to the chair. We put the light out again, and the hoop was removed. Several spirit-hands now touched us; a hoop was placed round my neck, and a hand was distinctly seen to take it off. Several partly materialised forms were seen. A column of light was seen between a gentleman and myself, and Lilly afterwards informed us that my mother had tried to show herself, but had not power enough, but that she would probably succeed next time. On the last occasion a spirit—Daniel Watts—said in a loud distinct voice, "Good evening, Mr. Bullock," and "Good evening, Mrs. Bullock." He then showed us some beautiful spirit lights. A long arm and hand were then projected from the cabinet and held out to me. I took the hand, saying, "Is this your hand, mother?" when my hand was violently shaken three times, and then lifted up as high as I could reach. The hand and arm were quite solid, and long and thin as my mother's would be. A ball of light was now seen at the aperture, which gradually resolved itself into the appearance of the face of my mother when on her death bed; this was repeated several times. Then a very large ball of light, quite opaque and intensely white, a living, moving mass of light such as I had never witnessed before, was seen to leave the medium's body and ascend to the aperture; moving to and fro like an ambient flame, it took the shape of the head and face of my mother, with a large high cap, with wide border, thus showing the full face, which continued for about two minutes to nod to me and to turn itself about that I might view it in its various phases. I most distinctly traced in this representation the high cheek bones, the thin face, and taper chin of my mother, who has been "dead" about eight years. Another ball of light was now visible, a much smaller one, and this resolved into the head and face of a little child, and was at once recognised as a child belonging to a lady in the circle, which child had died some time ago.

Having been prevented by illness from attending since then, I cannot speak further from personal observation, but I have not the least doubt that we shall soon get the full materialised form, of which I shall take the earliest opportunity of apprising you.

I must beg you to excuse the length of this letter. Like yourself, I feel a great interest in everything connected with this Institution, and especially in those who have the management of it, and through whom the various manifestations I have witnessed there have been produced; for whilst there is so much deception practised in various quarters that the outside world does not know what to believe and what not, it is satisfactory to me to be able to bear testimony to the perfect honesty of these people (the Bullocks). I have been most intimately acquainted with them for about eighteen months, and I can fearlessly state that, although I have most critically watched their every movement in connection with the various phenomena produced, yet I have never detected the least approach to anything like deception, from Mr. and Mrs. Bullock themselves down to the youngest child; and from what I have witnessed of young Mr. Bullock's powers I feel certain that he is destined to become, and is most rapidly becoming, a very extraordinary medium for physical and materialistic phenomena.

George Starnes.

22, Sparsholt-road, Crouch-hill, N.

MR. WILLIAMS' MEDIUMSHIP.

Sir,—On Saturday evening last I had the pleasure of attending a *séance* at Lamb's Conduit-street with the above well-known and respected physical medium. The circle was a harmonious one, and consisted of two ladies, one of whom was an entire stranger, and six gentlemen, including Mr. Williams. The circle was formed around the centre table in the front room. Mr. Williams desired his hands to be held by those sitting to his right and left hand, and the rest of the circle also joined hands, when the light was turned out. A little singing followed, during which my hands were gently patted, while several other members of the circle stated that they had a similar experience. The well-known voice of "John King" was then heard addressing different sitters, and, at my request, to say something to the lady stranger sitting to my left; he made direct reference to some family matters, which evidently gave pleasurable satisfaction to the lady in question. From the words addressed to the lady by "John King," without the slightest remark or suggestion from her, he appeared to know that some members of her family were in India, and on speaking to this lady after the close of the *séance*, she expressed the pleasure the test thus given to herself, —a stranger, who had never been at one of Mr. Williams' *séances* before—had afforded her.

The next feature of interest was the wonderful appearance of "John King," with the mysterious light in his hand. It should be noted, however, that the medium, Mr. Williams, was perfectly conscious, and taking part in the conversation whilst the form of "John King" was seen in different positions in the circle. I had requested John King to come near to the lady stranger already referred to, but was somewhat surprised at suddenly finding the form manifesting itself between the lady and myself, and speaking to us both. The light held in his left hand was frequently placed close to his face, so that we had an excellent opportunity for scanning the features and general appearance of this world-famed materialising spirit. In connection with this manifestation, it is apparent that the form of John King is not that of the medium, as Mr. Williams was seated in the circle, and conscious of all

that was said or done, and I am able to testify that the form of John King was similar in all respects to the form seen at *séances* held in other parts of London, where Mr. Williams had been engaged, and came unattended by any assistant, so that the idea of a confederate acting the part is untenable.

The voice of Peter was also frequently heard throughout the sitting, the musical box was repeatedly wound up, and other physical manifestations common to Mr. Williams' *séances*, were observed with evident satisfaction by all those present.

It appears to me that Mr. Williams' phase of mediumship is a very valuable one, especially for the facilities it affords investigators for observing markedly convincing physical manifestations under fair and reasonable conditions, such as should remove any impression of collusion or trickery on his part. I cannot help thinking that if a few of his friends were to revive the "Saturday evening *séances* for Spiritualists only," which were so enjoyable a few years since, doubtlessly both sitters and medium would benefit each other by such friendly and social intercourse. Thomas Blyton.

72, Navarino-road, Dalston, London, E., 6th March, 1876.

BRIXTON PSYCHOLOGICAL SOCIETY.

Sir,—Will you kindly correct the mistake in the date of Dr. Sexton's lecture, as stated in the Agenda of the British National Association of Spiritualists. The lecture will be given on Thursday, the 16th inst., instead of the 15th inst., as announced.

Emily G. Fitz-Gerald, *Hon. Assist.-Sec.*

6, Loughborough-road North, Brixton, March 7th, 1876.

TRANSACTIONS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE HEALING POWERS OF MESMERISM AND MEDIUMSHIP.

Last Monday night, at one of the ordinary fortnightly meetings of the members of the British National Association of Spiritualists, at 38, Great Russell-street, London, W.C., Mr. J. M. Gully, M.D., presided.

The Chairman read a communication, dated March 4th last, sent in by Mrs. Fitz-Gerald, and written by a well-known powerful mesmerist of bygone times, namely, Mr. Henry Stafford Thompson, of Moorlands, York. He detailed several cases of the healing of disease by mesmerism. The first case was that of a lad named Bradley, aged eight or nine years, suffering from a diseased knee, which, for the last year, had gradually been getting worse, was enormously swollen, ulcerated, and the leg much contracted; he had hectic fever, cough, and was emaciated. He had been treated for a year by Dr. Hopps and another surgeon, both residents in York. Dr. Thompson, of York, head physician to the hospital there, was consulted as to the desirability of amputating the limb, but the conclusion was that the boy could not bear the operation in the low state of his health. He (Mr. Thompson) was present at the examination, and as the boy was groaning in great pain, he mesmerised him. In a few minutes the boy smiled, said it was warm, and that he felt no pain. An hour's further mesmerising simply made him drowsy. Next morning the boy's mother thanked him, saying that her son had slept well all night for the first time for many weeks. He mesmerised him again. The knee became gradually reduced in size, the ulcers healed at the end of a fortnight, and the knee became so firm as to bear pressure. Gradually the limb was straightened, partly by mechanical force, and at the end of another week the boy could bear his weight upon it. At the end of a month he could bend it in some degree; his health had been improved, and he could walk without crutches or stick. He continued without any further mesmerising to improve, became a healthy man, but never acquired the entire free action of the knee-joint, although he was able to plough and perform ordinary work. Perhaps had the mesmerising been continued, he might have been entirely cured. Many years afterwards typhoid fever attacked him; he had congestion of the lungs; and he was delirious. He (Mr. Thompson) mesmerised him, and in an hour he burst into a profuse perspiration, became sensible, then went into a deep sleep for five hours; he was at work ten days afterwards. He took no medicine in either of the preceding cases. A great friend of his, the Rev. E. Wyvill, asked him to go and see his sister, who had been bedridden for three years, having been thrown from a carriage. She was a heavy woman, more than fifty years of age. She was in a state of syncope, and could not sit up for five minutes without being exhausted. She suffered constant pain in the spine, and the medical man said that the disease probably arose from ulceration of the spinal cord. The invalid and her brother lived forty miles from his house, so he stopped with him a few days. After a few minutes' mesmerism the invalid felt a warmth in the spine, and said that the pain was leaving her. At the end of a quarter of an hour all the pain was gone. She was able to sit up under the treatment for ten minutes, and slept well, had no return of the pain, and next day she sat up for half an hour while passes were made. On the third day she could stand and walk, and on the following morning he left her. She gradually and slowly obtained the power of walking without fatigue, and at the end of six or seven months was quite well. She never had any return of the symptoms, and is alive at this day. His experiences in mesmerism had taught him that under his hand the relief was not only permanent, but that the constitutions of naturally weak and unhealthy subjects, particularly scrofulous persons, had frequently appeared to be completely changed. He would give one more case. A little girl, nine or ten years old, named Atkinson, the daughter of a servant who lived with Mrs. Jenyns, had, three years previously, had a fall from a ladder, breaking her arm and causing concussion of the brain. The left side of her face, neck, and arm were paralysed, and the jaw was partially locked. A tumour formed under the jaw, and gradually extended to the throat, becoming so large that it threatened suffocation. She had been in the Hull and York hospitals. The tumour had been iodised, blistered, tapped, and setoned, but continued to increase. After he had first mesmerised her for an hour, saliva flowed from the mouth, and the tumour was reduced one-third in size. He was then obliged to absent himself for a week, and when he returned the tumour had entirely disappeared. This occurred two years ago, and she had been quite well since.

Miss Chandos then read a paper, opening with some speculations as to the nature of disease. She said that her experience had taught her that mesmerism would alleviate pain for a time, but not necessarily remove the cause; proper diet was one of the best things to remove the roots of disease. She thought that mesmerism had no power over organic disease, but could remove functional and nervous complaints. On rheumatism it had a wonderful power, and it had a strong influence over hypochondria, hysteria, klĕptomania, dipsomania, as well as conditions produced by loss of nervous energy and vital power. She said that in her own mesmeric practice she commenced locally, by placing a handkerchief over the diseased part, and breathing upon it; the pain usually left by degrees, varying necessarily as to the time in different cases. She then made regular passes. If the pain was not a local one, she placed a handkerchief over the heart and breathed upon it for a few minutes. She next laid her hands on the sides of the head and made passes. She said that the pain taken from the patient could be retained in the hands of the mesmerist, and given by direct passes to a healthy subject. In the remainder of her paper she described how she attacked pains in different parts of the body by breathing and by passes.

A discussion followed, in the course of which Dr. Gully said that, in his own experience mesmerism had little or nothing to do with the exercise of the will. One of the most powerful mesmerists he ever saw was a great ignorant servant girl in Manchester, who had immense influence in mesmerising people, but who laughed all the time she made the passes. She could put almost anybody to sleep, including the noisiest of tipsy men. He himself had sent people to sleep without much exercise of his will; he had further often noticed that under mesmeric treatment the pain, instead of leaving gradually, would go away suddenly. Mesmerism sometimes succeeded where everything else had failed. A case once came under his notice in which an ovarian tumour, which did not succumb in the least to hydropathic treatment, was entirely cured by the mesmerism of a clairvoyant and trance medium. The lady lived for ten years afterwards.

Mr. G. R. Tapp said that he had read up and studied the subject of mesmerism, and had practised it a little, but he had never obtained clear evidence of a single organic disease having been cured by it. Functional and nervous ailments yielded to its influence.

Dr. Carter Blake, Mr. Wallace, Mr. J. Ashman, and others addressed the meeting, and the proceedings closed.

A SEANCE WITH MR. EGLINGTON.—A DEEP TRANCE.

To the Editor of "The Spiritualist."

Sir,—The first of a series of *séances* with Mr. Eglington was held on Friday last at 38, Great Russell-street, in the presence of Mr. Chas. Blackburn, Dr. and Mrs. Keningale Cook, Mr. H. Wedgwood, and other members of the National Association of Spiritualists. Only one inquirer was present. The medium sat in the cabinet, and was tied with tapes knotted and sealed in the manner described in my last letter. Signs of activity in the cabinet were heard immediately, and Joey was as lively and as loquacious as usual. Suddenly everything ceased; a dead pause ensued, and no answer could be elicited to our inquiries. A lady of the company, a strong medium, entered the cabinet, in the hope of rekindling by her presence the psychic flame, but nothing but a few dull raps could be obtained. After some debate, and about twenty minutes' blankness, it was resolved to awaken the medium; he was taken out of his bonds, and removed from the cabinet; then about a quarter of an hour was spent in de-mesmerising, fanning, applying cold water and other remedies to recall him from the too deep trance into which he had fallen. After a little refreshment Mr. Eglington was desirous of re-entering the cabinet; this was yielded to only after some consultation among the sitters, for it was feared that ill effects might ensue, Mr. Eglington being evidently in a weak state of health. The cheery voice of Joey soon assured us we had done rightly, as he stated that when the medium, from physical weakness, falls too deeply into trance, his medial powers are no longer available, and the operating spirit has no material to work with. Hence the impossibility of making a single rap. The latter part of the *séance* went well. Hands were produced at the opening, and a small face was distinctly visible to those who sat near the cabinet.

These *séances* for materialisation will be continued weekly during three months, and I am happy to state that, through the liberality of Mr. Charles Blackburn, they will be made accessible to all members of the Association, who will have the privilege of presenting tickets, under certain conditions, to their inquiring friends. E. Kislingbury.

The saying has been ascribed to Mr. Spurgeon—"Resist the devil, and he will fly from you; but resist the deacon, and he will fly at you."

Spiritualism in Brixton.—Next Thursday, at eight o'clock, Dr. George Sexton will deliver a public lecture on Spiritualism, at the Angell Town Institution, Gresham-road, Brixton.

ANSWERS TO CORRESPONDENTS.

Many communications are kept over till next week, from want of space in this number.

"HAFED, PRINCE OF PERSIA."

We have received the following letter on the subject of the book recently published, entitled, *Hafed, Prince of Persia*:—

To the Editor of "The Spiritualist."

Sir,—I have read your article on "physical manifestations" in last week's issue of *The Spiritualist*. I am not aware that such a picture as that you mention, "Hafed, Prince of Persia Reviewing his Troops," is in Mr. Duguid's book, unless it be in the appendix, "Hafed addressing a Persian audience." As one of Mr. Duguid's circle, and having been present at a number of the direct drawings done through his mediumship, to one of which you refer in your article, I beg you will allow me to notice that the conditions under which these drawings are received by us in Mr. Duguid's presence are plainly mentioned in the book *Hafed*. That they are strictly test conditions, that these conditions simply place the direct drawings beyond a doubt, or the suspicion of fraud or deception, even granting the similarity of some to already known drawings. If some of these are like known drawings it is not Mr. Duguid's fault. Mr. Duguid is, I think, perfectly exempt from all blame, if any reliance is to be placed on the four witnesses named in the book, or the numerous parties who from time to time have been present, and testified to the satisfactory conditions in which these drawings are produced. I may mention as parties signifying approval of these conditions, Dr. Sexton and Dr. Monck.

Anything so satisfactory as Mr. Duguid's drawings I have not seen anywhere, through a varied experience of upwards of four years.

Regarding the spirit Stein, it might be easy to prove his innocence, for he declares that to assist in the rapid production of these drawings, he takes ideas from ourselves at the circle, and thus possibly sees pictures through our own brains, or his own recollections of earth-life, and very harmlessly reproduces them. The explanation may be very simple. It is just one of the many problems for us to solve in spiritual phenomena.

How Mr. Duguid's name—one so generally respected—comes to be classed with the notorious Buguet it is hard to see. I trust you will give this a place, as Mr. Duguid has actually suffered in health from these misrepresentations. James Simpson.

141, Elderslie-street, Glasgow, March 3rd, 1876.

The following communication has also been received from the publisher of the book, Mr. Nisbet, of Glasgow:—

To the Editor of "The Spiritualist."

Sir,—In your publication of the 18th ult., you were pleased to introduce the above-named book to the notice of your readers, accompanied by two letters from correspondents, the first of these dealing with the *direct* pictures, and the other supporting your own statement as to the "inaccuracies" of the work. Had Mr. Rogers consulted the book itself he might have got all the explanation he is ever likely to get on a confessedly perplexing subject. The spirit artists have repeatedly mentioned throughout their ten years' control of the medium, that many of the little direct card paintings and drawings, which have been given away to visitors, were taken from impressions on the brain of the medium and other persons present. That is what they still assert, and it affords, in my opinion, a very fair explanation to the experienced Spiritualist—certainly a much easier solution of the difficulty than that of deception on the part of the medium, subjected, as he was, to the test conditions under which these direct illustrations of *Hafed* were produced. Your "clerical" critic is very unhappy in the selection of his first blunder. I thought "every school boy" was acquainted with the use of *brackets*. I am wrong; your clerical correspondent apparently knows nothing about these common marks. *Hafed* does not use the word *Venice*; the word is put in by me within brackets. For further light on this and other names, I refer him to notes on pages 48, 182, and 186. But, where does he find the Persian speaking of Venice "as a *well-known* sea-port?" This first "instance certainly does not give me very much confidence in his capacity to deal with his "hundred other" instances.

But my object at present in writing this letter was not to find fault with your opinions, or those of your correspondents on *Hafed*, the book is before the world, and must stand or fall according to the amount of truth contained in it. I want to know why you, in the face of the testimony of respectable witnesses, whose names and addresses are given in the volume, vouching for the statement that the direct pictures were given under strict test conditions, I want to know why you deliberately, in your leading article of the 25th ult., ignore all this, by classing these extraordinary pictures, and Mr. Duguid, through whose mediumship they were given, along with the perjured medium Buguet, and other two notorious impostors? You have in this matter recklessly defamed a medium, who has for ten years maintained an unblemished character in the estimation of all who knew him, and who has freely, and without price, used his gift for the gratification of thousands of inquirers. As is too often the case with some editors, I am afraid you have not read the book with that degree of attention it ought to receive from one who had set himself to the task of reviewing, else why speak of one of the pictures as "*Hafed, Prince of Persia, reviewing his Troops*," being a copy of "Moses viewing the Promised Land?" Where do you find such a picture in the volume? Such reckless statements exhibit a phase of character altogether incompatible with that of an honest reviewer. H. Nisbet.

Glasgow, March 1st, 1876.

In two successive numbers of *The Spiritualist* we printed two articles about this book, and in the first one stated emphatically that Mr. Duguid was a good medium, Mr. Nisbet a man of high reputation, and that the circumstance that some of the pictures in *Hafed* produced by spirit agency are more or less direct copies of some of the plates in *Cassell's Family Bible*, was due to the deeds of the spirits and not to the medium. In the above letter Mr. Nisbet ignores the first article, and points out that we mentioned the trouble brought upon the movement by the above pictorial plagiarism, in close proximity to the trouble brought upon the movement by the misdeeds of certain disreputable mediums. That any imputation was thrown by us upon Mr. Duguid does not appear to have struck anybody, except those more or less concerned in the publication of the book; but at the same time we express regret that persons who are not Spiritualists, and who did not read the first article, might possibly place the same construction upon the second one which is done in Mr. Nisbet's letter.

Experienced Spiritualists know full well why, from a scientific point of view, the cases might hereafter have to be considered together, without at all implicating Mr. Duguid, because the most important question for solution by the movement at the present moment is, whether the mediums are not constantly under the influence of the spirits, even when they are supposed to be in their normal state. In other words, whether they are not as completely under their power at all times, as a biological sensitive is when under the hands of a mesmerist, although to the observers he may appear to possess complete control of all his faculties. If this is the case, the spirits and not the mediums are as responsible for the misdeeds of the Holmes' and of Buguet, as they are for the reproduction of the drawings of Jewish personages in Cassell's *Family Bible*, and the adaptation of them to alleged Persian history. Mr. Nisbet states that the spirits have all along said that these drawings were produced from images in the imaginations of various persons present, a fact which it would have been well to have published on the title-page of the book itself; it would have added much to the value of the book by throwing light upon the nature of certain spiritual manifestations, it would have been a guide to the readers, and would have to some extent anticipated the revelations on the subject brought about by Messrs. Cassell and Co.

Those who have had the largest experience at home with the most powerful mediums, are of opinion that at all times the sensitives are strongly under the influence of the spirits, and that whatever they do, the spirits are more responsible for the acts than are the mediums. It has further been established—as frequently pointed out in these pages—that many of the spirits who produce strong physical manifestations are inveterately untruthful, and sometimes intentionally malevolent, so that anything coming from them should be received with caution. It is not necessarily so with *Hafed*. It may be that the inaccuracies in the book are incidental to and inseparable from the method of communication.

A serious question, to receive solution in the future, is, whether the spirits about strong physical mediums are drawn to them by affection. In two cases, where this has been studied for years by friends of our strongest physical mediums in their own homes, the conclusion has been drawn that the spirits are not attracted to their sensitives by affection. In a third case it would appear that, for a year or two, they were drawn by affection to the medium, and that subsequently they were not. There is often a community of sensation between a mesmerist and his sensitive; and may it not be possible that a kind of reversed action may take place in spiritual mediumship, so that the controlling individuality participates in the sensations of the medium? If so, perhaps the spirit with earthbound tastes and proclivities has the power of tasting over again the pleasures of earth through the organism of the medium. We have known the spirits about a medium to go into an ecstacy of delight when the latter had something to eat to which the sensitive was particularly partial. Although physical mediumship is of the utmost value to the spiritual movement, it has dangers which ought to be manfully investigated and faced. Fortunately, there is another side to this picture of spirit action. When spirits by healing mediumship almost raise the dead, and cure people on beds of sickness where the doctors have entirely failed, there can be no doubt as to the good influence at work throughout. Further, when such beautiful poems are given to the world as those conveyed through Miss Doten's mediumship, no doubt can exist as to the beneficence of the power at work.

The remark about Hafed reviewing his troops, was a quotation from what Messrs. Cassell's representative said at a public meeting, and in no way affects the principle at issue. Mr. Nisbet, as the publisher of *Hafed*, was probably aware, while writing the above letter, that the picture in the appendix (page 563) of "Hafed addressing a Persian Audience," is an outline copy of "Moses viewing the Promised Land," as published in No. 40 of the smaller sections of *Cassell's Family Bible*. The picture opposite page 209 of *Hafed*, and there entitled "The death of the first Persian martyr," is a tolerably exact copy, as if the spirit artists had the original under his eyes, of the slain Abel in No. 1 of *Cassell's Family Bible*, but the spirits have added to it what may be defined as a "pictorial untruth," namely some manacles attached to the ankles and wrists of the dead man, which of course would have been entirely out of place in connection with the death of Abel. These numbers of *Cassell's Family Bible* may be obtained for three-halfpence each. Several other pictures in *Hafed* are more or less copies of pictures in the same work.

In conclusion, there has never been the slightest intention on our part to throw any slur upon that excellent medium, Mr. Duguid, or upon Mr. Nisbet; we clearly and distinctly published words to that effect in the first article on the subject, and it was quite a matter of surprise, and of regret, to learn that anybody discovered anything supposed to have an opposite tendency in the second one. Probably no Spiritualist outside Mr. Duguid's circle thought that any slur was cast upon him, until the question was raised in their minds by those connected with the circle itself, the subject having been so much discussed of late whether the spirits are not responsible for all the acts of very strong physical mediums. On page 350 of *Hafed* the spirits claim to be able to govern the speech of Mr. Duguid, while he is supposed to be in his normal state. *Hafed* will probably be a valuable book hereafter in the study of Spiritualism, as throwing some light upon the nature of some of the controlling powers, and the sources whence they derive their revelations.

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It is a matter of notoriety that the *Medium* newspaper, which was inaugurated the year after the appearance of the *Spiritualist*, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in the pages of the *Spiritualist* for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison, but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all, respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the *Medium* ever since its establishment—but he has not done so.

It is proposed, therefore, that a subscription, in addition to the existing Guarantee Fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is hoped, may to some extent, relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

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