

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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In the Press.

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The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER SEVEN.

LONDON, FRIDAY, FEBRUARY 18th, 1876.

DR. CARPENTER ON "PREPOSSESSION."

BY EPES SARGENT.

THE great conjuring word by which Dr. Carpenter would dispel the facts of modern Spiritualism is *prepossession*. Almost everything in the least puzzling may, in his philosophy, be explained by "prepossession."

In an article on "The Fallacies of Testimony," in the January number of the *Contemporary Review*, he remarks: "During the prevalence of an epidemic delusion the honest testimony of any number of individuals on one side, if given under a *prepossession*, is of no more weight than that of a single adverse witness—if so much."

And by this reasoning he would explain and dispose of all that Spiritualism can offer of testimony for the movement of objects independent of touch, the levitation of mediums, and similar marvels!

Truly, if such an explanation is to be taken as scientific, or as throwing the least light on the phenomena in question, then may one cheaply earn the renown of a physicist.

"Thus I think it cannot be doubted," continues Dr. Carpenter, "by any one who candidly studies the witchcraft trials of two centuries back, that, as a rule, the witnesses really believed what they deposed to as facts."

Undoubtedly they did, and Spiritualists claim this as a confirmation of what they themselves can testify to. That there may have been plenty of lying and exaggeration at the witchcraft trials, just as there may be at any modern trial, is freely granted. But that in many cases the witnesses were neither deluded nor mendacious, no competent investigator, acquainted with the modern phenomena, can for a moment doubt.

The facts of levitation, or the elevation of persons from the ground by an invisible force, believed to be spiritual, are so numerous, direct, positive, and conclusive, that no one but a *savant*, clinging to his hypothesis under the feeling that if the facts contravene it, then it is "so much the worse for the facts," could resist the accumulated testimony. The records of the Catholic Church are full of well-attested instances of this phenomenon. History, both sacred and profane, asserts it. Tens of thousands of witnesses in our own day, of which I may be counted one, testify to it. Dr. Carpenter himself, referring to the case of St. Francis d'Assisi, who was repeatedly seen "remaining unsupported in the air for a considerable length of time," ingenuously admits that "some of the ablest ecclesiastical historians in the English Church have confessed their inability to see on what grounds—so far as *external evidence* is concerned—we are to reject these, if the testimony of the Biblical narratives is to be accepted as valid evidence of the supernatural occurrences they relate."

What Dr. Carpenter means for us to infer is obvious. If these modern "miracles" are illusions, then must those on which the Christian Church is built be illusions also. They all belong to the same category. So Spiritualists generally believe, and so believes Dr. Carpenter; only in his view the "miracles" are all equally baseless, and to be explained and exploded by his theory of "prepossession." Spiritualists, on the other hand, knowing what has been done in our own day, through the agency of a force we assume to be spiritual, can readily accept the so-called "miracles" of the Old and New Testament.

What the late Rev. James E. Smith, author of *The Divine Drama of Civilisation*, said of Sir David Brewster's attempt to explain away the phenomena applies so closely to Dr. Carpenter's kindred attempt (in many respects a repetition), that I must be permitted to quote it here:—

"Jumping to conclusions too hastily, accounting for effects by the most inefficient causes, substituting a mere Sadducean phraseology for philosophical explanations, and employing, in respect to modern alleged

miracles, only such arguments as infidels employ in reference to scriptural miracles, the reviewer comes to just such a conclusion as a Sadducee or a learned Roman would have come to in the times of the apostles, and by the very same process; convincing, no doubt, those who pin their faith to his philosophical reputation; but leaving the question unsolved, and even untouched, in the estimation of the more candid and unbiassed investigators. Taking up the least and the most possible of the phenomena, he coolly attributes them all to imposture, or 'visual impression,' 'expectant attention' (prepossession!), 'illusions of the eye and the ear,' etc. . . . He explains table-moving philosophically, such table-moving as a servant maid practises when she dusts a table; but beyond that—moving tables without touching them—his philosophy extends not, and therefore he settles that question thus (just as Dr. Carpenter does!)—'It is with difficulty we can bring ourselves to notice the extravagance of those who maintain that tables have moved at the will of an individual at a distance from him.'"

Like the Bourbons, Dr. Carpenter learns nothing, forgets nothing. He stands, in relation to the great facts of Spiritualism, just where Faraday and Brewster stood years ago. Not a step in advance has he taken. The great unparalleled movement, now in its twenty-eighth year, which, under the name of Modern Spiritualism, has gone on multiplying its marvellous facts, and winning countless thousands of intelligent persons to a belief in the spiritual origin of those facts is still, for him, nothing but the "prevalence of an epidemic delusion." Rather a long prevalence for an epidemic, it might be objected! But philosophers must not be held to too strict an account for their terminology.

"Prepossession" is defined by Webster "the preoccupation of the mind by an opinion, or impression, already formed;" and by "prepossession" Dr. Carpenter would explain the curious circumstance that so much respectable testimony comes to us from the four quarters of the globe in confirmation of the marvels of levitation and movement without touch, now ranked among the minor phenomena of Spiritualism. He is even so far a *laudator temporis acti* as to fall back on Faraday's test, wholly inapplicable as it was the moment the table moving without touch began, and now consigned by every intelligent investigator to the limbo of exploded theories.

But Dr. Carpenter cannot get it out of his head that the test has not been superseded. With a gravity and confidence simply ludicrous to those who know the facts, he says: "It is still asserted that the validity of Faraday's test is completely disproved by the conviction of the performers that they do not exert any such agency, all that this proves being that they are *not conscious* of such exertion—which, to the physiologist, affords no proof whatever that they are not making it."

That is to say, the declaration of twelve or more honest men that they saw a table rise independently, when they were all standing at some distance from it, must be set aside as worthless, because the fact "lies beyond the existing knowledge" of Dr. Carpenter and others, and is in "direct contrariety to it."

If this reasoning were true—if it were not presumptuous, sophistical, and corrupt—then no testimony could be given in our courts of justice that might not be invalidated by an adroit "physiologist." If, in science and logic, Dr. Carpenter's *à priori* notion of what is possible in nature is to annihilate the force of the testimony of such physiologists as Ashburner, Gully, and Gray, or of such physicists as Hare, Crookes, and Wallace, and of competent witnesses innumerable, then must we remain content with such truths only as are agreeable or probable to our united conceptions. We must not hope for progress.

Dr. Carpenter would have us discriminate between "the testimony of our senses and that of our sense." A pretty antithesis, but it means nothing in this connection. If it is to our common sense he would appeal, that is precisely the ground on which we would like to meet him.

He graciously concedes that he does not "question that Mr.

Crookes is thoroughly honest when he says he has repeatedly witnessed the levitation of the human body." ("An honest man, sir, honest as the skin between his brows, but he will be talking!") "I can regard his statements," continues Dr. Carpenter, "in no other light than as evidence of the degree in which certain minds are led by the influence of strong *prepossession*, to believe in the creations of their own visual imaginations."

There is no coolness like the coolness of ignorance, it is so charmingly unconscious! But what an imposition on our common sense is all this prattle of "prepossession!" Let me recur to my own case. Was I "prepossessed" in their favour when I first became convinced of the actuality of these physical phenomena? On the contrary; I was strongly *prepossessed against* them. Like Deleuze, who, as far back as 1836, when Billot wrote him that he had both seen and felt the spirits, said, "I cannot conceive how spiritual beings are able to carry material objects," I, too, held opinions strongly adverse to the supposition. And yet the phenomena were forced upon my unwilling convictions by the mere stress of irresistible facts, under conditions perfectly satisfactory to that "sense" which Dr. Carpenter would have us discriminate from our "senses."

I believe that thousands of investigators could give the same testimony as I do on this subject of "prepossession." How many, from a state of positive incredulity and opposition, have been converted? Where was the prepossession in their case? And how often have students of the phenomena remarked that, wonderful as these may have been, their pulses have not been quickened thereby, nor their surprise been of a character to unsteady their senses or their nerves in the least. The absence of excitement on these occasions is indeed something that has often been not the least astonishing part of a successful *séance*.

One word as to what Dr. Carpenter says of the Davenport Brothers. He tells us that "their tricks have been not merely imitated but surpassed by Messrs. Cooke and Maskelyne." I have never witnessed the performance of these jugglers, but if they do anything that experts in jugglery cannot explain, the probability is that they do it through some co-operating medium, assisted by a low order of spirits. They have been repeatedly challenged to produce the mediumistic phenomena under conditions, acceptable to genuine mediums, but have never, I believe, found it convenient to comply with the terms of the challenge. There have been plenty of instances in America where mediums have attempted to pass off the phenomena of Spiritualism as their own skilful jugglery; and in the East this is, I suppose, a common occurrence.

The notion of Dr. Carpenter, that because he has compiled a number of useful works on physiology, and has perhaps had his share of experience in the science, he therefore possesses "a trained and organised common sense" (his own expression) which gives him an advantage over a large number of men of various occupations, lawyers, mechanics, artists, electricians, merchants and chemists, in estimating certain peculiar facts of which he is plainly ignorant, but on which, as coming within the range of physiological inquiry, he presumes to sit in judgment, is one of those fallacious pretensions which we are all of us too apt to accept without proper question and scrutiny.

It was a saying of Sala, that if a man would stand at the corner of the streets, and keep bawling "I'm a genius! I'm a genius!" there would be a plenty of people who would end by believing him. And so in regard to the phenomena of Spiritualism; we have heard it so often repeated that only a physiologist like Dr. Carpenter, "fully acquainted with the numerous and varied sources of fallacy which attend this particular department of inquiry" can judge of them, that some worthy people have ended by taking it for granted that his claim must be valid.

But what is there in the facts which a keen-witted, sharp-eyed artisan or detective is not as competent as any member of the Royal Academy to investigate? Dr. Carpenter would come to a *séance* prepossessed with his pet theories of "prepossession" and "unconscious cerebration," and he would apply those measuring rules to everything that might occur. The artisan or the detective, without any prepossession except

a determination not to be humbugged, would keep his eyes open and his suspicions awake, and without any theory for or against to provide for, would, if he repeated his experiments often enough, be likely to arrive at a fair and truthful conclusion. The phenomena are not such as Dr. Carpenter is any better qualified to decide on than thousands of intelligent men and women, who, if they have no preconceived theory, and cannot boast of a diploma, have yet "a trained and organised common sense" to keep them on their guard against being fooled. Dr. Carpenter seems to take it for granted that all investigators who have admitted the facts are "prepossessed" imbeciles.

In reference to a hasty opinion on Spiritualism, in which the late excellent Sir Benjamin Brodie once indulged, the *Spiritual Magazine* remarked: "What are we to say when a President of the Royal Society, and a high medical authority, expresses publicly an opinion upon a subject of the elementary facts of which he is entirely ignorant?"

All who know the facts will see that the same question may be justly put in reference to all that Dr. Carpenter has said on the same subject.

Boston, U.S., Feb. 1st, 1876.

SOUL AND SPIRIT.

WE have received the following letter:—

To the Editor of "The Spiritualist."

SIR,—The letters of "M. A. Cantab," and of "M. A. Oxon," on this topic are most interesting, and the definition of the latter is excellent. "Within this spirit body dwells the soul, that temporarily segregated portion of the divine mind, by virtue of the possession of which man is immortal, and is a potential sharer in the attributes of Deity. *This soul is given at incarnation; and not till it becomes possessed of it is the spirit immortal.*"

But, I would ask, is the soul given at incarnation? We know that the body of the embryo infant is much developed before it is "quickened." Is it not so with the intelligence, which has to be developed to some extent before the immortal soul can be quickened in it? As the intellectual faculties (which constitute a sensible child as compared with an idiot) are gradually grown and developed, and exercised after birth, so I understand that the infinitely more subtle immortal soul is gradually developed and born into the spirit body, which spirit body has been made, and to a certain degree developed, in the young material body.

The signs of the existence of this soul are an instinctive love of good, and hatred of evil, *i.e.*, the possession of a moral sense, quite independent of that external law which even a dog can learn by the accompaniment of rewards and punishments. To feel the beauty of holiness, and to perceive an undying principle amid transitory life are proofs that we have been born the second time, and that we have passed from death to life; that we possess a sense which will not die with the body, and that we are "potential sharers in the attributes of Deity."

But if, unfortunately, this germ is in some person either not implanted or not developed, or if conscience be killed, and with it the soul germ, then the spirit body contains not its destined immortal guest, and therefore becomes gradually extinguished after death, resolving itself back into the spirit elements, as the earth body does to its physical elements.

This natural psychic law seems to have been known to those who wrote of "the second death," of "trees whose fruit withered, of wandering stars, to whom it reserved the blackness of darkness for ever." It is absolute extinction of individuality; it is not corrective pain; it is simple extinction; a less painful fate than that of the multitude who have had a conscience, whose immortal soul has been generated, but suppressed, during mortal life, and whose progressive destiny will take them through purifying fires, and who will suffer from "the worm that dieth not."

Is it not probable that some of the elementary spirits of an evil type are those spirit bodies which, only recently disembodied, are on the eve of an eternal dissolution, and which continue their temporary existence only by vampiring those still in the flesh. They had *existence*; they never attained to *being*. I think our lunatic asylums furnish certain half-witted, yet cunning creatures, who possess only the elementary spirit within "a fluctuating mass of atoms," and evidently have not even the germ of the higher and immortal soul.

It must be remembered that the most gifted of seers, prophets, and mediums, reveal only the things of the spirit. The soul is not to be unveiled nor expressed, save in those deep, yet simple impulses of loving God with all our heart, and our neighbour as ourself. And my divergence from M. A. Oxon is only on his words that the soul is given at incarnation. I rather think it is the object of passing through material existence that the hitherto elementary spirit by alliance with a body of inherited powers of intelligence—should, while without body, generate and develop the higher principle—the immortal soul—so as to attain to what it never before possessed—a death-surviving immortality.

G. T. C. M.

"M. A. Oxon," writes upon the above subject:—

"The short letter in which I attempted to put into pre-

cise words the views on this subject which are embodied in *Spirit Teachings* has called forth several replies. Some of my correspondents discuss elaborately the nature of soul and spirit, even of the Great Spirit Himself; but as they do not define their terms, the result on my mind is to render confusion worse confounded. The letter printed by Mr. Fitzgerald suggests the use of 'spirit' for what is in my letter called 'soul.' There can be no objection, so far as I see, to the use of either word, provided only that care is taken to use it always in the same sense. This is by no means the case in all writers on 'Scriptural psychology.' As might be expected from men who had received no exact mental training, they use language more or less loosely. If we had to invent our terminology, it would be well to use some such expressions as 'physical body,' 'spiritual body,' and 'soul.' As most men (I think) understand by soul the immortal principle in man, it seems to be convenient to keep to 'body,' 'spirit,' 'soul,' remembering that we can only observe the operations of the two former, and that we take the existence of the latter on faith alone.

SPECULATIVE QUESTIONS AND SPIRIT COMMUNICATIONS.

"Most of my correspondents raise points which either can be settled only by a dogmatic *ex cathedra* decision, such as no man should venture to give, or are such as transcend human knowledge. Speculation is usually fruitless; but in theology it is positively futile. That which, in the nature of things, is unknowable, and beyond the reach of our faculties in their present stage of development, should surely be left untouched as one of 'the secret things which belong to the Lord our God,' which eternity may unravel. Yet such are made the subject of frequent questions to communicating spirits. No matter of what degree of intelligence and progression in the spirit, he is apparently assumed to know all mysteries. The most abstruse questions are propounded, and of course the most foolish and contradictory answers are received.

"Perhaps the spirit has but lately left a bodily life of ignorance and vice, yet he must discourse on philosophies and religious systems, on the nature of God and the mystery of evil. Or he has been cramped all his life within the iron bonds of some form of dogmatic sectarianism, yet he is expected to have thrown aside the character that he has been building up all his life, and to be an impartial revealer of the Eternal Verities. Simply, it cannot be: and to ask such questions is to foster delusion and invite contradiction. As well ask the first farm labourer you meet about the Baconian philosophy, or question a child about metaphysics.

"Among many fruitful causes of error and contradiction in messages that come from the spirit-world to us, I believe this is among the most prolific. I wish I could see any hope of its being diminished.

USELESSNESS OF MINUTE DISCUSSION ON ABSTRUSE POINTS.

"A minor error, ending in waste of time and much fruitless ink shed, is to debate such questions as the origin of the soul and its final destiny, at length and with minuteness of detail. Few can put with sufficient precision the ideas which, in dealing with such matters, must almost necessarily be vague. The letter of 'G. T. C. M.' is an exception, and deals very precisely with a subject on which few have thought very deeply. Coming from the pen of an old and experienced Spiritualist, who has given much time and thought to the deeper questions which underlie the subject, it is deserving of all attention. If I do not enter on an elaborate discussion of the minute points of difference between the writer and myself, it is only because, not being responsible for the opinions stated in *Spirit Teachings*, I prefer to seek a reply from the source whence the teaching came. The statements of the Occultists, while in my judgment of great importance, I do not feel competent to defend at length. I know too little as yet, though increasing knowledge shows me much that throws on some problems of Spiritualism a much-needed light. That that light is unwelcome to many is unfortunately true. Exclusive attention to phenomena, and disregard of the philosophy of Spiritualism have produced precisely the effect that might be expected. Men have not learned to "discern spirits." They see (or think they see) fraud, and they do not hesitate to put it down to the most obvious source—the medium. Doubt and distrust

creep in, and the very atmosphere, surcharged with suspicion, invites the presence of suspicious agencies. I believe that we shall never eliminate this source of danger until we learn that much of the fraud comes from the other side, and is directly chargeable on the spirits who communicate. I believe further that one of the most important points to which our attention can be given is to acquire knowledge of the intelligences who do communicate, and of the conditions under which we may secure trustworthy messages from spirits not deceptive and unprogressed. No student of the subject can fail to see that much which now passes under the name of spiritual communication must, if it be indeed spirit message at all, come from a source which is undesirable, or else is distorted in transmission until its value is lost.

ELEMENTARY SPIRITS.

"Do all messages come from the ascended spirits of humanity, or are there others who can mock us, play with our vanity, trifle with our curiosity, delude and 'fool us to the top of our bent?' Surely this is a question worth asking: and I agree with Mrs. Hardinge-Britten, in the last of her valuable papers on Spiritual Philosophy, quoted from the *Banner of Light* in the last number of this journal, that it is better to guard against fanaticism and possible delusion than 'to raise danger signals, and warn off the searching soul from any shore where the results of patient and faithful investigation might enlarge the borders of our spiritual perceptions, and teach us more of what we are, and by whom and what surrounded.' Those are noble words, worthy of the hand that wrote them.

"The same correspondent whose letter heads this article writes me this:—

Since writing the letter yesterday (on the spur of the moment) reflection has shown me that my little point of difference from you on the soul being given at incarnation, is beside the question now at issue in *The Spiritualist*, which is on elementary spirits, so that I do not expect you will think of printing my lucubrations. My sister wishes me to tell you that we have had more than one "communication" alluding to these creatures, who are harmless and pleasant as a pet dog or cat, if kept in their proper place, and as troublesome and domineering as a pet animal, if not kept in order. I am greatly interested in the question, and hope it will be carried on in *The Spiritualist*. Don't you think this atomic principle as recognised in our physical bodies, is applicable to the now growing psychic body? That both bodies are fluctuating aggregations of atoms, the one of material atoms, the other of thought atoms, the latter forming the spiritual world?

Do look at "The Gnostics," in *The Spectator*, for 5th Feb. 1876. . . "The Demiurgus was a merely natural (psychic) being, his creature man was a spiritual being. . . . The psychical man is his creature entirely, but that in man which is spiritual belongs to a higher being, and lies in that natural creation awaiting the full development which is to fit it for a higher sphere. . . . Thus man is threefold—an earthly body from the realm of blind matter; a psychic or natural soul (the sole produce of the Demiurgus) and the spiritual principle."

So the Gnostics made the same distinction that you so clearly made in your letter in the last *Spiritualist*. To me it seems that in the eternal evolution of "life or spirit," it progresses through all matter, gaining in its last stage (before it can become human) a certain degree of individuality, so that a personal "Poltergeist," or individual imp may make itself recognisable to us; it may, and probably does, possess some one human quality—of an inferior type—such as vanity or acquisitiveness. But most of us get on the wrong tack from thinking that we and every other embodiment of life are permanent individualities; whereas we are aggregations of matter and spirit, perpetually fluctuating; soul being the only real individuality, and memory is no proof of individuality, for it is induration on the psychic brain of impressions.

You doubtless have experienced that the soul has no memory; it is knowledge, it is perception. Just as the higher spirits do not talk of feeling happy, they "are a joy." "I am music now," said a music-enjoying spirit to us after her death.

Recurring to elementary spirits how beautiful it will be if it turn out that they are waiting for incarnation to turn themselves (Undine-like) into immortal beings! How completely in accordance with all principles of perpetual upward development.

"So that the notion, so old yet so new to most, is not confined to those whose names are most associated with it in America. The notion that these elementaries are waiting for incarnation is that which is affirmed by the Occultists. Substantially they say that spirit passes through various stages of progression until it arrives at the condition of 'rudimental man,' endowed with all the mental but with none of the moral qualities of humanity. It has no soul, and so no conscience. That comes at incarnation by the in-breathing of the Divine Breath, and not till then is the heritage of immortality given. The elementaries have im-

perfect wills, and can be easily guided by an immortal man, *i.e.*, by one born on this or other inhabited earths, and so endowed with superior faculties. They assert, further, that they do interfere very materially in the affairs of our world, and are the authors of many of the lower phenomena of Spiritualism. Every careful observer must have noticed in circles constituted without any due regard to conditions, a class of manifestations which may be described as Puck-like freaks, or the gambols of an unembodied entity, destitute of moral consciousness, mischievous rather than distinctly evil. Such can hardly be referred to the action of undeveloped human spirits, for the tricks are not such as a man, however uneducated or foolish, would be likely to do. They leave on the mind a distinct sense of being referable to a source *not human*. These, say the Occultists, are the pranks of the elementaries. They will plague those who allow themselves to be plagued; but they are the servants, obedient helpers of those who know their power, and will command them. And through it all, they themselves are progressing onwards to that phase of incarnation when they shall become 'living souls.'

"Is it so? If it be, much light is thrown on vexed questions. If it be, man needs to know it, not to shirk it, and as Mrs. Britten says—scream 'We know enough. We will stop our ears for fear we should hear too much.' If it be, then the grand theory of evolution applies to *all* created things; and God is consistent with Himself in all spheres of His action. Man, by virtue of his immortality, is the lord of these inferior spirits, and when he knows his power, is in possession of the key to the secrets of nature which the Ancients had, and which we have lost.

"If it be only a dream, well; it will pass away, and we shall none of us be any worse for having swept away some of the cobwebs which from earliest days till now have hung about the subject of the intercourse between earth and that which has been thought to lie beyond it. For myself, I only say that the dream has one merit that dreams generally lack; it is very *raisonnable* and coherent."

"HAFED, PRINCE OF PERSIA."

A BOOK having the above title has recently been published in London and Glasgow. It consists of drawings and messages given through the mediumship of Mr. Duguid, of Glasgow, and sometimes under test conditions, that is to say, under conditions rendering it impossible for him to have produced them by artificial means. Mr. Nisbet, of Glasgow, has published them in book form, certifying only to the method by which they had been given, and holding himself not responsible in any way for the productions themselves. Nor was caution unnecessary, for the book is full of inaccurate statements relating both to history and to science. It says that the nearer to the sun the less is the heat, also that the spots on the sun are fixed; every schoolboy of course knows better.

We have received the following letters:—

To the Editor of "The Spiritualist."

Sir,—Under the title of *Hafed, Prince of Persia*, Mr. Nisbet, of Glasgow, has published a volume in which are several fac-similes of drawings and paintings, said to have been given *direct* by the spirits Ruisdal and Steen, through the mediumship of David Duguid. Are you aware of the fact that several of these pictures are, as they seem to me, more or less copies, *some of them line for line*, of illustrations by living artists, which appear in Cassell's Bible, and, if so, can you or any of your readers favour me with an explanation? E. DAWSON ROGERS.

To the Editor of "The Spiritualist."

Sir,—The following is a clerical criticism of *Hafed*:—

"If *Hafed's* memory of his life in the flesh be not 'a mere product of the imagination' (p. 500), sacred and profane history and geography will have to be re-written. It is quite a new thing to hear of Venice existing as a well-known seaport at the commencement of the Christian era (p. 190); Koroom in Greece, whose church afterwards rose to be a great one (p. 190-2), but alike unknown in secular and ecclesiastical history; 'Corinth still a republic' (p. 69) about 130 years after it had become the capital of a Roman province; Homer 'a dramatist for the Greek stage' (p. 70); Persia tributary to Rome at the time of the birth of our Lord (p. 133); all these and a hundred others, are instances of the contradictions between *Prince Hafed's* history and history as it has been hitherto written and received in this material world. '*Nom nostrum est tantas componere lites*'; but I think on the whole I am more inclined to trust the fleshly witnesses than the spiritual." Z.

What is the explanation of this? It belongs to the same class of cases as that in which Mrs. Everitt once obtained by direct spirit writing, a communication about the habits of Chinamen, and which was afterwards proved to have been copied *verbatim* from one of the letters from China of a special correspondent of *The Times*. Many of the spirits who produce physical manifestations are tricky and untrustworthy, as we have often pointed out, and five-sixths of the scrapes into which their human instruments fall, are probably due to the deeds of the spirits themselves, and not to the mediums who have to bear the brunt thereof. As the physical power departs altogether from a medium, and as healing, trance, and clairvoyant powers gain the ascendant, so do the quality and purity of messages increase.

This explanation will not be believed by the outside public, though it is probably true. We know nothing personally of Mr. Nisbet, but he bears the name among those who know him, of one who would not for an instant lend himself to any deception, and the mediumship of Mr. Duguid has been so well tested, as to prove that he is frequently under the control of abnormal powers. The question is—Who and what are the beings who do these things?

CONCERNING DESCRIPTIONS OF THE SPIRIT WORLD.

BY ONE WHO IS IN IT.

WHEN you breathe the balmy air on a beautiful morning, try to imagine it entering your spiritual being through the spiritual lungs, and exhilarating you with a glorious feeling of renewed life and unity with God, and you will do more towards obtaining some faint foreshadow of life here than if I were to give you a thousand detailed descriptions of our existence. The details are meaningless to you, because we strip them of all meaning of necessity by translating them into earthly correspondences. I have often said that one of the great errors which people are ready to commit is that of imagining that they can be taught more readily from another world. They cannot. The world they are in is the perfect school for them. It is full of A B C, of words of three syllables—and, for the seers and sages, of complete sentences which God has written for them on the face of the earth and in the heart of man. Learn your A B C, and then form it into combinations which appeal to the highest part of your nature. So will you progress. Here we live amid a state of things which is an enlargement of your life. But how can we describe to you an enlargement of that which you do not already understand? How explain the growth of a small tree into a large tree to a person who has never been capable of grasping the fact of a tree? Yet that is what spirits try to do who give descriptions of this life to earth-dwellers. Swedenborg repels the natural mind, because he describes his own visions in plain language. Try not to repel, and you only become clouded with a score of useless and unmeaning words. No. Learn the A B C, and form your simple words from them. Then you will of necessity and by nature find the Book of Life open before you, and that holy and unerring part of your nature in which God lives will guide your hand to turn the page, and lead your mind to the pastures whereon it should feed. Man's own actions lead him into the pastures upon which his mind feeds, and in a higher state you will move of yourself among these higher spheres, instead of straining for broken words and misinterpreted sentences from another world.

You must not misunderstand me, and suppose that I mean spiritual truths should not be impressed upon the mind of man whenever God opens the gates for us. That is communication of a different order. He permits a flood of light to break upon the world sometimes when the life of man is sinking too utterly. A few gleams are reaching you now, you earth-dwellers; and God forbid that I, one of the workers, should disparage any of that which we have power to impart. No. What I say is, use your opportunities wisely. I see that our languages have a common vocabulary for certain forms of spiritual life—those of which you are cognisant while still in the body. Of these we can speak, and can thus help you that look up. Those that look not up it is permitted to rouse by a coarser mode of demonstration.

But what I have learnt to condemn is the attempt to

describe our life here and its surroundings. Telling of our life to you is like a man trying to talk to an animal. If he says, I eat and drink, the animal would think him just like himself; if he says I read, I think, the animal cannot take it in. We do a thousand and one things, and may be able to tell you the one. One of the things we have been able to tell you is that we do mission work, so some of your people have been given the idea that we are always on missions! We have, besides, a life of our own, a million times more intense than when on earth . . . delights that words cannot convey to you. [M. K. C.]

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

MR. W. H. HARRISON has received the following letter :—
Paris, Feb. 11th, 1876.

To Mr. Harrison.

SIR,—The High Court decided, last Monday, that I am a great criminal by confirming the sentence of the two former tribunals.

I am, therefore, about to face a terrible trial, and to revisit the sad walls of Mazas.

But I look forward to it with a brave heart, knowing that truth has need of sacrifices, even in the person of her humblest votaries. I shall remain there almost cheerfully, in spite of the extreme wretchedness of these modern bastilles, since the Spiritualists have grasped hands with the Spiritists in true brotherly union, a very significant fact in these troubled times.

We are now awaiting your lists of signature, pleading in terms of wise discretion for liberty for the prisoner.

Please convey my thanks to all who have taken part in the good cause in Great Britain. This step will bring its own reward.—Your devoted and grateful friend,

P. G. LEYMARIE.

A SPIRIT MESSAGE.

THE following message was given to a lady through writing mediumship :—

“How little do you, shut in by the walls of flesh, understand the momentous values of your earthly relations! You rejoice over the things which constitute your greatest dangers; you weep over those which bring you the greatest blessings; you neglect—in the stranger, the importunate or troublesome claimant of a kindness which, in your shortsightedness, you are often unwilling to bestow—the opportunity accorded to you by the over-rulers of carrying on, or perhaps of commencing, the transmutation of hostility into kindness, which each of you must fully effect before you can quit your present material sojourn for a higher planet.

“Remember this great truth; one of the many truths wrapped up in the all-embracing assertion of the Great Teacher that the love of God and of the neighbour is the fulfilling of the law and of the prophets, of duty and of aspiration. Failure to follow the Divine law of love has brought you all into the sorrows of humanisation; the gradual acquisition of the power of loving will take you all back to the radiant existence from which you have lapsed.

“Do not lose sight of the fact that the earthly life is, above all things, an occasion for the exercise of kindness. All its other conditions are only valuable as they furnish occasions for the acquisition of this quality, the golden key that opens, for ever, higher and higher habitations for each ascending soul. No other result weighs in the eternal scales; no other test is applied by the guardians of those habitations.

“In the lower phases of your reformatory career, it is to the soul that has loved much that much is forgiven; in the higher realms of existence to which you will progressively attain, it is always the degree of unselfish devotion arrived at by each spirit that correspondingly produces the degree of splendour and happiness to which it is admitted. All spirits, incarnate and disincarnate, are equally the handiwork of the Highest; let the aim of your life therefore be to spread light and sunshine wherever your radiation can penetrate. Remember that there is more joy in heaven over one repenting and returning prodigal than over the ninety-nine that need no repentance, and try to illuminate your earthly path with the reflex of that purest of celestial joys.—
URIEL.”

MESSRS. Colby and Rich, of the *Banner of Light*, have asked us to republish from their journal of the 29th January, a long description of Mr. Burns's business dealings with them. We do not desire to transfer such inharmonious matter to these pages.

THE lists of signatures to the French Memorial in favour of Leymarie's innocence, numbering over eight hundred names, forming a long scroll attached to the petition, have been given into the charge of Mr. J. H. Gledstones, who leaves for Paris on Monday next. Some of the sheets in circulation for signatures have not been sent in. If returned to Miss Kisingbury, they will be forwarded at once by post to Mr. Gledstones.

THE DOPPELGÄNGER OR DOUBLE.

A SPIRITUAL COMMUNICATION GIVEN THROUGH THE MEDIUMSHIP OF THE BARONESS ADELMA VON VAY.

THE question of the appearance of doubles being at present frequently discussed in spiritual circles, we should like to give you our views on the subject. When a spirit becomes incarnated, and lives on the earth as man, a so-called guardian spirit accompanies him, who becomes likewise, to a certain extent, incarnated with him. The child is born into the flesh, the guardian spirit dwells in the perispirit or nerve-aura, and takes a form exactly similar to that of its medium, or foster-child. This guardian is the double or twin-spirit of the incarnated spirit of the man. In this way every man has with him a living, ever-abiding *facsimile*, a protecting spirit, who is inseparable from him. This double stands on a higher spiritual grade than the man himself—he accompanies him, guides him, warns him; both are united by a psychic band. In the legends of the saints you may have read how such doubles have performed their earthly duties, while the said saints were rapt in the ecstasy of prayer. It is said that St. Isidore, a husbandman, was praying in the field, and when, after three hours' devotion, he was about to renew his work, he found an angel guiding the oxen in the plough. His double had accomplished the labour for him. There are many such accounts. Some persons see themselves, that is, their own double, or accompanying spirit, and even converse with it. Cagliostro, some mediums, and even those without any special medial gifts, have been seen to appear in distant places, while they were quietly at home; this happens by the attraction of certain spirits, who are able to take on the form of the person in question.

Persons of strong mesmeric power, who understand the art of magic, can draw numbers of doubles around them, and can send them out on various missions; but a deep knowledge of magical power is necessary for this. It is by means of the double that photographs of living persons are obtained at a distance. The higher spirits, in the spirit world even, have their protecting guides, or doubles, who can take on their form, language, and character; and this explains why one and the same spirit can be in a hundred places at the same time, with a hundred different mediums. If, in the same teaching, varieties of style and expression are apparent, it is because these doubles, or representatives of the actual spirit, give it the impress of their own minds. It is possible in this way to cause a double to appear before you, and to take plaster casts of that form. Adelpa, my medium, was photographed by Schofft (at Buda-Pest) with her own double. If this subject were more studied, it would be possible to make appointments with your friends' doubles on certain days. It often happens now that the spirit of a man himself will wander forth from his body, and then his double takes his place in his body, while the man wanders about in the perispirit of the double. You live a twofold life, and there is a twofold working of life. Two spirits appear as one, though to the clairvoyant eye both are seen separately. The protecting spirit comes with its charge to earth, and they are inseparably united during life. In some instances they are not divided in the life beyond.

Gonobitz, Austria.

A FAIR INCENDIARY.—It is now about twenty years since a young lady, an only daughter of an ancient and noble house in the north of Germany, from having been one of the most cheerful girls, became subject to fits of the deepest melancholy. All the entreaties of her parents were insufficient to draw from her the reason for it—to their affection she was quite cold, to their caresses rude; and though society failed to enliven her, she bore her part in it with a power of venom and sarcasm that were as strange to her former character as they were unbecoming her sex and youth. The parents contrived, during her temporary absence from home, to investigate her writing-desk; but no indications of a concealed or disappointed passion were to be found, and it was equally clear that no papers had been removed. The first news they heard of her was, that the house in which she had been visiting had been burnt to the ground; that she had been saved with difficulty; that her room was not in that part of the building where the fire had commenced; that her escape had at first been taken for granted, and that when her door was burst open, she was found still dressed and seated in her usual melancholy attitude, with her eyes fixed on the ground. She returned home neither altered in manner nor changed in demeanour, and as painfully brilliant in conversation when forced into it. Within two months of her return the house was burned to the ground, and her mother perished in the flames. She was again found in the same state as on the former occasion; suffered herself to be led away without eagerness or resistance; did not alter her deportment upon hearing the fate of her mother; made no attempt to console her father; and replied to the condolence of her friends with a bitterness and scorn almost demoniacal. The father and daughter removed to a Spa for a change of scene. On the night of her arrival the hotel was in flames; but this time the fire began in her apartment, for from her window were the sparks seen first to issue; and again was she found dressed, seated, and in a reverie. The hotel was the property of the Sovereign of the little state in which the Spa was situated. An investigation took place: she was arrested, and at once confessed that on each of the three occasions she was the culprit; that she could not tell wherefore, except that she had an irresistible longing to set houses on fire. Each time she had striven against it as long as she could, and was unable to withstand the temptation; but this longing first supervened a few weeks after she had been seized with a sudden depression of spirits; that she felt a hatred to all the world, but had strength to refrain from oaths and curses against it. She is at this moment in a madhouse, where she is allowed some liberty. She still possesses her memory, her reasoning powers, and her petulant wit.—*News of the World*, Jan. 30th.

Correspondence.

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

ERNEST RENAN'S "LIFE OF JESUS."

SIR.—The following is an interesting passage from Réan's *Life of Jesus* in respect to the religion of the Jews. He says,—“The Hebrew priest did not differ much from the other priests of antiquity. The character which essentially distinguishes Israel among Theocratic people is, that its priesthood has always been subordinated to individual inspiration. Besides its priests, each wandering tribe had its *nabi*, or prophet, a sort of living oracle, who was consulted for the solution of obscure questions supposed to require a high degree of clairvoyance. The *nabis* of Israel, organised in groups or schools, had great influence. Defenders of the ancient democratic spirit, enemies of the rich, opposed to all political organisation, and to whatever might draw Israel into the paths of other nations, they were the true authors of the religious pre-eminence of the Jewish people.”

With regard to the alleged miracles of Jesus, M. Réan ignores them altogether, and supposes that most of the wonders attributed to Jesus never took place, but that the people would not be content without the occasional performance of what would appear to them to be miraculous, since Jesus soon found, as John had found before him, that few are capable of appreciating high morality or pure spirituality, but ever demand to have signs and wonders exhibited to them. Of course, modern Spiritualists, as a rule, are not different from the ancient, and look to prayers and invocations, and will bend in the ceremonial of a religion, unless the scientific aspect be maintained, which *The Spiritualist* has chiefly sought to inaugurate.

With regard to the healing powers of Jesus, M. Réan says—“Scientific medicine, founded by Greece five centuries before, was, at the time of Jesus, unknown to the Jews of Palestine. In such a state of knowledge, the presence of a superior man, treating the diseased with gentleness, and giving him, by some sensible signs, the assurance of recovery, is often a decisive remedy. Who would dare to say that in many cases, always excepting certain peculiar injuries, the touch of a superior being is not equal to all the resources of pharmacy? The mere pleasure of seeing him cures. He gives only a smile, or a hope, but these are not in vain.”

This is all very well, but it is not the life of Jesus as recorded in the Bible. M. Réan then proceeds to say that “Jesus had no more idea than his countrymen of a rational medical science; He believed, like everyone else, that healing was to be effected by religious practices, and such a belief was perfectly consistent. From the moment that disease was regarded as the punishment of sin (John v. 14; ix. 1; and following 34), or as the act of a demon (Matt. ix. 32, 33; xii. 22; Luke xiii. 11, 16), and by no means as the result of physical causes, the best physician was the holy man who had power in the supernatural world. Healing was considered a moral act; Jesus, who felt His moral power, would believe Himself specially gifted to heal. Convinced that the touching of His robe (Luke viii. 45, 46), the imposition of His hands (Luke iv. 40), did good to the sick, He would have been unfeeling if He had refused, to those who suffered, a solace which it was in His power to bestow. The healing of the sick was considered as one of the signs of the kingdom of God, and was always associated with the emancipation of the poor (Matt. xi. 5; xv. 30, 31; Luke ix. 1, 2, 6). Both were the signs of the great revolution which was to end in the redress of all impurities.” But one of the species of cure which Jesus most frequently performed, was exorcism, or the expulsion of demons: believing in evil spirits, but not in the intervention of good ones, or in the return of the spirits of the dead. How this was has yet to be explained. Then, it seems to me that the life of Jesus without the miracles is like the play of *Hamlet*—not without “Hamlet,” but without the “Ghost,” on which the whole plot or play turns.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer, Feb. 2nd, 1876.

REINCARNATION.

“The pamphlet he gives us is not vastly new, Prie-t Nangle takes up the old cry of the Jew, Who said, when he saw our Lord healing the sick, ‘Oh! that is the work of that crafty Old Nick.’”

William Howitt.

SIR.—A short article of mine on reincarnation, which appeared in the *Spiritual Magazine* for December last, has procured me the honour of a cross-fire in that periodical for this month. Its editor meant, no doubt, to make *amende honorable* to his non-reincarnationist readers for having admitted in his paper an argument in favour of the *impious* doctrine of reincarnation. Mr. Newton Crosland and Mr. William Howitt are my chastisers. To the former, who deprecates the absence of facts in support of that doctrine, I would say, “Search dispassionately for them and you will be rewarded.” Besides those which have passed unheeded under his own eyes, I might give him a bushel full of facts and evidences to prove the truth of reincarnation. But I abstain, because, in a matter of such importance, no second-hand evidence should be offered or received when the field is open to every one who is seriously determined to know the truth. “Seek, and you shall find; knock, and it shall be opened unto you.”

The fire from the other side is far more serious. Amongst the boasts of Spiritualism stands uppermost its having put an end to that scare-crow which has so long frightened all the inmates of nurseries and washing establishments of the world, and which, after the death of Machiavelli, has gone under the name of Old Nick. Spiritualists thought they had caught the old brute by its horns, cut its tail, clipped its claws, and beaten it well into a jelly. It appears, however, they are mistaken, and that the common enemy, without a bruise or scar, is still amongst us, and up again at his old pranks. Should anyone doubt the

fact, let him look at page 59 of the *Spiritual Magazine* for this month last paragraph, where one of the oldest Spiritualists in Europe, a man of vast mind and great erudition (but, fortunately for the world, also a great poet), informs mankind that its oldest enemy is now busy spreading about a *slimy* and *venomous* new fungus of the genus reincarnation. What are we to do? Nothing now seems left to us but to go to the nearest priest and have the horrible fiend exorcised from amongst us. Luckily, however, the angels of Emma Hardinge, and those of the holy alliance of *The Medium*, and the *Spiritual Magazine*, are keeping watch, and will certainly guard us from the designs of the old Nicks who have spoken or are speaking still through the Conants, the Tappans, the Fowlers, the Colmans, and a thousand other misinspired seers and dreamers. It is the old story over again. When argument fails to stop some advancing truth, there always remains the last resort of Tartarus. But that this expedient should have been had recourse to by one professing the doctrines of Spiritualism, is something that will astonish the future compilers of the history of Spiritualism in England. Dear Brother Howitt, believe me, in speaking of reincarnation, I did not even dream of converting you, or those connected with the *Spiritual Magazine*, to that grand doctrine. I know that you and they think the field of Spiritualism fully explored, and that it is time now to rest and be satisfied. I only speak for those who think with me that “there are (yet) more things in heaven and earth than are dreamt of in our philosophy.”

You believe reincarnation to be an emanation from the bottomless pit, and I think it is God's truth and kindly dispensation, without the knowledge of which a Spiritualist will stand in the midst of the innumerable phenomena of human life with as much intelligence as would display an Esquimaux in the middle of the reading-room of the British Museum. It is clear that the matter between us can only be cleared up when we meet again in Hades or Elysium. Let me press your hand in brotherly love, and bid you adieu for the present.

G. DAMIANI.

Naples, 8th February, 1876.

WHERE SHALL THE NEXT SPIRITUALIST CONFERENCE BE HELD?

SIR.—The revival by your correspondent, Mr. Markley, of the above question will, I hope, be sufficient excuse for my again drawing attention to Brighton as a suitable place for the Conference.

Spiritualists, like other people, take holidays; a large number visit Brighton during the summer and autumn months, and many would probably arrange their visit so as to be here at that time. I have no doubt that some of our foreign Spiritualistic friends may be induced to attend if a long publicity is given. Your correspondent, Mr. Binney, makes a good suggestion, that the papers should be framed with a view to give information to the public. Where, I would ask, out of London, can you get in November a more distinguished public to attract than in Brighton; we have a local press that has at all times been ready to give publicity to the movement, more especially the *Sussex Daily News*. Its columns have extensively vindicated Spiritualism, and done much good to the cause. There are plenty of apartments always to be had at reasonable prices; there is an idea that lodgings are dear here in November, but that applies only to the large houses in good positions. JOHN BRAY.

82, St. James's-street, Brighton.

SPIRITUALISM IN EAST LONDON.

SIR.—Will you kindly oblige me by inserting in your next issue my grateful thanks to a friend for his liberal donation of two pounds to aid our work in this locality, and also for ten shillings and sixpence from Miss G.

ROBERT COGMAN.

15, St. Peter's-road, Mile End-road, E.

THE GOVAN MESMERIC CASE.

SIR.—From the terms of Mr. Redman's letter in a recent number of *The Spiritualist*, it would appear you have not seen Mr. Jackson's (mesmerist) reply, which appeared in the following day's paper to the one containing the account of the Govan case. According to Mr. Jackson's explanation he did his best to keep the appointment with his subject, but was directed to the wrong place in making inquiry of a person on the road. The young man had been at the lecture hall again that same night, and told the audience that he felt none the worse from the “exposure”; after being paid for his lost time, he voluntarily took his place along with other lads on the platform, who had offered themselves for the night's entertainment. Mr. Jackson has been in the habit of making appointments with his subjects for the last ten or fifteen years to my knowledge.

J. F. C.

11, Washington-street, Glasgow, 19th Jan., 1876.

A POLITICAL PROPHECY.

SIR.—I have just read, in *The Spiritualist* of February 4th, a letter from a resident in Ellinburgh, setting forth that the assassination of Marshal Prim had been predicted to him by spirits. He signs himself “E. B.,” and I have not the honour of his acquaintance. Permit me, however, to state a curious coincidence. While I was living in London, in 1872, I made the acquaintance of a Spanish gentleman; he was a serious man, of advanced age, and was well acquainted with the higher section of society in Madrid. We lodged together at 21, Queen Anne-street, and one day began conversing on the subject of Spiritualism. The Spanish gentleman said that he had not made up his mind upon the subject, as he had given it little attention, but added that he was aware of a very curious fact, which he was unable to explain. He said, “At the house of a friend of mine, in Madrid, they were in the habit of invoking spirits by means of talking tables, and, fifteen days before the assassination of Prim, they received the following message, which was repeated more than once, and at more than one *séance*: ‘O Jean Prim!

O Jean Prim! Vous serez assassiné!" This prediction was fulfilled, to the great surprise of all those who knew that it had been made. The Spanish gentleman assured me, upon his word of honour, that this was a fact, and he related it to all the persons in the house in which we were boarders.

C. CONSTANT.

Milan, February 8th, 1876.

REMARKABLE VERIFICATION OF A SPIRITUAL COMMUNICATION.

SIR,—My friend Count de Bullet has for several years been in the habit of visiting a writing medium, not professional, nor public, nor paid, a highly respectable and very religious lady, through whom he receives frequent communications from spirits known and unknown to him, and especially from one of a high order, his chief spiritual guide. I shall call this spirit X.

On the 25th Jan. last, in the midst of a communication to himself from X on other subjects, it was written to him (and he showed me the paper), "A spirit whom I bring to you desires to say something to your friend. He is a man who lived in ancient times, one of your great philosophers, a soul who, like you, on the earth sought after truth, but who, less fortunate, lived in the age whose pagan and depraved manners (*mœurs*) were for his eyes a perpetual spectacle of pain," &c.

The spirit thus introduced (whom I shall call Y) then wrote, beginning "Y to O'Sullivan." Now I had not been at all in Bullet's thoughts, nor was either my humble name or my existence known to the medium. Bullet was taken entirely by surprise. The communication was of some length. Y stated himself to be my "guardian angel," referred to my long studies in pursuit of truth, in reference to "the great questions which agitate the conscience and torment the sceptical spirits of men;" and expressed himself as availing himself gladly of this "opened door" for direct access. He announced to me "the arrival of a great spirit, a philosopher also, who will give you, from time to time, some of his sublime maxims, which are for the minds of the studious long problems for commentation. This spirit by his language will open to you vast horizons," &c., &c.

I will not venture to give the names of X and Y. I will only say that they were both *great Christian personages*, whose names are to be found in the New Testament. The communication was very startling, but I could not possibly believe in its genuineness, from such as Y to such as my utterly unworthy self; the more so as I had always distrusted the communications purporting to come from great historical personages.

Three days afterwards, through the same medium, the Count received the following: "*Publius Syrus*. I am an invisible friend of your friend, and he whom Y has announced to you. I left a work of maxims, and I recall one that you may meditate upon it—'Money is thy slave if thou employest it with wisdom, or thy master if thou doest otherwise.'"

He had not the slightest idea of who was "*Publius Syrus*." Nor had the medium; and when she had read over what had been scrawled by her unconscious hand, she had remarked: "Why, that is not a name!" He asked me if I knew anything about a "*Publius Syrus*." I had to confess that I did not; though, after a while, the ghost of a memory arose in my mind which had been deep-buried under forty years of oblivion—years crowded with occupations, troubles and cares, wholly foreign to the classical studies of earlier days. After a few days of absence from Paris, I went to the *Bibliothèque Nationale*, and, with the aid of a clue from Lemprière, easily found out all about him. He was, indeed, a "great philosopher," who lived at Rome in the days of Julius Cæsar, and who died about twenty-nine years B.C., and he had, indeed, left a collection of maxims, not only full of wisdom and wit, but marked also by an austere morality; and among them I found the one which he had cited to Bullet, expounding it with a slight development from the intense condensation of the original: "*Pecunia oportet, imperes, non servias*."

All the maxims left by *Publius Syrus* (a Syrian freedman of Rome) were in similar single iambic lines, which are relics from perished satirical plays, or "mimes," preserved embalmed in the public memory, and in citations by various authors, to whom they were evidently well known—Cicero, Pliny, Aulus Gellius, Macrobius, Seneca. Indeed, Seneca has expanded some of his single iambs into moral treatises, and we know from St. Jerome that as late as four hundred years after Christ the "sublime maxims" of *Publius Syrus* were still read and taught in the schools. In his day there was no press, and the stage was the pulpit scene for popular instruction and for the moral lashing of an extremely corrupt age. Like Shakespeare, he was at once the author and actor of his own "mimes," and he was long the great favourite of the Romans, as he was too a *protégé* of Cæsar. Even so, were Shakespeare's plays to perish (happily, they have the immortality of print), a collection of citations might be made from popular memory, embodying much of the pith and marrow of him. Yet I doubt whether over a thousand of such short, condensed single lines, each a pregnant moral maxim, could be culled even out of Shakespeare's pages.

Such was "*Publius Syrus*," utterly unknown (I expect) alike to the medium and to Bullet, and totally forgotten at first by me, yet pre-announced by Y, and then, three days after, self-announced by his name, and by a correct designation of the work which had survived him, accompanied with an appropriate citation of one of the maxims contained in it, as I afterwards found at the National Library. Does not this unexpected verification lend some degree of support to the presumable genuineness of the startling communication of Y above referred to, which I cannot allow myself to quote?

I must add a supplementary circumstance to the above, which occurred to-day. The Count de Bullet and I have been holding nearly daily *séances* with *Firman* for the past three months; we alone, watching the slow, difficult, and intermittent revival of his mediumship, after his "big upset," as the "Little Indian" has called it. To many, indeed most, of these *séances*, has come a spirit of a very high

order, named "*Glaucus*," an ancient Roman physician, who stated himself to be one who "had looked upon the face of him who preached to the men of Athens," and who became a convert to his teachings at Rome. But for his benevolent and persevering labours (in mesmerising me, palpably and strongly, and with both hands, and many a time), I think it likely enough that I should have been at this moment in the spirit-world, instead of writing about it. We have had many indications that he is a devout and holy spirit, of an exalted grade. He has many a time made the sign of the Cross on both of us, on forehead, chest, and the two shoulders. I have frequently communicated with him in Latin. The "Little Indian" expresses great awe and veneration of him. He once called it "fear," but corrected the word, and explained that it was something that made him *bow his head*. I asked him (*Glaucus*) to-day, if he knew the communication to me above-mentioned, purporting to be from Y. "Yes."—"We are so liable to be deceived by mocking spirits, to whom nothing is sacred, I beg you to tell me if it was indeed from Y?" "Yes," with solemnity.—"May I indeed rely on its genuineness?" "Yes," emphatically.—"Was that of '*Publius Syrus*' to the Count also genuine?" "Yes."—"Do you know and associate with him ('*Publius Syrus*') in the spirit-world?" "Yes."—"At the time of your earth-life in Rome, he was not living, but did you then know of him by his writings and the reputation he had left behind?" "Yes," with three raps of great energy. Then followed some most lovely and tender demonstrations from *Glaucus*, which I am loth to tell; as also from one of the young girl spirits, who placed in my hand, and then to my lips, a cross, well known to me both by touch and sight, once given to her by Bullet, and still always worn by her when she appears in materialisation. (Please understand that I am not a Catholic, and that that Church in its good old days would have certainly burned me.)

Shortly afterwards, *Glaucus* (referring to my having shown to Bullet a letter about this *Publius Syrus* incident, of which this is a condensation, and which longer letter Bullet also had signed) asked me: "Would you like me to sign your letter?" "Oh, very much!" We presently went to the cabinet *séance*, to which John King now comes regularly and finely, and I placed the sheet on the table, with a pencil on it. John King held his lamp over and close to it, and by its light we saw plainly a man's hand approach the table, take up the pencil, and write at the foot of the page a capital G (backwards), when the pencil dropped suddenly, and the light disappeared; but after a minute or two both returned, and we saw the hand complete the word. The name stands written "*Gaucus*" (the "I" omitted). He afterwards said that he was sorry he lost power when trying to write his name, and he had left out something, but that I would fill up what was wanting. *Glaucus*, therefore, whom we have come to know so well, and whom we have so much reason to love, trust, and revere, has thus further corroborated the communications of Y and (individuality) of X, and also that of *Publius Syrus*. I cannot venture to publish the names for which these letters are substituted, but I give them to you confidentially. It is curious that X should have described Y as "one of your great *philosophers*;" but they lived and began the work which they seem to still continue before the period of Church canonisations.

I might give you much interesting matter about this course of *séances* with *Firman* and his wife, but am deterred both by my want of time and yours of space.

Paris, Feb. 6th, 1876.

J. L. O'SULLIVAN.

I fully concur in and attest the correctness of the above letter,

COUNT. J. DE BULLET.

PUBLIUS SYRUS.

SIR,—Referring to what I wrote you last week about *Publius Syrus*, I have now to add to it what follows.

I myself visited to-day (introduced by the Count de Bullet) the lady medium before mentioned, through whose writing had come the remarkable communication to the Count from "*Publius Syrus*," a name totally unknown alike to her and to him, and at first totally forgotten by me, which communication to Bullet contained a correct indication of *who* that spirit had been in the flesh (in the time of Julius Cæsar), and an appropriate citation from one of the maxims left by him, the correctness of which I afterwards verified at the *Bibliothèque Nationale*.

On this occasion I received four communications from as many spirits. The first purported to come from my "guardian angel," and contained a kind but just reprimand to me. (I can only conceive the possibility of that exalted spirit being really my "guardian angel," on the presumption of my being only one among millions towards whom he may exercise the same function.) The second (from "*Alexandrine*," one of the fair spirits we are now accustomed to meet daily and often to see at our *séances* with the *Firmans*) involved such clear internal evidence of genuineness as exists in its perfect *vraisemblance* or correspondence with what I might have expected from her, both as from herself and as on behalf of the little band of friendly spirits for whom she spoke. The third was from my mother, attesting itself not only by internal evidence, and by other circumstances, but also by her giving correctly not only her Christian name and her married name (at least as far as OS, which was enough for me), but also (on my request) her *maiden* name as well (which for *Rowley* was spelled "Rouley," the French alphabet affording no double-u, but only the single one). But the fourth is the one to which I call your attention. It began, "*Publius S—*." "*Syrus*?" I asked, "Yes." Indeed the "S" after "*Publius*" was already enough in connection with the antecedents. He then proceeded to give the communication given below. The Latin sentence with which it begins was given with the laborious slowness of the alphabet spelled out by the medium. This was all Greek to her, and I had to keep her up to the alphabetical task by telling her, as it proceeded, that it was all right, as being good Latin from an old Roman spirit. When that was completed, her pencil at once began to write at her usual light-

ning speed in French. When she came to the word "*mimes*," however, she stopped, and said, "*Mimes!* what does that mean?" I had to tell her to go on, that the word was all right, and that I would explain afterwards. Of course, I had soon recognised the Latin *dictum*, almost as familiar as that two and two make four, though the form in which it existed in my mind was, "*Quem Deus vult perdere prius dementat;*" or in English, "Him whom the gods wish to destroy they first drive mad."

The communication of Publius Syrus was then as follows:—

"*QUOS PERDERE VULT JUPITER DEMENTAT.*

"Those whom to destroy he wishes, Jupiter makes mad.

"I employed (*pris*) formerly in my mimes, the sense of which I have just given you the text, and you will allow me, now that I have convinced you of my presence, to employ a more rapid (*vif*) means of speaking to you. I made a present of it to the great Cæsar, that he might profit by it, but it was in vain that I repeated to him that to all science and all glory God puts an end when pride is greater than the good one produces. He would not heed me. The men of to-day, say, are they not like Cæsar, and can they not every day apply to themselves this common (*vulgar*) maxim which the centuries have brought down to you a little changed, but indeed from me (*mais bien de moi*)?"

It presently occurred to me to ask Publius Syrus some further *éclaircissement* about this familiar *dictum*, the origin or authorship of which, so far as I remember, has hitherto been unknown; but no response came; he had gone, as the medium said was often the case after they had said what they came to say. I will do so on another opportunity. This sentence is not in the rhythmical form of all his other maxims which have come down to us in citation by other authors—what may be the explanation of that? And in what Latin author does this maxim first appear, and where? And in what others subsequently? Perhaps the latter question may be answered by some of your readers better up in the classics than I am after some thirty or forty years of compulsory neglect. That the invisible communicating with me was really Publius Syrus seems pretty well proved by the contents and circumstances of these two communications from him, one to Bullet and the other to myself. That he was a favourite and *protégé* of Julius Cæsar is well-known; so too that he was a great author of the kind of satirical and moral dramas called "*mimes*." It is quite certain that the medium has not an idea of Latin. It is curious that he should now announce himself as the (hitherto unknown) author of this maxim. I wonder whether, in his reference to the men of our day, he had in view Napoleon III., who wrote a Life of Cæsar, and Napoleon I., who was himself another Cæsar; and possibly, if we live long enough to see it, Bismarck.

J. L. O'SULLIVAN.

Paris, February 12th.

CHARGING ARTICLES WITH MESMERIC INFLUENCE.

SIR,—Towards the close of last year I was very ill, and quite thought I was dying.

Having heard of Dr. Monck (though I had never seen him), and being anxious for a communication from a dear one now on "the other side," I wrote, begging him to get a message for me if he could.

He replied without delay; but instead of what I longed to get, I received a loving message and a positive assurance of ultimate and speedy recovery, from another spirit friend, who wrote, through Dr. Monck, on a post card. I was told that vital mesmerism, sufficient to restore me, impregnated this post card. I quickly experienced its virtue: was able to proceed to Boulogne; although before I received it I thought my stay on this plane of being was to be very short and uncertain, yet I seemed to gain marvellous power from the post card. Every now and then I was impressed to lay it on my poor distracted head, and I firmly believe that but for the power communicated by it I should have either "passed away" or become the inmate of an asylum. At Boulogne I received a second mesmerised card from him, also a mesmerised letter, which I used in like manner and with similar benefit. I am even now carrying one of his letters in my pocket, and it seems to charm away evil, although it renders me very sensitive to spirit control.

I have a great wish to see one whose very postal cards prove so great a blessing. I am most desirous of letting the world know these facts. Will you oblige me by inserting my letter in *The Spiritualist*, and please note I am an utter stranger to Dr. Monck, and his services were rendered me without fee or reward of any kind. I enclose my address.

SISTER AGNES.

Cottage Hospital (established 1863, on the Voluntary Nursing Principle),
Walsall, Feb. 2nd, 1876.

[That the power exists of conveying mesmeric influence in small articles, as in the days when St. Paul sent "aprons" to cure the sick, appears to be gradually being verified in these times.—Ed.]

WHAT SCIENTIFIC MEN SHOULD DO.

SIR,—The following extract is from the pleasant author of "Friends in Council," and I have copied it from 1869 volume of *Good Words*, yet in 1876 apparently our leading men of science continue to evince a marked indifference to the beautiful facts of spirit communion. Truly "Knowledge comes, but wisdom lingers."

Men who are publicly known as scientific expositors, ought to look into these palpable facts for the benefit of their pupils, instead of which they are allowing numbers of obscure, uneducated people to lead the van, and draw attention to their present progressive phase of development.

"I wish I could persuade men of science, and men who have peculiar gifts of investigation and examination, that it would be most desirable for them, and a worthy employment of their gifts, to examine what, for want of a better term, we may call spiritual phenomena. Let them remember that to dispel error may be nearly as important as to ascertain

truth. Then let them recollect that almost all great discoveries have been accompanied by a great deal of quackery and imposture. Let them think how much these investigations might tend to promote medical science. Let them reflect how important a thing it is to investigate the value of testimony. Let them further reflect what a world of mystery we live in. Now look at the powers of memory. It is not too much to say that if the powers of memory, even of a peasant, were written out in full, the weight alone of the ink would probably be greater than the weight of the brain that remembers. After this can they say that any process of the human mind is astonishing? There are numbers of statements, apparently well authenticated, in which it appears that the last thoughts and wishes of a dying person have had great influence over relatives and friends, divided from these dying persons by large distances of land and sea. Let us carefully record and examine into all these statements. It would be an unutterable comfort to many minds to have it well ascertained that there was any influence after death of one mind upon another.

"But I do not rest my case upon these high metaphysical grounds. I rest it upon three other grounds. First, that in investigating these so-called spiritual phenomena, we should ascertain more about the law of evidence; secondly, that we should ascertain whether there are any powers, forces, or influences, of which we are at present not aware, that have their place in the creation; and, thirdly, whether disease brings into operation faculties of hearing, eyesight, or imagination of which we have at present no adequate conception—medically, morally, metaphysically, or scientifically.

"These questions demand the most careful investigation from our best weighers of evidence, and from our most accomplished scientific men."

W. H. ROBINSON.

Chester-le-Street,

A NEW LENDING LIBRARY.

SIR,—Will you kindly allow me to state through your journal that arrangements are now being made by the Library Committee for lending books from the collection at 38, Great Russell-street. A sum of money has been voted by the Council towards the expense of increasing the number of duplicate copies, as one copy of each work will always remain at the Reading-room, for the use of members, and in order that the collection there may remain complete. The terms of subscription will be announced in the National Association Library advertisement, so soon as the books are ready to send out.

EMILY KISLINGBURY,

Secretary to the British National Association of Spiritualists.

THE RELATIONSHIP OF MESMERISM TO SPIRITUALISM.

SIR,—The mesmeric experiments at the rooms of the British National Association of Spiritualists will no doubt excite additional interest in the mind of every intelligent psychological student; also open up a new field of inquiry for the Spiritualist. If there is no difference between mesmeric and spiritual phenomena, supermundane Spiritualism is a fallacy, and mundane Spiritualism the only reality; but we hold that the latter is evinced by the power of mind or spirit over mind while in the flesh, and the former by a disembodied spirit's power over a spirit in the body.

Those who admit the possibility and reality of the psychological control which a mesmeriser exercises over his subject, need not be alarmed at the assertion of the Spiritualist, that disembodied spirits have also this power, which they exercise and manifest. After spirits have left the body they are surely not chained up in some corner of the universe, unable to manifest their presence or give proof of their continued existence. If so, to us it would be as reasonable to assert that God Himself was incapable of manifesting His power, and of demonstrating His spiritual existence. Whatever has an existence in this world, or the next, must necessarily give proof of that existence. The mesmerist, by an appeal to experiment, establishes the following facts:—

1st—That there exists a subtle fluid in each individual which connects his physical to his psychical existence or nature.

2nd—That this supposed fluid can be imparted from each one to each other.

3rd—That all are not equally capable of imparting, or equally susceptible of being its recipient.

4th—That this mesmeric influence is directed and controlled by the mind or will of each individual; the greater the mesmeric force possessed, the more powerful the mental influence exercised over others.

In short, we are dealing with the power of mind over mind. In all the mesmeric experiments we have witnessed the mesmeriser has had to make great exertion in exercising his will power to enable him to control his subjects, and to the extent to which he could throw his own will, imagination, and feelings into the experiment, to that extent, it appeared to us, did he succeed upon his subjects. Now, contrast these manifestations with the trance state as understood by Spiritualists. A mesmeric subject is under the influence of the mesmeriser; this power (whatever it may be) must be exercised before any effect can be produced. A trance subject must be alike under the control of some embodied or disembodied spirit influence. The trance subject is invariably controlled without any conscious effort of his own will force, or that of others in the flesh; the trance subject is cognisant of an influence being exerted upon him, which is external to, and apart from, himself. A mesmeric subject is in an entirely passive condition, being perfectly inactive until directed by, or operated upon by, the mesmeriser. A trance subject requires no such visible operator; he speaks and acts without any apparent will force being directed upon him, so far as purely human influence is concerned. During the trance state the subject is not under the conscious control of his own will, nor is there proof (that I am aware of) that he is subject to the combined will or mental force of

others in the flesh. Trance subjects when under control assert that they are the subjects of disembodied spirit influence, and that they have a consciousness of two distinct individualities. Trance mediums give proof of a distinct individuality which is always asserted to be the conscious and intelligent controlling power of a disembodied spirit, and not that of any human mesmerist, or mesmerists. I submit that if actual experiments demonstrate the foregoing statements there is a wide difference between mesmeric and spiritual phenomena. They have recently, in Liverpool, been discussing the above propositions, but our opponents were utterly unable to grapple with them satisfactorily, either by argument or experiment, therefore look with some interest to the course adopted by the members of the British National Association of Spiritualists upon this subject. Mesmerism and Spiritualism have each their respective sphere of operations, and to keep these distinct and furnish indisputable evidence of their separate existence, has in the present history of our movement, to my mind a very important significance, and is an absolute necessity. The age demands proof, not theory; a Spiritualistic theory is worthless without evidence to substantiate it. There are two or three points which require solution by experiment, and sound logic in the dissection of this subject, viz:—

1. Is it possible to mesmerise self?
2. Can two or more individuals at one and the same time mesmerise a subject?
3. Is the trance state, produced by the conjoint mesmeric or mental influence of those by whom the subject is immediately surrounded?
4. If so, why do not the manifestations give evidence of this varied combination of controlling influence or united will power, &c.?

I have no preconceived opinions upon this subject, or favourite hypothesis to which I am disposed to tenaciously cling; all I seek is a rational theory which shall harmonise with all the facts of trance mediumship; if we fail to do this, we fail to support our case. We are on the affirmative or negative side of Spiritualism. Trance mediums are either gross impostors, unconscious dupes, or the honest exponents of some psychological or spiritual influence which we cannot explain by any known scientific or mesmeric fact or philosophical principle, without recognising what it professes to be, viz., disembodied spirit influence. I trust that your columns will be thrown open for a full and free discussion of this subject for all classes of thinkers, Spiritualists, mesmerists, and materialists.

JOHN AINSWORTH.

1, Ranelagh-street, Church-street, Liverpool.
February 13th, 1876.

SEANCES FOR INQUIRERS.

SIR,—Last Friday night a series of *séances* for inquirers, inaugurated six months ago by some of the members of the National Association, was brought to a close with one of the best circles for ordinary physical manifestations I have, perhaps, ever attended. The unusually thick foggy weather, and the lowering of the temperature in the room after the fire was put out, and the presence of four inquirers, entire strangers to the circle and to the subject, did not prevent one continuous succession of raps all over the table, in the light and in the dark, rapid movements of tubes, a hand-bell, a heavy musical-box, and a light stringed instrument, which were carried from one sitter to another with marvellous rapidity. Hands large and small, warm and cold, were felt all round the circle, and for a few moments the voice of Mr. Williams's well-known "John King" was audible, but he did not expend much breath in talking. The manifestations continued incessantly for nearly an hour and a half, yet the medium seemed very little fatigued afterwards. Spirit-lights accompanied the movement of the objects through the air, and were distinctly seen by all present.

A further series of circles for inquirers will shortly be arranged for by the *Séance* Committee of the National Association.

EMILY KISLINGBURY.

ANGELS, SPIRITS, AND MEN.

SIR,—In your issue of the 14th January, Mr. J. Robinson, of Newtonheath, asks the question whether amongst so-called "angels" that have communicated at circles, any have professed to be beings never incarnated into the sphere of matter.

So far as my experience of spirit teaching goes, no spirit has communicated that has not at one time or other passed through an earthly life. Basing my view on the experience above named, I would say further, that it is highly doubtful whether an "angel" could confer direct with the sphere of matter, without a very special mission thereto, or a circle to reach down to that was in itself much elevated above the average condition of man. A "spirit" might be found to be the medium on the other side for an "angel," and so pass a message down, but even with the aid of a spirit of very material tendencies, it would, I gather, be very difficult for an angel to recall and communicate external details of earthly existence.

The following passages from spiritual messages may, perhaps, throw light on the difference between angels, spirits, and men.

"The word angel is used too indiscriminately; you have no right to use it as a general word for all spiritual presences. The spirit who appears as a man, the walking and talking, is of a different order from the angel. When we are all in harmony together, and rise in virtue, then we rise out of our sphere, and into the next a little, it is then that she [the medium] sees the angels; we have no angels amongst the order we belong to, but appear as men."

On another occasion the following words were used in reference to one of the "angels" that had come to the circle as a healer.

"There is one here whom you have heard of before, who has penetrated in defiance of those that would keep him back. . . . The wings which she [the medium] sees take him through the mist: he is a messenger in sorrow, and has to penetrate the mist when it is so thick that he can scarcely breathe or walk, indeed, scarcely live. The mist is the

state of your atmosphere, and that of those by whom you are surrounded."

This would suggest that the wings which some mediums see upon certain spirits, or "angels," are an appearance which signifies the power of love that carries them upon missions of mercy into low and uncongenial spheres.

From teachings received from two mediums unconnected with each other, the difference between the angel and the spirit would appear to be this: that the angel is sexless, or rather bisexed, that is, is completed, by the absolute absorption into one of two spirits, that have found their eternal mates, and become ready for such completion. Thus the angel stands beyond the limits of a whole range of passions and of discontents which we appear to share with those spirits who are not very far removed from us, and is thereby not only in a higher state, but enabled to undertake greater work by reason of this completion and union of strength and love—this divine duality.

K. M. C.

P.S.—We have just found the following definition amongst the messages from our friends:—"An angel—by which we mean the perfection of what you call a pair."

A REMARKABLE SEANCE WITH MR. WILLIAMS.

SIR,—Ours was a small circle seated round the table holding hands, the medium being one of the party. Immediately before seating ourselves the fire had been partially raked out. We heard some one at the grate, and concluded that the operation was being completed by Peter. At any rate he brought me a live coal, which I took from him, but dropped immediately, preferring to burn a hole in the table cloth to one in my hand; he then carried it back to the fireplace. I had taken a friend with me, in the hope of being able to "show him something," and I think he will confess that on this occasion the attempt was not in vain. It was amusing to hear Peter hitting him as hard as he could with a roll of paper, at the same time saying, "Do you believe now?" I was called to account by Peter for what I had said in the last number of this journal about his medium. He asked me when the *séance* I referred to took place, as he did not remember the circumstance, and upon telling him that it was a year ago he said that it was no wonder that he had forgotten it. We had an opportunity of seeing him with his lamp as we sat in the dark circle (still all round the table). He was floating about over the table. His light is not nearly so clear and bright as John King's, but still it was sufficiently bright to enable us to see his face, which had whiskers and moustaches, but no beard on the chin; his hair appeared to be dark, and his nose of the Roman type. It seemed as if only the upper part of his body was formed; some white stuff was thrown over his head, and it hung down all about him. There is a little piece of evidence which is, perhaps, not generally known, bearing upon the interesting question whether Peter be an ex-mortal or an elementary spirit, and in favour of the former conclusion. A retired actor now living in Brighton told me that he used to perform at Astley's Theatre at the time when Barry was the clown there. Peter declares himself to have been that individual, and his brother actor is of opinion from conversation he has had with him that such is really the case. He says that Barry was a disagreeable cantankerous fellow, disliked by every one. The recognition between these two began on the part of the spirit. Mr. T.'s daughter was at a *séance* one day when Peter suddenly said to her, "How is your father? I hope he is well; he is an old pal of mine; ask him to come and see me." He did so, and told me what I have just written. In the middle of the *séance* Dr. Monck came in, and it was his presence, I believe, that enabled the spirits to float Williams. At any rate his boots touched my head, and upon standing up I felt that his body was lying horizontally in the air, with nothing to support it, so this was one more case of levitation of which so many have been reported at different times. He was finally deposited on the table,—I say "finally" because he seemed to be very comfortably lying in the air, and in no hurry to come down. By some mistake a light was prematurely struck, whereupon Peter, in a hurried voice told us to put it out at once, and all leave the room except Dr. Monck, to enable him to restore the balance of power, or his medium would be injured.

J. H. GLEDSTANES.

SUGGESTED VISIT OF DR. MONCK TO IRELAND.

SIR,—I have been anxiously watching for some time for the announcement of Dr. Monck's visit to this country. The advent amongst us of such an excellent medium would be productive of much good to Spiritualism. I think he might be induced to come. Perhaps some of our friends in Dublin and Belfast would kindly consider the matter, with the view of sending him an invitation.

J. KILBRAITH.

9, Caulfield-place, Newry, Feb. 14th, 1876.

THE BAMFORD BROTHERS IN SOUTHPORT.

SIR,—On the 3rd inst. Mr. Martheze favoured us with a visit, bringing with him the Bamford boys, and gave us a very good and convincing test *séance* in full gaslight. The first test was direct writing on a slate (the message being written after the pencil had fallen on the floor), telling us to tie Joseph in the bag, after which we had the bells rung, and a finger-ring passed on to the medium's finger; the tambourine was also violently shaken. Walter was next placed in the bag, each of the mediums being stitched at their wrists, with their hands behind their backs, by the shirt sleeves, and then to the back of the vest, and examined by the sitters before entering and after leaving the bag. The string was next drawn tight round the neck and fastened to the top rail of the chair, then passed round to the front spindle, and tied to the medium's legs. Almost before we could get the curtains closed the bells were violently shaken, and also the tambourine; the accordion was next played, the ring was passed on to the medium's finger, and a wooden curtain ring on to the broad part of the hand. The articles used were

not brought by the mediums, but were in the room previously. The mediums said they were open to give any test proposed by the sitters, so that cruelty was not practised. A more open or honest *séance* I think could not be given. Great praise is due to Mr. Martheze for bringing the boys and giving the *séance* free of expense, and also for his valuable present of books and papers.

POLLARD GRAHAM.

100, William-street, Southport.

SPIRITUAL MEETINGS IN BARROW-IN-FURNESS.

SIR.—On Sunday, February 6th, we enjoyed a great pleasure, having our good friends Mrs. Scattergood, of Bradford, and Miss Longbottom, of Halifax, for three services in the Amphitheatre. The morning discourse by Mrs. Scattergood was chosen by one of the audience, "He descended into Hell." The afternoon discourse by Miss Longbottom, "What is Spiritualism," and comparing it with the Spiritualism of the prophets and apostles. At night by Mrs. Scattergood, "The second coming of Christ." The service was closed by a beautiful inspirational poem by the former medium. At least 1,500 people attended this evening's service. I need not say that each of the subjects was treated from a spiritual standpoint, rather disagreeing with old creeds, dogmas, and such like narrow, cramped, things. On Tuesday evening we had a fine meeting again, the subject chosen by show of hands was, "Where are the Dead between the day of death and day of judgment?" This, of course, was treated by Miss Longbottom's guides from their point of view, not the credal one, after which her invisible friends answered many questions. But as the questioners got deeply into the doctrines of the divinity of Christ, and the atonement by blood, her control left, and Mrs. Scattergood's spirit friends took up the subject warmly. It was an interesting meeting, and ended pleasantly. I am, however, sorry to say that the multitude who listened on Sunday subscribed so badly that the meetings were not money successes; however, we Spiritualists were highly gratified with our mediums and their spirit friends. We think the London Spiritualists could not do better than have them, Mrs. Scattergood's controls being fine, with considerable energy if needed. Miss Longbottom's were more gentle, and often poetical. We had a special pleasure in hearing some beautiful poetry given while sitting chatting by the fireside on the Monday night. They were at Millom Cumberland, on Wednesday, 9th, and remainder of week, giving great pleasure and satisfaction to the Spiritualists there in private. H.

Barrow-in-Furness, Feb. 15th, 1876.

Provincial News.

LIVERPOOL.

PROCEEDINGS OF THE PSYCHOLOGICAL SOCIETY.

LAST Friday evening the business under consideration was "The best mode of conducting the Friday evening debates." The new President, Mr. Wm. Hitchman, M.R.C.S., occupied the chair, and delivered an address on "Higher Spiritualism," in the course of which he said:—

The wholesome influence and salutary discipline, however, which the higher Spiritualism is destined to exert on tranquil receptive minds, or the pure in heart, can alone be appreciated in thought, word, and deed, after the refutation of error, and the removal of prejudice. The true Spiritualist, in fact, in order to work worthy of his vocation, in the path that leads towards the blessed life, must needs have—under the shadow of some angelic wing—an intellect so robust, a soul so calm, so lofty, massive, and immovable by opposition, that, with Luther, he may exclaim, from his heart of hearts—"Let me, then, be refuted, and convinced of my error, by the clearest testimony, and the most invincible of arguments; otherwise I cannot, and will not recant—for it is neither right, nor expedient, to act against conscience. Here I take my stand, and I can do no otherwise; so help me God! Amen." Yes, and so I say, to escape from the truth of nature—whether called spiritual or material—is treason on the part of man; and to resist evidence is rebellion against God. Let objectors, therefore, do their worst against Spiritualism, or any form of physical and moral veracity which exists in the heart of the universe, and they will eventually injure not us, but themselves, and prove how vain and futile are all such mortal strivings against that Immortal Will, which shall yet be done on earth, even as it is in heaven. May the higher Spiritualism prevail! Let the religion of our lives be in harmony with this exquisite, lovely, and spiritual song—

"So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er erag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile."

This aspiration springs alone from that higher form of Spiritualism which led Paul of Tarsus to write, with all his heart and soul, to the Galatians, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Mark that, not even "fulfil" them! This is, indeed, the vocation of each Spiritualist that desires to promote the welfare of humanity, not by dogmatic theology or exclusive science, but by practical spirituality in the heart and the life. In this way, and this way alone, does the higher Spiritualism become a source of Divine blessing to himself, and a splendid example of self-sacrifice to those around him, without which religion itself is but a name.

"It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

Depend upon it, God is a Spirit, and must be worshipped (if it all) in those bright and beautiful deeds of practical righteousness, which are

the spiritual fruits of that divine tree of knowledge, whose buds and blossoms are fragrant evermore with the heavenly sweetness of sincerity and truth. This holy influence fructifies in the soul of man by means of the angel-world, with whose paradise of purity it is our privilege to commune or converse, conformably with the natural laws of matter and spirit. This step, however, were mostly vain, I apprehend, unless the mind of each truthseeker is open, candid, and passive to receive angelic influence, and this *proviso* necessitates the presence, also of another important desideratum. "The heart must be in the right place," *i.e.*, not on earth, but in heaven. The faithful Father of the human family, is everything in nature, by and through the Divine will of mind supreme, and out of the fulness and veracity of His heart of love came the religious idea (amongst other and manifold blessings we enjoy) of uniting His children, in the bliss ineffable of that angelic relationship, which constitutes dual souls, or kindred spirits. This, I take it, is a splendid example of modern revelation:—

Two souls with but a single love,
Two hearts that beat as one.

It was moved and seconded by Messrs. Charlton and Chapman "That all persons not members of the society withdraw." Mr. Charlton said that his reason for moving the resolution was—there were present individuals who came night after night for the purpose of interrupting and harassing the society, and who were using all means, honorable and dishonorable, to break up the association. The strangers then withdrew after a little cross fire.

It was moved and seconded by Messrs. Chatham and Smith that the lecture of the President be forwarded to the Editor of *The Spiritualist* for *verbatim* insertion in that newspaper.

Mr. Charlton spoke of the excessive annoyance occasioned by a class of men who were determined to break up the society.

Mr. Chapman said that it was absolutely necessary for the members to arouse themselves to action, the conduct of these people (Mr. Chapman named them) being outrageous and necessary to be dealt with at once.

Mr. Shaw stated that he regretted that the society was afraid of a little opposition; he felt that the society was taking a wrong step in excluding the public from its rooms. He denied that he had anything to do with the persons spoken of, but he considered them respectable and well-connected. Surely the society was not afraid of a little sarcasm and ridicule?

Dr. Hitchman said it was not in the power of any man to break up the society, and if such an event did take place, Liverpool should not be deprived of the Sunday services held there. Sooner than that should occur, he would keep the room open himself, and pay all expenses. (Applause.)

Mr. Coates remarked that he deeply regretted the course events had taken. As a member of that society he rather welcomed opposition. Opposition had a tendency to weld organisations together: internal dissensions were most to be feared. Let the members of the society stand shoulder to shoulder, with hand and heart, and they need not fear what outside influences could accomplish. If the members devoted themselves a little more to the investigation of Spiritual and psychological phenomena, and less to private bickerings, they need not dread any evil arising out of opposition.

Mr. Ainsworth (vice-president) moved: "That the Friday evening debates be closed to the public to the end of the present quarter, members having the privilege of introducing a friend, by acquainting the chairman of the fact." He said this course could not be avoided; he regretted to close these meetings to the public; he had done all he could to win these people over, but had failed.

This was seconded by Mr. Charlton.

Mr. J. Lamont, as a hard-worker in connection with the society, could see no other way of dealing with persons who were neither amenable to reason nor common courtesy.

Mr. J. Shepherd was sorry that they had carried the resolution. He could be no longer a member of a society that ruled with such an iron hand. As a secularist of many years' standing he had been an advocate of the unpopular side of a question, and he believed that in treating opponents with firmness and courtesy, eventually those that come to mock would remain to listen. If these men really conducted themselves so badly why were they not put out, if they did not obey the ruling of the chairman?

Upon explanations being given by Messrs. Lamont and Ainsworth, Mr. Shepherd withdrew his intention of leaving the society, but not his disapproval of the resolution. A vote of thanks was moved to the chairman, who with a few earnest and appropriate remarks brought the meeting to a close.

NEWCASTLE-ON-TYNE.

STRICT TEST SEANCE.

ON Thursday evening, February 11th, six and twenty persons assembled at Weir's-court, including two visitors from Sunderland. Miss Wood and Miss Fairlamb were both secured round the waists and arms by strong wire to their chairs, and on being placed in the cabinet, the two chairs fastened together, and the curtains drawn. The result was that a male form with a beard eventually came a little way out into the room, then, passing in and out, emptied all the loose articles out of the cabinet, including a straw mattress sometimes used by the mediums instead of a chair. Other things also took place. At the termination of the *séance* the mediums were found *exactly* as at first secured. The unloosening of the wires was a troublesome task, so they were cut. If there had been any attempt to interfere with the wires inside the cabinet, it must have been heard by those outside.

J. T. RHODES.

FLORENCE COOK'S MEDIUMSHIP.

MR. BLACKBURN has sent us the following letter in reference to Mr. Harrison's address at the testimonial meeting in the Cavendish Rooms:—

Parkfield, Didsbury, Manchester, 7th Feb., 1876.

To the Editor of "The Spiritualist."

SIR,—I observe all you said at the presentation meeting. I wish you had made some little allusion to Florence Cook in it, for by my securing her services, and asking you to act as manager, then Mr. Luxmoore and then Mr. Crookes, I think she gave the newspaper a very great lift, and you would scarcely have been so advanced by several years. Therefore she is deserving of some notice amongst us, as a supporter of a newspaper of elevated and spiritual character; of course now that she is married and is no more amongst us, we shall find others cropping up having similar power, because readers in your paper of her *séances*, have begun trying to practise privately and have attained materialisations in their own families. 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.—Yours truly,

CHARLES BLACKBURN.

The remarkable manifestations through Miss Cook's (Mrs. Corner) mediumship, added much to the interest of these pages, for Mr. Blackburn's wise arrangement resulting in the quiet development of the manifestations in comparative privacy at home, under the eyes of her father and mother, led to a more accurate knowledge of the nature of the phenomena than could have been obtained from the desultory examination possible in public circles. During the last two years Mrs. Corner has given few *séances*, and those chiefly to Mr. and Mrs. Crookes. Since the year 1873 she has scarcely ever sat except under test conditions, tied with tape in a manner well thought out by critical men, and the knots sealed with signet rings, to prove the presence of abnormal powers. She is now on her way round the Cape to Shanghai, in a ship of which her husband, Captain Corner, is commander.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—At the ordinary monthly meeting of the Council, held at the Association's Rooms, on Thursday evening, the 10th instant, Mr. John Rouse in the chair, the other members present were Mrs. Wood, Mrs. Corner, Mr. J. Tozeland, Mr. R. Pomeroy Tredwen, and Mr. Thomas Blyton. The minutes of the last meeting were read and confirmed. Letters of general interest received since the last meeting were read from the president, Mr. H. D. Jencken, Miss Kislbury, Mrs. Kimball, and Mr. S. H. Pearson, of Beverley. The hon. treasurer submitted the cash book, and statement of receipts and expenses in connection with the *conversazione* and ball held at the Cavendish Rooms on 5th January last; which were passed. An application for membership from Mr. Lucas de Caux was accepted. The presentation to the library by Mr. Martheze of a copy of Mrs. Tappan's *Inspirational Discourses* was reported, and accepted with thanks. The hon. secretary reported that he had sent an application for admission of the Association into alliance with the British National Association of Spiritualists, in pursuance of the resolution adopted at the last general meeting, and read a letter from the resident secretary, stating that the application would be submitted to the Council at its next meeting. Several alterations in the prospectus were discussed and approved. The date for the reading of a paper by the Rev. F. R. Young, hon. member, on "Our Duties as Spiritualists to Opponents, Inquirers, and Ourselves," was definitely fixed for Thursday evening, the 24th instant.

SPIRITUALISM IN RUSHDEN.—This thriving manufacturing village in Northamptonshire, has been the scene of a little excitement over Spiritualism. A young Baptist minister, near the district, posted Rushden with the announcement of a lecture entitled "Spiritualism, an Illusion," to be delivered on Thursday, January 27th, at which discussion would be allowed. The Spiritualists at that place, few in number, at once sent for Mr. J. W. Mahony, of Birmingham, to hear the lecture and make a reply. Mr. Collett, the clerical opponent of Spiritualism, (who had a densely crowded room on the 27th) made an aggressive speech of twenty-five minutes' duration; he asserted "that Mr. Mahony had come there thinking that he (Mr. Collett) would set the phenomena down to the Devil; but he did no such thing—the Devil having enough to bear without that. He would prove the productive agent of all this Spiritualistic phenomena to be electro-biology. On the following evening, Mr. Mahony gave a telling reply to the lecture. Mr. Collett would not attend, but a good discussion followed, and, when the chairman closed the meeting, the utmost excitement prevailed among the audience, who discussed the matter themselves for an hour. The Spiritualists present were plying with a hailstorm of questions, and it is confidently expected that much investigation will follow. Mr. Mahony also gave two lectures at Leigh, on Sunday, the 30th, under the auspices of the Lancashire Spiritual Committee, and one at Warrington, on Tuesday, February 1st.

TESTING MEDIUMS BY THE AID OF ELECTRICITY.

LAST Monday night the electrical apparatus presented to the National Association of Spiritualists by Mr. Charles Blackburn was used in testing the Bamford Brothers, who, however, obtained no manifestations. But the reflecting galvanometer was found to work well. While the medium in the cabinet held the electrodes a circle of light was projected upon the wall of the room, and it moved a little as the medium tightened or loosened his grasp of the handles. When he ceased to hold the handles, the fact was at once indicated by the motion of the light. The apparatus worked with great steadiness, the galvanometer needle and its mirror being mounted upon a vertical steel axis, instead of suspended by a fibre of silk. Oscillation is thus lessened, yet the instrument is quite sensitive enough for the purpose. It is a capital instrument for proving that mediums are doing nothing with their hands while in a dark cabinet and screened from observation.

On Monday evening next the usual fortnightly discussion meeting will take place at 38, Great Russell-street, when a paper will be read on Mesmerism, probably accompanied by some experiments.

LORD RAYLEIGH AND SPIRITUALISM.—The following appears in the *Court Journal*:—"Lord Rayleigh is one of our greatest mathematicians, and yet is devoting considerable time to the investigation of Spiritualism. He has associated with him two other influential *savants*, one especially very well known at Cambridge. They are going to work in a thoroughly systematic way to investigate the phenomena which are produced by the Spiritualist media, and though not committing themselves to the belief in Spiritualism, have been greatly impressed by the performances which they have witnessed. The most puzzling are those which have been effected when the galvanometer has been used. This instrument is so delicate that it will detect the smallest movement; yet a medium swathed and bound has been able to untie the fastenings by which she was surrounded without producing the smallest effect upon the galvanometer, though she was in connection with it. One is glad to know that the subject is being thus properly sifted by skilled scientists. This, rather than ridicule, is the right way to approach phenomena of this kind."

MRS. BASSETT'S MEDIUMSHIP.—On Thursday evening last week Mrs. Bassett gave a *séance* to some of her fellow members of the Dalston Association of Inquirers into Spiritualism, at 74, Navarino Road, Dalston, E.; present—Mr. J. Tozeland, Mrs. Amelia Corner, Mrs. Wood, Mr. R. Pomeroy Tredwen, Misses Caroline and Nina Corner, Mr. Edwin Dottridge, Mr. G. R. Tapp, Mrs. Collis, Mr. Lucas de Caux, Mr. Robert Nelson Dawson, Mr. R. Cocker, Mr. and Mrs. Thomas Blyton, Mr. A. Burns, Mr. John Rouse, and Mrs. Blyton. Mr. Tapp was deputed to conduct the proceedings. The light was extinguished. In the course of the sitting the direct voices of "James Lombard" and "Charles Dallman" were heard to advantage. Reference was made to the jealousies of mediums, which, "James Lombard" said, did more to retard the progress of Spiritualism than ought else; and that, instead of mediums taking credit to themselves for their powers, and endeavouring to rival each other, they should work more in harmony for the advancement of the truth. A phosphorescent light, of a similar nature to that observed on previous occasions, was witnessed by all present. During the *séance* several members were influenced, but without any apparent interference with the manifestations produced through Mrs. Bassett's mediumship. At the close of the sitting the lamps were re-lit, and a cordial vote of thanks was unanimously accorded to Mrs. Bassett for her presence.

NATIONAL ASSOCIATION OFFICES.—At the last Council meeting of the National Association of Spiritualists, Mr. Everitt moved that a committee be formed "to inquire into the relations between Mr. Harrison and the National Association," with the view of requesting Mr. Harrison to remove his office from the premises of the Association, as, Mr. Everitt further asserted, some dissatisfaction among non-members existed in certain parts of the country, on account of Mr. Harrison's supposed too close alliance with the Association. Mr. Rogers's amendment was in opposition to this, and the amendment was carried by an overwhelming majority. Some of those who did not vote for the amendment were strongly against Mr. Everitt's motion, and three vice-presidents, who were absent, expressed their disapproval of it. A few days after the above decision of the Council, Mr. Harrison gave notice that he would get a branch office elsewhere, in order not to be a cause of dissension, but added that not a single complaint of the kind mentioned by Mr. Everitt had been sent to the Council; they had all come to Mr. Everitt from four of Mr. Everitt's friends in the provinces, Messrs. R. Harper, T. P. Hinde, J. Lamont, and W. P. Adthead, whose letters he read; and these letters appeared, from their wording, to have been written at his previous solicitation. At the Council meeting Mr. Everitt was supported by his friend Mr. Freeman, and by Dr. George Sexton, Editor of *The Spiritual Magazine*. Mr. Everitt, on technical grounds, disputes the validity of the last Council meeting. Another has been called for Wednesday afternoon next. Mr. Harrison's only relation to the National Association is that by agreement, for purposes of mutual convenience, he has a branch office—a small room—on the premises, in charge of J. Mr. Selwood.

CHINESE SPIRITS AS DESCRIBED IN CHINESE FICTION.

(From "The Globe.")

EXCEPT the three short novels translated into English in 1822 by Sir John Davis, hardly any specimen of Chinese fiction has reached English readers. Of these three novels, "The Shadow in the Water" was a pretty, simple, love tale; "The Twin Sisters" and "The Three Dedicated Chambers," stories which merely gave us a clearer view of Chinese manners and opinions. A far more characteristic Chinese novel has, however, lately fallen into our hands, and we proceed to abridge it for our readers. It forms the twelfth section of the "Kin-koo-ke-kwan," a celebrated Chinese collection of short novels. Our story is called "Friends till Death," and idealises a friendship as staunch and true as that of Damon and Pythias.

The novel commences thus:—Once upon a time Kuen-Wang, King of Tsou, invited to his court all enlightened scholars who needed employment. A virtuous scholar, named Tso-pih-Taou, living in the Tseih-shi hills of Se-Keang, hearing the proclamation of this just and virtuous monarch, threw a pack of books over his shoulder, bade adieu to his friends and neighbours, and hastened by by-roads to Tsou.

It was the winter period of the wind and the rain when by easy stages he had reached Yung-te. He had now to buffet, head downwards, with the wind and rain, and the load was heavy on his bent back. One day, towards sunset, with clothes soaked with rain, he perceived in a bamboo wood a hut with broken window, from whence streamed a welcome light. Pushing through the low hedge that encircled the hut, he knocked humbly at the wicket. A person at once came out. The applicant, giving his name, and describing the object of his journey, prayed for a night's shelter, as the rain was heavy and no inn was near. The tenant of the hut at once exchanged compliments and led him into the hut. Tso-pih-Taou looked round and saw nothing but a couch strewn with books, and knew at once that the owner was a literary man, and turned "to perform the compliment of bowing to him." "Do not stand upon compliments," said his blunt host, "it is better to dry your garments;" and, so saying, he lit some broken bamboos for a fire, and got out food and wine for his guest. The owner of the hut then told Tso-pih-Taou that his name was Yang-Keo-Gae; that he had in early life lost his parents, and dwelt there alone; that his farming he had abandoned; and that his present good fortune was great in thus meeting with a learned doctor from a distance, and that he only regretted the bareness of his house, and humbly entreated the learned doctor to forgive it. "In such a storm," replied Tso-pih-Taou, "under the favour of your shelter, and, in addition, receiving food and wine, how can I ever forget to thank you?" That night the two lay down to rest, but they conversed of their studies half the night, and did not fall asleep till the dawn.

They swore eternal friendship, and agreed to travel together to Court, but broke down on the road from the inclemency of the weather and the deserted character of the country.

Ten *le* further the Tso-pih broke down and could go no further, so the two friends took shelter under a decayed mulberry tree, whose trunk time had hollowed into a cave. There was room only for one. Yang-Keo assisted Tso-pih to enter and sit down, and Yang-Keo went to look for two flints, so that he might make a fire of the rotten wood. When he returned to the tree to his astonishment he found Tso-pih naked, and all his clothes lying in a heap. Yang-Keo exclaimed "My brother, why hast thou done this?" "There is no other resource left us," answered Tso-pih. "Let not my brother delude himself; he must put on these garments, carry these rations, and go forward. I will die here." Yang-Keo embraced him, and burst into tears. "We two," he said, "are true friends, and we must live and die together; death only shall part us." Yang-Keo replied, "Let not my brother contend; my brother is strong; I have been weak from youth; he is deeper read and better informed than me. If he only sees the King of Tsou, he is sure to be made an important Minister. For my death who cares? Remain not a moment, but go at once." "To leave you starving in a mulberry tree," said Yang-Keo, "while I go and seek promotion, is not the act of a just man. I will not go." "Of my own accord, and led by no one," answered Tso-pih, "I came over the Tseih-shi hills to my brother's house. The wind and rain are adverse. This is my fate, and I must undergo it; but should I cause my brother to perish it would be a sin upon me." He then tried to leap into the stream before them and die. Yang-Keo embraced him, and bitterly weeping, covered him with his garments, and led him back to the mulberry tree; but again Tso-pih threw off his clothes and renewed his exhortations.

Suddenly Tso-pih's colour changed, the cold was gnawing at his heart; he motioned his friend to go. Yang took the clothes again to carefully cover him over, but he was already dying. His hands stiffened; his legs fixed. Yang-Keo stood and thought—"If I stay here long mourning for my brother I shall also be frozen to death, and then, when I am gone, who will bury my brother?" Then, in the snow, worshipping his brother, he cried:—"Your degenerate younger brother departing hence, prays the assistance of your shade; and should he only obtain the lowest appointment, he will return, and give you a sumptuous funeral." Tso-pih bent his head in assent, and, trying to answer, gave up the ghost. Sorrowfully Yang-Keo took up the dead man's clothes, and, with head turned to look on him, weepingly began his journey. An ancient ode in his praise begins:—

"The cold came, and the snow was three cubits deep;
He tramped upon the road for a thousand *le*.

* * * * *
Virtuous indeed was Tso-pih-Taou."

In laying down his life he manifested the beauty of a perfect man. And here we must quicken the story, as our space is short. Yang-Keo arrives at Tsou half-starved, rests in a caravanserai that night, and in the morning hurries straight to the examination-hall, where Pei-

Chung, the chief, kindly welcomes him, and gives him wine and food. He passes his examination so well, this virtuous scholar, that the mandarin at once recommends him to the King, who at once appoints him a Ta-foo of the second class, and gives him a hundred ounces of gold and a hundred ells of variegated silk. As he bows and pays obeisance, the good man's tears break forth, and being asked the reason by the kindly King, he at once relates the story of Tso-pih's generous self-devotion. The King and his officers are touched, and the King then gives him leave of absence to bury his friend, disburses the expenses of the funeral, promotes the dead man to the rank of second Ta-foo, and sends a retinue to attend the chariot of Yang-Keo.

They find the corpse untouched by decay. Yang-Keo, weeping, sends for old persons of the district to choose a place for burial by divination. They select one overlooking a stream and encircled by mountains. The corpse is washed in scented water, dressed, decked with the cap of a Ta-foo, and buried in a double coffin; a mound is raised on the four sides, and girt with a mud wall. Trees are planted near, and at a distance of thirty paces a small temple is built, inclosing a terra-cotta image of the noble Tso-pih. It is decorated with flowers and shrubs, and a tablet is fastened in front. At the door they make a small apartment for the watchman. Then, shedding tears, they offer up the usual sacrifice.

That same night Yang-Keo, with lamps burning, was there weeping. On a sudden a gust of wind came whistling and howling in, the lamps almost went out, and on their reviving he saw a shadow of a person sobbing and reluctant to advance. On looking closer he saw it was Tso-pih. He said, "I thank my brother for his faithful recollection. The beauty of the coffins and shroud are beyond praise, but my tomb is close to that of King Ko (a rascal who was killed for an unsuccessful attempt on the King's life), and his spirit is majestic and fierce, and every night he comes with a sword and asks how a frozen and weak rascal like me can come and lie on his shoulders, and threatens to overthrow my tomb and cast my corpse on the moor. I beg my younger brother to remove my tomb, that I may avoid this menaced calamity." Before Yang-Keo could ask a pardon the wind arose and the shadow vanished.

The next day Yang-Keo went with his followers to King Ko's temple and reviled his image, threatening, if he oppressed the dead scholar, to destroy his sepulchre and overthrow the temple.

That night as he watched, the shadow again appeared and sighed. "King Ko," it said, "has many followers, and sacrifices are offered to him. My brother must make grass and reeds, and make images of soldiers, clothe them in colours and give them weapons, then burn them before my tomb." He did so, and on that night there was a sound as of wind and rain and men fighting. Then the shadow appeared again and said "King Ko has got help; the men my brother burnt are of no use; remove my corpse and save me, or it will be thrown out of the sepulchre." "How dare he insult my elder brother, the virtuous scholar," cried Yang-Keo. "I will help him with my own sword." "Alas!" said the shadow, "we are but spirits, and living man cannot war against us, and your effigies showed that they could not drive back King Ko and my enemies." "Depart, my brother," said Yang-Keo, "and to-morrow you shall have a quiet grave."

The next day, Yang-Keo went to King Ko's temple, reviled him, and smashed his image, and would have set fire to the temple, had not the elders of the village intreated him, for fear of calamity, not to overthrow the people's sacrificial fire. Yang-Keo at once wrote to the King, thanking him for his promotion, and begging the King to suffer him to devote himself to death, and recompense his brother, who had done so much for him. He then went to Tso-pih's tomb, and said to his followers, weeping—"My brother is persecuted, and I die to help him against this strong spirit. Bury my corpse to the right of his tomb. In life and death we will be near together. I will endeavour by a last effort to recompense his friendship." So saying, he stabbed himself to the heart, and he died, and they buried him beside Tso-pih's tomb.

That night the wind and the rain were fearful, and between the flashes of lightning there came shouts of battle heard for many a *le*. Suddenly King Ko's tomb rent apart, and the bones were scattered on the moor. The fir tree near was plucked up by the roots, and the ancestral temple burst into flames. The King, hearing of this, at once ordered a temple for the deceased, which he called the Temple of Brotherly Fidelity, and set up a tablet to record the event, promoting the brave and loving Yang-Keo to be the chief of the Tafoo. From that day to this the fragrant fire has never been extinguished, but although King Ko's soul was destroyed, the villagers on the four seasons of the year still offer sacrifices for the redemption of his spirit.

SEANCE AT MRS. GREGORY'S.—Last Tuesday night a *séance* was held at the residence of Mrs. Makdougall Gregory, 27, Green-street, Grosvenor-square; the medium was Miss Lawrence, of Cardiff. The guests present were Lady Paulet, the Rev. C. Maurice Davies, D.D., Mr. J. H. Gledstones, Mr. and Miss Vere, Miss E. Fitz-Gerald, Captain James, and Mr. W. H. Harrison. Various messages of a personal nature were given by trance-mediumship; the communicating intelligences were not recognised.

ISLINGTON SPIRITUAL INSTITUTION.—The annual meeting in connection with the above Institution was held on Sunday last, at 19, Church-street. A small but harmonious company was present at the tea; the number increased later in the evening, but the severe weather prevented many from attending. Addresses were given through several trance media, and Messrs. Barber and Stephens made some excellent remarks. Mr. Bullock gave a statement of the number of *séances* and meetings held during the twelve months the Institution has been in existence. Mr. and Mrs. Bullock solicit the co-operation of a few earnest Spiritualists to assist them in their work, additional subscribers being required to render the meetings a financial success. The hall greatly needs repairs, and any aid that can be afforded to enable this to be carried out will be gratefully received.

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THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country with which the author was identified, and an account of some of the most remarkable of his personal experiences.

WHAT AM I? Vol. II., by E. W. Cox, Sergeant-at-Law. An introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but argues that they are produced by an alleged "Psychic Force, unconsciously governed in its action by the thoughts of the medium or the spectators."

GLIMPSSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft.

REAL LIFE IN SPIRIT LAND. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life.

PROOF PALPABLE OF IMMORTALITY, by Esqes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability.

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