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

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VOLUME ELEVEN. NUMBER NINE.

LONDON, FRIDAY, AUGUST 31st, 1877.

SOME PHASES OF MEDIUMSHIP.

BY M. A. (OXON.)

THE evidence for what is broadly known as the Spiritual creed rests upon many bases, each having its own special weight, and its own adaptability to special types of mind. Phases of mediumship furnish different phases of evidence, and it is useful to collate and compare these now and then, and to see what they prove, and to what conclusions they point.

The two things, be it observed, are very different, and it is to the common practice of confounding presumptive evidence with proof that much of our weak argument is due. It is extremely difficult to *prove* anything outside of mathematics; possibly it is impossible when we deal with the spirit, and the unseen, and the future. But, short of mathematical proof, there is moral certainty. We are morally certain of many things that we cannot prove, and that we have not subjected to personal test, that, for one or more of various reasons, we cannot demonstrate. And on this we act throughout our lives. It is this position that I conceive to be attainable in reference to the creed of Spiritualism.

And this applies to that greatest *crux* of every intelligent Spiritualist, which is at the same time the most attractive article in his creed—the Immortality of the human spirit, especially of his own departed friends, and so, by inference, of himself. Here, again, there is some laxity in the use of terms. We cannot *prove* Immortality—we can only establish a more or less strong presumption of perpetuated life after physical death. And this presumption some, who have time for study and opportunity (which all cannot get), and some little logic in their heads (which all have not got), may carry to the plane of moral certainty. It is well for Spiritualism, as popularly understood, that this is so; for it must be admitted that the popular interest largely centres in the selfish view; and if one could prove that human kind do not live and talk (even the nonsense that usually is talked) to us, most would turn aside with a shrug and say, “I want *my* dead; not all these spirits,”—just as the lonely child left in the dark sticks its fingers into its eyes, and cries, “I want *my* ma!”

What light then has mediumship to throw upon this question? In the popular estimation, much. A great deal, however, must be ruled out on the score of enthusiasm, insufficient evidence, imperfect observation, and the like, before we get to the root of the matter. And when we do, in individual cases, get evidence that will bear investigation, we should cherish it as a specimen to be collated with other specimens and preserved for reference. It seems to me that another fallacy of constant recurrence in this subject is this. Every case of identity is submitted to jealous sifting, and most rightly. But every case is received with a stare of surprise as if it were the first of all its race, as if no traveller had ever yet come back from the *outré-tombe*: as if this were a lonely phenomenon. Now this is a fallacy; for the weight of evidence is cumulative. The first case proves little; the next more; the third more still, especially if the observers have made independent records. So that when one sane and capable observer steps forward and says, I have recorded a hundred cases in which those called dead have communicated to me evidence of their perpetuated identity, and when, from another place, another says, and I too; and a third, and so on to a vast number, who give their own proofs, display their own reasons for belief; and when all this evidence is found to make for one conclusion—then the cumulative weight is so great that to ignore it is a very serious fallacy.

One great difficulty in presenting evidence of this kind to the public is that it is impossible to publish names, facts, and dates *in extenso*, at least in many cases. The facts

refer to persons still living; or the dead have living friends whose feelings must be respected. The medium would object to vivisection and the friends to the *post mortem* examination, which would be held by very rude inquirers. I have now and again recorded cases such as that of Abraham Florentine, and others, which the curious reader will find incorporated in “Spirit Teachings,” which present strong evidence of identity; and I know many more; I have records of (I believe) at least a hundred. Many others must have similar records, if their observations have been carefully kept, and if their opportunities have been fairly large. Most mediums, I believe, who do not waste their force in the elementary phenomena which the lower class of spirits delight in producing to the exclusion of all others, can get such evidence with patience. But they must wait, and (in most cases) they must be content to take what comes. Earnest desire for the return of a particular individual usually defeats its own object, and this a young observer has to learn. “Expectant attention” (*pace* Dr. Carpenter) does *not* manufacture the desired result. But patience, careful observation, and a passive mind do, in my experience, produce their fruit.

I will record, with such precision as circumstances permit, the facts which have led me into this train of thought. An extraordinary severe strain of work left me a month ago, it is necessary to premise, with the mental powers jaded and used out, so that even to read a newspaper was irksome. Consequently I removed from the whirl of London and the excitement of its busy life to the peaceful quiet of the country, and occupied myself in the busy idleness of doing nothing. That is not much in my way, and at first nothing but sheer inability to think kept me still. Soon, however, rest began to do its beneficial work, and I experienced the returning sensations of mental vigour. During all this time, and for some weeks before, the objective evidences of mediumship had been absent, save only for some remedial processes, which are usual when I am out of health. But now, as health was re-established, and the conditions of quiet and rest permitted, there supervened a condition of great lucidity. On ordinary occasions, in the press and worry of daily occupations, the spiritual faculties with me are dimmed. I see (if at all) “through a glass darkly,” and have to test and try my sensations before they can be accepted. Here there was none of that: the vision was “face to face,” and I found myself receiving its evidences with the same unquestioning acceptance that I do the phenomena that surround me in the natural world. I look at myself in the glass and accept the counterfeit presentment without argument. I know, of course, that I am not there—that the solidity is visual deception, and so on; but I accept the working model and am content. So in the cases of clairvoyant vision. The vision was so palpable that it created no revulsion, no wonder, no questioning in my mind.

The first of my cases occurred on August 18th inst. I had returned from a three days’ absence to the house of friends with whom I was staying. When I left, a friend of the lady of the house was unwell. During my absence she died very suddenly. When I entered the room I saw her standing beside her friend—the lady whom I was visiting. The disembodied phantom was as clear to my gaze as the living person to whom I was talking. “So Miss — is dead,” I said, forgetting that the good lady could not see her ghostly visitant. “Yes.” “And buried,” I continued, for the words sounded in my ear. “Yes; but how did you know?” Then I remembered, and turned the subject, for my hostess would have fainted in horror had she known how near to her friend was. Strange! a few hours ago and she would sit by the bedside and clasp the clammy hand, and

kiss the lips on which death already had set the seal of silence: yet she would have screamed at the friend whose self was by her, minus only that old and shabby body which it had cast off. That is what "I believe in the resurrection of the body" has brought us to. I took careful note of the dress, mien, and face of the ghost—I had never seen the original body—and as occasion served I elicited from my hostess a description which greatly tallied with my vision, except in one point. The ghost wore a brooch of peculiar make, which I could get no description of. On the following day, however, my hostess came back from her friend's house with the identical ornament in her hand. Her friend had left it to her as a memento. She looked puzzled at me—very; and I think she suspects something uncanny, for she eyes me now and again as one would study a phenomenon.

During the whole of that day I was in this state of lucidity, and could see and converse with *persons* who were as clear to my eye, and whose voices sounded as distinctly to my ear as any that impinge on my natural organs of sense. One special visitor of that day impressed me much. He, too, was lately dead, and I made his acquaintance thus for the first time, yet his form and features are as clear in my mind as are those of the worthy clergyman who has just done me the honour to call upon me and talk conventional platitudes for half an hour. Here are facts which should concern him; yet I know full well (his face was enough!) that if I had enlightened him on the matter he would have bolted as from Old Scratch, and probably have thought it necessary to purify himself somehow.

During this same day I was conscious of the *presence*, rather than of the *form* of a spirit who tried to make itself clear, but failed. This is a familiar fact to me; and I find frequently that some try and never succeed, but go away after fruitless efforts, or communicate through a medium-spirit. In this case I watched the efforts of the spirit at intervals during two days. The "atmosphere"—what shall I call the sensation of a known presence without a recognised form?—of the spirit seemed familiar, and I thought it was, but did not know who it was until I was told by a spirit-friend who gave me the name. It was that of an old lady, a connexion of near friends of mine, and her husband had been a frequent visitor to our circle when we used to meet at Dr. Speer's. The figure never was very clear, as the others had been, to my eyes, but the recognition was made complete by some very touching communications made from her. She had been a loving, simple soul who had lived out all her days, and had dropped from this material plane after a life as blameless and as innocent in its sincerity and simplicity as most of us would desire to spend. Her husband had been other in his nature, more material, more given to hoarding wealth and to the things of this world. The union, however, between the two natures seems to have been real. And now the freed spirit found its delight in union with her earthly husband, and the two rose together beyond the atmosphere of earth in which one of them had been prisoned so long.

The communications are too sacred to quote, and the scanty details I have given are very meagre compared with the reality. In all such cases experience is necessary in order to realise the truth. It would be impossible to convince me that I was under hallucination in these cases. I should scout the notion of a personating spirit with scorn. There was in all, and especially in the last cases, an essential character of truth, too subtle to be analysed, too fleeting to be fixed in print—that is, to one who has grasped it—the *ne plus ultra* of conviction.

The phase of clairvoyance gradually passed, as it became necessary for me to return to work which pressed. I have had recurrent phases like it again and again, but they go when the stern work of life needs doing. We shall not get any persistent experience of this kind until the possessors of the gift are isolated, separated from contagious influences, removed from worldly cares, and treated as the ancients treated those through whom they gained their glimpses of the future. But much may be done by careful observation, when such is possible, especially by the medium himself fixing his sensations, noting every small point—none is too small to be of import—and keeping exact record of all.

Above all, it is necessary, in the present stage of our knowledge, to avoid dictating conditions in these experiments. That may sometimes be done in the investigation of the physical phenomena, but not here. The conditions are so delicate, they are so fugitive; we know so little that observation prolonged and patient is the wise course. Anxiety, we know, will upset the conditions at once; hence, possibly, so few personal friends return to a medium. Most of those who come to me are strangers to me—persons whom I never heard of. Some are apparently brought by my own guardians to convince a stubborn scepticism of its shallowness; some are attracted by a certain sympathy, some by curiosity, some by a desire (seldom gratified) to be allowed to get at their earthly friends; some come, as though they were still in the flesh, as one might call on an acquaintance.

I will record such a case, not because it is peculiar, or because it presents any features that mark it out for special attention, but just because it is one of many, a typical case, where there was no "expectant attention," no scope for "unconscious cerebration," no apparent object for deception. Some six or seven years ago, when I first became acquainted with the phenomena of Spiritualism, I had a friend who was engaged in press work for one of the leading newspapers. I was full of the subject, and I thought I would discuss it with my friend. (I never had the conversion craze.) He was unreceptive and argumentative, and I did not make any impression on him other than to impress him with a conviction of my sincerity and earnestness, and an entire disbelief in the spiritual origin of my facts. One day we were walking together, and rain came on. To avoid a wetting we took refuge in a billiard room near at hand, and whiled away the rainy hour with a game, discussing all the while. The proprietor was the only other person in the room, and he showed some interest in what I was saying. He asked some questions, and seemed rather frightened than otherwise. He was a wine merchant, and gave me his card as I left, asking for custom. From time to time I did purchase some goods from him, and on perhaps half a dozen occasions exchanged some words with him. He always asked me about Spiritualism. The last time I saw him he was ill, and said that he was in the doctor's hands, but was mending fast. I saw no more of him, until sitting alone, as my habit is, in my study in the early morning, he appeared to my clairvoyant eye. I was writing about transcorporeal action of spirit, the double, and such phenomena, and I wondered much at this apparition. I never thought for a moment that it was anything but a double of the living man. For a time he could not speak; but when he managed to make me hear, he saluted me as he would have done in the flesh, calling me Mr. —, a name which he heard my friend use while we were together in the billiard room. It was a name used by him, and known, I am sure, to no one else except two or three acquaintances. Yet this spirit used it quite naturally, as he would have done in the flesh; though he knew my real name well enough. I gradually inquired what brought him, and learned that he had "come to see me." He was dead—had died some two months ago at a place and address which he gave me. He likewise told me his full name, the disease which carried him off, and the date of his death. All these facts were entirely outside of my knowledge. He died at a watering place far away. His full name, disease (a peculiar one), and death, were utterly unknown to me. I and some friends verified them all, and found them literally exact. Yet he seemed to have no special reason for coming, unless it was to add his stone to the cairn of evidence. He did not even say that he had discovered the truth of my faith, and had come to confirm it. He came, and he went, and like many another who has done the same, I have seen him no more.

These are specimens of the facts that have set me moralising. What do they go to prove? What conclusion am I justified in drawing from them? Briefly, disembodied intelligence. And not that only; but, perpetuated individuality. Phenomenal facts, of which I have seen shoals, are in my mind outside of a "perhaps." I do not only believe, I know them; and any number of counterfeits (greatly as I deplore every one of them) would do nothing to shake the weight of positive evidence. They have their use, which I admit gratefully, and in their place they per-

form valuable work. But they will not prove my case; and they ought to be but the stepping-stones to further knowledge. They will not do for my purpose, which is to prove what is loosely called IMMORTALITY. I know *them*; but I do not know *what causes them*. I have not interviewed "the intelligent operator at the other end of the line." (When I so say I allude to mere cases of physical phenomena when no information or name is given: not to cases like Florentine's, where the facts were given through table movements entirely.) I do not look to such cases for the class of evidence I want. I believe it must be had on another and higher plane, and after patient and laborious search. It does not lie on the surface, and is not to be gathered up like manna fresh sent from heaven.

In my quest after this evidence I must part company with many whom I should like to find myself in company with.

1. I must leave men like Professor Huxley, and the large number of persons who say, quite sincerely, I don't care about all this. It does not interest me. I don't want to listen to these idle words; and I really do not care whether I live again or not. From these I must separate *in limine*. I do care very much about the matter. I think it is the problem to which the interest of all others must yield. I want to live, to go on living, working, learning, in short, energising. And I very sincerely hope that Professor Huxley *will* live again, in spite of himself, if need be. I should mourn the extinction of such "a particle of the Divine mind."

2. I must leave the man who finds himself unable to get any evidence that will satisfy him, and who is therefore always concerned with superficial phenomena, "ever learning and never able to come to the knowledge of the truth." There are some minds, I fully believe, that are not constructed to receive any such evidence as can be had on these matters. They must be left to grope, or to gain their evidence elsewhere, or not to gain it at all. I have got what I hold to be proof, such as is possible, such as I want. I will go forward.

3. Then I must leave those who indulge in mere logomachy, hair-splitting, "curious questionings" on superficial matters of no real moment. We may do that till we "fade into the infinite azure," as Tyndall puts it, or, as his irreverent parodist translates it, "till all is blue." There is no end to mere war of words. Let us get on; having made sure of the fortresses behind us, let us progress.

4. Nor can I think that those who shout theological warnings about the Devil deserve any more heed. I do not believe it. I have talked with many and many a spirit, good, bad, and indifferent; some who were what we call evil-livers; some who were what we call decent folks, to outward appearance (whited sepulchres, nevertheless); some who are happy, some who are not; but I have found no Devil yet. I have no fear of Bogie, and would leave him to frighten those whose hands first formed him. Spirits are very *human*; as a rule (which has its exceptions), they are men and women with the frailties, and passions, and peculiarities, and characteristics of their earth-life. They are just what they made themselves, and so they remain till they make themselves something else. They are neither gods nor devils.

5. One more class I leave, and that is those who beguile me with fantastic hypotheses, unproven and unprovable; cunning devisements of curious brains invented for the purpose of ignoring the plain explanation of facts and substituting some fine-drawn subtilty which is worthless unless proven, and which may be left alone until it rests on solid basis. I believe in plain explanations unless they can be disproven. The *onus* rests on those who reject them; and I have a firm belief that we are logically right in dismissing, or at least in relegating for future examination, hypotheses which rest on the airy basis of imagination. Eliphaz Levi, for instance, and a certain class of occult writers, tell us that the astral spirit will maintain individual existence for some time and then be resolved into its elements, just as the physical body will moulder and be disintegrated at last. This Astral spirit, they say, can communicate for awhile after bodily death, make itself visible, and do, in effect, what we say spirits do. But it will be disintegrated soon, and you will hear us more oft. Well, this is theory. Why, we may ask, and when?

I have had facts and statements, and have verified them too, from spirits who have left this earth hundreds, in some cases many hundreds, of years, and I have had similar statements and facts from spirits that have gone thousands of years. These rest on the same authority which I have found faithful after reiterated proof, and, therefore, though I cannot verify the statements from the lapse of time, I am entitled to produce them as secondary evidence. This leads me to reject such hypotheses at any rate for the present.

Leaving these alone then I wish to direct attention to the facts, specimens of which I have adduced; to the characteristics of their production; to the cumulative nature of the evidence—only one side of which, be it remembered, is here noticed—and to the conclusions logically deducible from them. These facts, taken in their due and natural connection with other facts bearing on the subject, seem to me to demonstrate:—

1. Unembodied intelligence.
2. Of a character that is human.
3. Maintaining the individuality of its earth life.

I must not dwell on arguments further; but I insist that the facts are very numerous; that their force is accumulative; and while I cheerfully make large deductions for enthusiasm, fraud, looseness in recording, and the like, and while I also admit and believe that intelligence not human is also at work, I nevertheless hold that man does in many ascertainable instances live after his bodily death, and that in that disembodied state he preserves his characteristic individuality of mind.

I believe that this, logically, warrants me in arguing on to the general canon of personal existence beyond the grave for mankind *en masse*, though I am willing to admit exceptions (which, by the way, prove the rule).

I believe that the agencies concerned in Spiritualism are principally departed human beings, though I also believe that some or many of the lower phenomena are caused by beings who have not yet reached man's plane of intelligence, even as I hold most surely that some, who have progressed far beyond it, do return to enlighten and instruct him.

With Professor De Morgan I admit that the spiritual explanation is "ponderously difficult," but I also insist that, as the result of my own experience and reading, and after long and careful study, the weight of evidence is, to my mind, "ponderously" on its side.

DEVIL WORSHIP IN INDIA AND CEYLON.

PROFESSOR MONIER WILLIAMS, in the course of a communication to the *Times* newspaper, says:—

"Although a belief in devils, and homage to *bhutas*, or spirits, of all kinds, is common all over India, yet what is called 'devil worship' is far more systematically practised in the South of India and in Ceylon than in the North. And the reason may be that as the invading Aryans advanced towards Southern India, they found portions of it peopled by wild aboriginal savages, whose behaviour and aspect appeared to them to resemble that of devils. The Aryan mind, therefore, naturally pictured to itself the regions of the South as the chief resort and stronghold of the demon race, and the dread of demoniacal agency became more rooted in Southern India than in the North. Curiously enough, too, it is commonly believed in Southern India that every wicked man contributes by his death to swell the ever-increasing ranks of devil legions. His evil passions do not die with him; they are intensified, concentrated, and perpetuated in the form of a malignant and mischievous spirit. Moreover, the god Siva is constantly connected with demoniacal agencies, either as superintending and controlling them, or as himself possessing (especially in the person of his wife Kali) all the fierceness and malignity usually attributed to demons.

"In fact, in the South of India (even more than in the North) all evils, especially drought, blight, and diseases are attributed to devils. When my fellow travellers and myself were nearly dashed to pieces over a precipice the other day by some restive horses on a ghat near Poona, we were told that the road at this particular point was haunted by devils, who often caused similar accidents, and we were given to understand that we should have done well to conciliate

Ganesa, son of the god Siva, and all his troops of evil spirits, before starting. Of all gods Ganesa is, perhaps, the most commonly conciliated, not because he is said to bestow wisdom, but simply because he is believed to prevent the obstacles and diseases caused by devils. Homage, indeed, may be rendered to the good God, or Supreme Spirit pervading the universe, but he is too absolutely perfect to be the author of harm to any one, and does not need to be appeased. Devils alone require propitiation. Happily, the propitiating process is generally a simple one. It is usually performed by offerings of food or other articles supposed to be peculiarly acceptable to disembodied beings. For example, when a certain European, who was a terror to the district in which he lived, died in the South of India, the natives were in the constant habit of depositing brandy and cigars on his tomb to propitiate his spirit, supposed to roam about the neighbourhood in a restless manner and with evil proclivities. The very same was done to secure the good offices of the philanthropic spirit of a great European sportsman, who, when he was alive, delivered his district from the ravages of tigers. Indeed, it ought to be mentioned that all evil spirits are thought to be opposed by good ones, who, if duly propitiated, make it their business to guard the inhabitants of particular places from demoniacal intruders. Each district, and even every village, has its guardian genius, often called its mother. If smallpox or blight appear, some mother (especially the one called Mari Amman) is thought to be angry, and must be appeased by votive offerings. There are no less than 140 of these mothers in Gujerat. There is also one very popular male god in Southern India called Ayenar (Harihara), son of Siva and Vishnu, to whom shrines in the fields are constantly erected. A remarkable point is that these guardian spirits (especially Ayenar) are supposed to delight in riding about the country on horses. Hence the traveller just arrived from Europe is startled and puzzled by apparitions of rudely-formed terracotta horses, often as large as life, placed by the peasantry round rude shrines in the middle of fields as acceptable propitiatory offerings, or in the fulfilment of vows during periods of sickness.

"Another remarkable circumstance connected with the dread of demoniacal agencies is the existence in the South of India and Ceylon of professional exorcisers and devil-dancers. Exorcising is performed over persons supposed to be possessed by demons in the form of diseases. The exorciser assumes a particular dress, goes through various antics, mutters spells, and repeats incantations. Devil-dancing is performed by persons who paint their faces, or put on hideous masks, dress up in demoniacal costumes, and work themselves up into a veritable frenzy by wild dances, cries, and gesticulations. They are then thought to be actually possessed by the spirits and to become, like Spiritualist mediums, gifted with clairvoyance and a power of delivering oracular and prophetic utterances on any matter about which they may be questioned. There seems to be also an idea that when smallpox, cholera, or similar pestilences are exceptionally rife, exceptional measures must be taken to draw off the malignant spirits, the supposed authors of the plague, by tempting them to pass into these wild dancers and so become dissipated. I myself witnessed in Ceylon an extraordinary devil dance performed by three men who were supposed to personate or represent different forms of typhus fever.

"With regard to Buddhism, although its importation into Ceylon must have been effected to a great extent from Southern India, where its images still occasionally do duty as Hindu gods, yet it no longer exists there. In Ceylon it is a cold, negative, undemonstrative, sleepy religion, contrasting very remarkably with the showy, positive, and noisy form of Hinduism prevalent on the other side of the Straits. Its only worship consists in presenting flowers before images and relic shrines of the extinct Buddha, and in meditating on his virtues and on the advantages of doing nothing beyond aiming at similar extinction.

"In times of sickness and calamity, the Singalese, having no divine protector to appeal to, betake themselves, like the Hindoos, to the appeasing of devils or to the worship of idols borrowed from the Hindoo Pantheon, whose temples often stand near their relic-dagobas. I myself saw several

such temples near the celebrated dagoba erected over Buddha's eye-tooth at Kandy. As to the South Indian Mahomedans, they are, of course, worshippers of one God, but I believe that even more than in the north they have made additions to the simplicity of Islam by the adoration of *pirs*, or saints, by the veneration of relics, and by conforming to Hindu customs and superstition. In the Nizam's territory alone homage is paid to hundreds of *pirs*. The great Aurangzib is buried near the tomb of a celebrated saint at Rozah, and crowds of pilgrims annually throng the shrine of a popular *pir* at Gulburga. In times of sickness I have seen the lower orders resort to Hindu deities, especially to the goddess of smallpox. By far the majority are like the Turks, Sunnis (not Shi'as), but from conversation I had with several learned men, I feel convinced that they have no idea of acknowledging the Sultan of Constantinople as their spiritual head, and that the existence of sympathy between India and Turkey is a figment of political agitators."

DEATH.*

BY MARY F. DAVIS.

THE truth about death never breaks upon us until the light of the spiritual universe shines into the deep darkness of the doubting mind. Until this higher revelation is given to the understanding, the outward fact of death strikes one with the awful force of Fate. By many it is regarded as a "mysterious act of Providence," a shadow sent like a thunderbolt from the throne of God, a punishment inflicted by a dread Power upon a sinful world, filling human habitations with sorrow and desolation. The stricken heart cries out:—

I shrink away from it, with unbelief
That thou, my sunshine and my light of life,
Art gone for ever out of touch and sight,
From any recognition of my sense,
Into a black, impenetrable night.

This awfulness and desolation can be removed only by the light of truth which beams upon the world from the spiritual universe. Unless the inner life be unfolded, or the senses which we shall possess after death be opened this side of the grave, darkness and doubt fill the groping mind, and the bereaved heart is wrung with anguish. The physical senses cannot perceive spiritual realities, neither can the sense-educated mind reason clearly concerning things spiritual. There must be some degree of awakening of the inner sensibilities before the individual can rise out of the overwhelming grief and gloom attendant on the mysterious wrenching from our grasp of the beloved ones whom we hold dearer than life. For the want of this interior awakening many suffering hearts seek for a "sign," through religious excitement or through manifold marvels. But individual growth into spirituality should be first sought. We should aim to arise into that harmonious state—that oneness with the Divine nature which would make *communion* with the departed possible, and then we shall cease to crave such purely external methods of communication as now seem to threaten a lower tone to Spiritualism. May the pure white light out of which this sacred Revelation came so permeate and possess our interior natures that the words of the poet who wrote of "Presence" may be our own:—

O nameless thing! which art and art not; spell,
Whose bond can bind the powers of the air,
Compelling them thy face to hide or bear.
O voice! which, bringing not the faintest swell
Of sound, canst in the air so crowd and dwell
That all sounds die. O sight! which needst no share
Of sun, which sav'st blind eyes from their despair.
O touch! which dost not touch, and yet canst tell
To waiting flesh, by thy caress complete,
The whole of love, till veins grow red with heat;
O life of life! to which graves are not girt
With terror, and all death can bring no hurt.
O mystery of blessing! never lift
Thy veil! our one inalienable gift!

The harmonial view of death can be obtained not from the "night side" but from the *light* side of Nature. From this spiritual summit we see

The stars go down to rise upon some fairer shore.

Our loved ones go through the change miscalled death,

* Extracted from *Death in the Light of the Harmonial Philosophy*. New York: 1876.

leaving us desolate in the external life, but beyond we find them all again, fair as immortal flowers blooming in the Garden of God. The smile which the departing spirit leaves on the pallid lips we love is a token of the triumphant joy of which the expression would be :—

O death, where is thy sting?
O grave, where is thy victory?

THE Rooms and Library of the National Association of Spiritualists at 38, Great Russell-street, London, will be reopened on Monday next.

“SAUNDERS’S NEWS LETTER” (Dublin) contains a favourable account of a private *séance*; the writer expresses his surprise “that any one can be found who thinks he knows all the mysteries this world contains, or who thinks the elucidation of such facts unworthy of a philosopher.”

MR. W. J. COLVILLE has sent to Mrs. Weldon’s Orphanage :—Sale of photographs of Mrs. Weldon and Katie, 12s.; profit of sale on Mr. Gill’s drawings, 12s.; Mr. Coltman, £2 2s.; a Lady at Stockton, 1s.

DR. AND MISS SLADE, and Mr. and Miss Simmons are now at 61, Rue d’Arlon, Brussels. Mr. Riko, of the Hague, and some of the local newspapers, printed the assertions made at Bow-street by Messrs. Maskelyne, Lankester, and Co.; but although members of the best society in Holland and Belgium have had *séances* with Dr. Slade, the said assertions have not been borne out by what the forewarned investigators witnessed.

M. AKSAKOF IN THE CAUCASUS.—M. Aksakof writes to us as follows :—“August 4th, 1877. I am now, and have been for the last month, in the Caucasus, where I have been cured by mineral waters near the town of Piatigorsk, after a four months’ attack of fever. Although 3,000 kilometres from St. Petersburg, I have had the pleasure of receiving *The Spiritualist* here regularly. I take much interest in the development of the medial powers of Miss Katie Cook, also in the experiments of the Count de Bullet. At the beginning of September I return to St. Petersburg.”

SPIRITUALISM IN OLDHAM.—Mr. E. W. Wallis, of London, has delivered five public inspirational addresses in Oldham during the past fortnight, and they are stated to have given general satisfaction. Mr. Colville has also done much in the same way to promulgate a knowledge of Spiritualism in Oldham. The last report of the Oldham Psychological Society contains the sensible remark that a local investigating committee should be established, to gain information about the conditions of the occurrence and the nature of the phenomena. Some people recently questioned the genuineness of the mediumship of Mr. Quarumby, but the society passed a resolution expressing full confidence in him.

PRESENTATION AT NEWCASTLE-ON-TYNE.—The following paragraph was sent us too late for publication in due course :—“On Wednesday evening, the 15th instant, a presentation was made by the members of the Newcastle Psychological Society to two of their oldest members, among some of the earliest workers in the cause in Newcastle, viz., Mr. Wm. Armstrong and Mr. John Miller, the testimonial in each case consisting of a handsomely mounted walnut writing desk, in the centre being a plate, on which was engraved a suitable inscription recording the event. Mr. John Mould, president, was in the chair, and made the presentation. Several members addressed the audience, amongst whom were Messrs. John Hare, W. C. Robson, H. A. Kersey, F. Pickup, and J. Haydock. All united in testifying to the good, patient, and persistent labours, ultimately crowned with success, of Messrs. Armstrong and Miller. These gentlemen returned thanks in feeling terms. Miss Fair-lamb, under control, gave a message from the spirit-land, which greatly added to the harmony of the evening. In conclusion, Mr. Colville’s guides gave a short address and poem suitable to the occasion, and thus terminated a very agreeable evening, which all present appeared to have enjoyed.”

MISS WOOD.—The *Blackburn Times* of August 11th says that Miss Wood, the medium, has been caught acting a spirit, dressed in white raiment; a man who thought the whole affair suspicious seized her in the dark. She alleged that she was an unconscious instrument in the hands of an evil spirit. The persons who ought to be able to decide this point are those who, in the words of the newspaper report, tied her “more or less securely to a chair.” If they tied her securely, and she was freed by abnormal influence, as mediums very often are, they ought to testify to the same; if she was tied insecurely, those who fastened her are greatly to blame for the non-performance of a duty left in their hands by the rest of the company. But whether the medium was presented as a spirit with or without her own knowledge, there was imposture somewhere, and its exposure is a public benefit. Miss Wood is a very strong medium, and can obtain phenomena under stringent test conditions. The theory of the nature of the sitters having an influence over the character of the manifestations is true within certain limits, but we have known spirits to try at a private circle to impose upon the best friends of the medium, while the medium was perfectly unconscious. The intelligence connected with very strong physical manifestations is usually low. We shall be glad to see the time when Spiritualists refuse to accept any but test manifestations from professional physical mediums when sitting for payment. If none but absolute test manifestations are accepted they are soon produced, as was the case with the Holmeses after their exposure in America. Manifestations in daylight, like those once obtained by Mrs. Mary Marshall, ought to be more encouraged than the phenomena of dark *séances*. A strong physical medium for daylight manifestations would do well in England.

THE INFLUENCE OF DIET.

THE following passages are part of a Presidential address delivered at the *soirée* of the Vegetarian Society, held at Manchester a short time ago, by Emeritus Professor F. W. Newman :—

We are practical people, out and out. We speak that which we do *know* concerning stronger health, lighter anxiety, and heavier purses for the many. We have abundant experience that our food is sufficient to produce the highest muscular strength. We know that it conduces to sound digestion and good health; that it gives us clear minds after a meal, and keeps us very little dependent on medical aid.

In my belief—nay, in my experience—an individual who can choose his own food will do best by making his change suddenly and bravely. Be sure that you cannot starve while you get oats, barley or wheat with the gluten in them; herewith, fruits, dry or baked, will secure you abundant nourishment, and you will soon settle down on new palatable dishes, if only you have a willing cook. That vegetarian food is more digestible, more healthful, more conducive to lively cheerful activity of mind and body, there is an almost universal testimony among us; and as for children, I suppose you know how many a sickly child of rich Scotch parents becomes strong when sent to live on peasants’ fare under a country nurse. If you wish your children to be sickly, feed them on flesh meat, and wine. This diet, vilely called *generous*, has, alas! been in fashion with well-paid physicians; but the tide is turning, and many are learning their mistake. Come, join our company; you will never repent of it. No longer give your sanction to killing lambs and larks, and robbing us of the pleasure of tame birds. No longer promote the cruel treatment of huge cattle. Give up the practice on which cruel trade and cruel sport are founded, and become healthier, richer, and more tender-hearted.

DR. GEORGE SEXTON will lecture next Sunday evening at St. George’s Hall, Stonehouse, near Plymouth. During the meeting of the British Association, Plymouth was placarded with large bills about his approaching discourses.

ON Sunday next Mr. J. J. Morse will deliver a trance address in the Freemasons’ Hall, Newgate-street, Newcastle-on-Tyne, in the evening, at 6.30; subject, “Death: Its Use and Object.” Monday, September 3rd, same hall, evening, at 7.30; subject to be chosen by the audience. Wednesday, September 5th, same hall, evening, at eight, in aid of the library funds of the Spiritualists’ Society.

A CANADIAN Spiritualist and non-professional writing medium called on us last Wednesday, with a letter from Mr. Luther Colby, of Boston, from which the following is an extract :—“This note will introduce to you Mr. Henry Lacroix, of Montreal, for many years a Customs’ officer there. He visits the Old World in the interests of Spiritualism. He has travelled extensively in the United States, and has visited nearly every public medium in the land. He is himself a medium, on his way to France.”

SPIRITUALISM IN BRIGHTON.—Mr. W. J. Colville will deliver trance addresses and poems in Brighton on Wednesday and Thursday, September 5th and 6th, in the lecture room of the Town Hall; the subjects on both occasions will be chosen by the audience, and questions will be answered at the close of the addresses. Admission free, but there will be a collection to defray expenses. A few reserved seats are provided on payment. The lecture room of the Town Hall is airy and commodious, and will seat 800 persons on the ground floor. The doors will be opened at 7.30 p.m.; meetings to commence at 8 o’clock.

DR. CARPENTER.—Mr. A. R. Wallace, in the course of his recent review in the *Quarterly Journal of Science* of Dr. Carpenter’s dealings with Spiritualism and Mesmerism, says :—“Let us now summarise briefly the results of our examination of Dr. Carpenter’s book. We have given a few examples of how he has misrepresented the opinions of those opposed to his theories. Although he professes to treat the subject historically, we have shown how every particle of evidence is ignored which is too powerful to be explained away. As examples of this we have referred, in more or less detail, to the denial by high authorities of the reality of painless surgical operation during the mesmeric sleep; to the report of the Royal Académie de Médecine, supporting the reality of clairvoyance and the other higher phenomena of mesmerism; to experiments on clairvoyance, before French medical sceptics; to the evidence of educated and scientific men in Vienna as to the truth of Reichenbach’s observations; to the personal evidence of Robert Houdin, Professor Gregory, Dr. Mayo, Dr. Haddock, Dr. Lee, Dr. Ashburner, Dr. Rostan, Dr. Teste, and Dr. Esdaile, as tests demonstrating the reality of clairvoyance; to the evidence of the Dialectical Committee, of Dr. Lockhart Robertson, Serjeant Cox, Mr. Crookes, and myself, as to motion of solid bodies demonstrably not caused by muscular action; to the evidence of the Dialectical Committee, of the Hon. Robert Dale Owen, Mr. Crookes, and Professor Barrett, as to raps demonstrably not caused by the muscles or tendons of the medium; to the evidence of Mr. T. A. Trollope and myself as to the production of flowers, demonstrably not brought by the medium, all of which evidence, and everything analogous to it, is totally ignored by Dr. Carpenter. Again, this work, professing to be scientific, and therefore accurate as to facts and precise as to references, has been shown to be full of misstatements and misrepresentations. In his article on ‘Fallacies of Testimony,’ Dr. Carpenter, quoting Schiller, says, that the ‘real philosopher’ is distinguished from the ‘trader in knowledge’ by his always loving truth better than his system. If our readers will carefully weigh the facts now laid before them, they will be able to decide how far Dr. Carpenter himself belongs to the first or to the second of these categories.”

A SWISS "DOPPELGÄNGER."

BY A. J. CRANSTOWN.

THE following case occurred in the family of a well-known and most respectable physician of Lucerne, with whom I am personally very well acquainted. I shall call him Dr. X.

Some years ago two middle-aged sisters of Dr. X., one of whom is an undoubted medium, went to their brother's house outside the town; on reaching a glass door, which communicated with the part of the house they wished to enter, they found the door locked, but saw through the glass their brother, without his coat, walking up to the door. They immediately addressed him, asking him to open the door for them. He made no reply, but turned away, walked up the stairs, and disappeared. Both sisters saw him as distinctly as they had ever seen him. Greatly astonished at his not answering, or opening the door, they got into the house by another door, and immediately searched every room in order to find their brother, but in vain, and the servants declared that he was not in the house, having gone to the country for a professional visit. Very uneasy at this appearance, they waited with great anxiety for his return, which took place late in the evening, when they ascertained from him that he had not been in the house at the time of the occurrence.

The same evening, before his return, the two sisters were sitting in a room with his wife, awaiting his return, when his wife grew suddenly excited, and declared that there was a man in the room, whom she supposed to be a robber; thereupon a strict search was made all through the house, but no one was found. The sisters, fearing to annoy their brother, did not tell him what had occurred for upwards of a year.

This appearance of the double had no result whatever, as the doctor is still alive, and in good health.

Lucerne, August 20th, 1877.

APPARITION OF A DECEASED RELATION AT THE MOMENT OF DEATH.

BY HENSLEIGH WEDGWOOD, M.R.I.

I WISH to put on record two cases in which the witness, from whom I had the narrative, was visited by the apparition of a near relation just at the moment of death. My informant in the first case is the wife of a dignified clergyman, a lady whom I have known for the last thirty years, in whose word I would put the same trust as in my own recollection. The witness in the second case is a woman of strong sense who acted as sick nurse in the family of a friend of mine, and in that character won her regard so entirely that she has retained her for her confidential servant.

I.

In 1833 Sarah and Margaret, daughters of a barrister on the Western circuit, were girls of about ten and twelve respectively. They lived with their parents in a house in the suburbs of London, and their grandfather and grandmother on the opposite side of the road. Their grandmother was a woman of decided character and very firm will, and between her and the children there was strong affection. To Margaret especially she was passionately attached. One night as the children lay in their four-post bed, sleeping as they did with a light in the room, Sarah saw her grandmother in her night dress standing at the foot of the bed, looking at them with a pleased smile on her face. She moved round the bed keeping her eyes constantly fixed upon the children till she passed behind the curtain at the head of the bed on Sarah's side, and seemed to sit down on the chair that was placed there. Sarah raised herself up and drew back the curtain in order to speak to her, when, to her great surprise, she saw no one there. She was not at all frightened, and awoke her sister, saying, "Grandmamma is in the room." They both got up and looked about for her, and finding that there really was no one in the room, Margaret said that her sister must have been dreaming, and scolded her for awaking her. In the morning they were awoke by their father, who told them that a dreadful thing had happened—that their grandmamma had died in the course of the night. She had been ailing, but nothing serious had been apprehended until her son was sent for, after the children had gone to bed. On hearing that her grandmother was dead, Sarah became much terrified at the thought of having seen a

ghost, and gave a violent scream, without saying anything of the cause of her fright, so that her father thought she was going into hysterics; and for long afterwards she had such a dread of seeing the apparition again, that they never dare leave her alone at night. A day or two afterwards her sister told what Sarah had seen, and, in order to reassure her, they tried to persuade her it had been a dream; but she herself was quite certain that it was not; and she still, after the lapse of more than forty years, retains the most vivid remembrance of the whole incident.

II.

NARRATIVE OF MRS. BARFORD.

My father died the 11th January, 1848. My mother had sent me away to an aunt, who lived about two miles off, in order to be out of the way while my father was so ill. On the morning of his death I was called at six o'clock, intending, as usual, to help my cousins in the dairy. About a quarter before seven I was going downstairs with my candle in my hand, when I met my father in his night shirt coming up. He put out his hand, as if to take the candlestick, which I dropped in my fright, and was left alone in the dark. I knew it could not be my living father, and was convinced that he was dead, and had come to bid me good-bye. I told my cousins what had happened, and said that I must immediately go home. They tried to persuade me to stay till after breakfast, saying it was only my fancy, but I set off at once, and on my way I met my aunt, who had been sitting up with my father, and was coming back to tell me of his death, which had taken place just at a quarter before seven.

JANE BARFORD.

I may mention one more occurrence of closely analogous nature which happened to the sister of one of my maids, in whom I have entire confidence. The husband of this woman was in the asylum at Hanwell, where he died about a year ago. On the morning of his death she was awoke at five o'clock by hearing her husband's voice call loudly, Annie! Annie! She felt sure that he wanted her for something, and she got up and dressed at once, and, as early as she could get to see her, she went to a lady for whom she was engaged to work that day, in order to tell her that she could not keep her engagement, as she must go to Hanwell to see her husband. She went accordingly, and as soon as she gave in the name of her husband at the office, she was told that he had died that morning at five o'clock.

I believe that cases similar to the above are constantly occurring in all directions, but the knowledge of each reaches a very restricted circle in consequence of the incredulity with which the news is received. It is only for the last year or two that my own ears have been open to such intelligence, but since then I have been astonished at the number of instances that have occurred within the reach of my acquaintance. I should be much obliged to any one who will kindly communicate to me any similar fact that may have fallen under his notice, with an assurance that I will mention no names that my correspondent may dislike being known.

31, Queen Anne-street, Cavendish-street, London.
Aug. 17th, 1877.

NEXT Monday evening Mr. W. J. Colville will deliver a trance address at Mrs. Weldon's "Sociable Evening," at the Langham Hall, Portland-street, London.

A CORRESPONDENT writes to us from Southampton that Spiritualism makes little external show there, and that he should like to know the names and addresses of others there interested in the subject. We never give such information without mutual requests to that effect.

MR. LUTHER COLBY, editor of *The Banner of Light*, in a letter to us dated Boston, U.S., August 4th, says:—"I commend to your especial attention Mr. Thomas Gales Forster, the veteran American Spiritualist, now in England. He is a talented lecturer." When the lecturing season in this country begins, it is to be hoped that the movement will feel the benefit of Mr. Forster's intelligent advocacy.

On Thursday evening, August 23rd, Mr. W. J. Colville delivered an address and poem to a crowded audience in Newcastle-on-Tyne. At the close of the meeting a collection for Mrs. Weldon's Orphanage realised £4 12s. Considering that a large proportion of the audience knew but little respecting the Orphanage, and were apparently not very wealthy, the result was pleasing. Photographs of Mrs. Weldon and copies of the drawing entitled "A Cloud of Witnesses," were sold in the hall, and the proceeds forwarded to Mrs. Weldon. Mr. Colville asks us to state that he thanks the Newcastle people heartily for their kind co-operation with him in his endeavours to render a little assistance to Mrs. Weldon in her noble work.

THE PSYCHOLOGY OF THE BUDDHISTS.*

BY BABOO PEARYCHAND MITTRA.

BUDDHISM was a protest against Brahmanism. If the priestcraft had not been predominant, the system of caste, which was originally on the principle of the division of labour, had not grown into a social evil; and if the consumption of animal food and intoxicating drinks had not increased, it is doubtful whether Buddhism had been conceived, and matured as a creed. It took admirably, because the popular mind had been debased morally and socially, and a reaction was called for. The first thought of those who were the primitive Buddhists was how to effect the annihilation of pain. Buddhists did not originally believe in God, nor in the devil; but in *Karma* (merit and demerit) giving birth to new existence. They admitted, however, that intelligence "subsisted as self, and in that view only, it was (*Atma*) self or soul." There are other proofs of its virtual recognition of the soul. Its leading doctrine was to rise above *Upadana*, i.e., attachment to sensuous objects. Its conception of heaven was that it consisted of two conditions, viz., *Rupa Loka*, or beings of form, and *Arupa Loka*, beings of no form, or spiritual beings. In this heaven there is no material reward, but ecstasy of real existence. This is the heaven for those who arrive at *Nirvana*. In the *Dhamapada* the word immortality occurs. There is also mention of "divine beings."

There is very little doubt that Buddhism grew of the Sankhya philosophy. One similarity is that both were originally atheistical. Both aimed at emancipating the soul from earthly bondage, and arriving at the spiritual life. The *modus operandi* for the attainment of this object, both in Buddhism and Sankhya, are the same, viz., the practice of yoge, or intense contemplation. The Buddhists, like the Aryas, practised yoge for suppressing bodily vitality, subjugating the external senses, bringing on abstraction, tranquillity and intense contemplation.

The numerous forms of mysticism and the different stages of somnambulism and clairvoyance clearly show the innumerable states between the brain and soul and the state receiving the impress of the soul or partaking of its essentiality, is the state in which we have clear knowledge. "Samadhi is the ideal identification with the object of meditation devoid of individual nature." The soul rises from the personal to the impersonal; from the sensuous to the supersensuous; from the finite to the infinite, in the attainment of the void or nothingness of the mundane and the arrival at the "other shore," or the state of the *Nirvana* or *Jeebun Saneti*—the spiritual state of the Aryas. Mrs. F. W. R. Davids observes that "the attainment of Samadhi is looked upon by Dr. Carpenter as not only possible, but as having actually taken place in certain instances given."

Lapen affirms that the early Buddhists acknowledged the supreme mind. Bastian finds that the Buddhists of Central Asia worshipped Abida as the highest and most perfect god. A well-known prayer of the Buddhists is, *Om! Mani Padmi!*—"Oh, the jewel of creation is in the lotus—heart or soul of the universe, the all-pervading self, or the all in all."

The following used to be sung on hearing the convent bell:—

"Produce in all a perfect rest and quiet from every care,
And guide each living soul to lose itself in mind supreme."

Again, it is said that the true idea of God is in the "inner self." "The Amitebha is eternal, omnipresent, Adhi Buddha; and one form of existence, the supreme nature of the first cause; beyond that we can ascertain nothing." Again, "There is a supreme power; but not a supreme being." The theistic Buddhas of Nepal think that the self-existent God is the sum of perfection, infinite, eternal; without members or passions; "one with all things (in priverti) and separable from all things (in nevrte), as form, formed, and formless—the essence of priverti and nevrte." Gotama, arriving at *Nirvana*, assured his disciples that there is a divinity in man that for ever works for universal and remedial ends. It appears from several of the above passages that the Buddhas were largely importing Vedantic ideas. In Hodgson's *Literature and Religion of the Buddhists*,

we find that the soul, or *pran* and *jiva*, is a particle of the essence of the Adi Buddha. Soul is unchangeable. In Beale's *Catena*, we find further proof of the Buddhists being saturated with Vedantic doctrines. "The contemplative soul views God by a light which is the divine essence, and even the soul is that divine light." With regard to Vedantism, Vans Kennedy says, "It cannot but excite surprise that man at that remote period should have been capable of entering into such abstruse speculation and forming conceptions to the sublimity of which no philosopher of Europe has ever attained." Sir William Jones adds his testimony that it is "a system wholly built on the purest devotion."

The Buddhists, like the Aryas, valued soul as the best source of knowledge. They say "the various kinds of knowledge: ear knowledge, eye knowledge, taste knowledge, and all things that exist in the phenomenal world are as unreal as a phantom." Again, "All lust removed, all wicked acts uprooted, all within calm and pure, without any blemish. Who is acquainted with all things that have not yet transpired. Who knows and sees and hears all things?" Such universal wisdom is rightly called "illumination." The soul has "divine eye or divine vision."

The word *Nirvana* has been variously interpreted. The author of the article on Buddhism in the *Encyclopædia Britannica*, 9th edition, gives the following definition:—"Happy seat, the excellent external. Place of bliss where there is no death or decay, the end of suffering, the home of peace, the other side of the ocean of existence, the shore of salvation, the harbour of refuge, the medicine of all evil, the transcendent, the tranquil state, the truth, the infinite, the inseparable, the everlasting." "The fruits of *Nirvana* are supreme wisdom, complete deliverance and essential body;" *Journal of the Royal Asiatic Society*, Vol. XX. Various terms have been used to denote this state. *Amrita* (immortality), *apavarga* (conclusion, completion, or abandonment), *sreyas* (excellence), *nih-neyasa* (assured assurance), *caiwalya* (singleness), *nihsarava* (exit, departure), *mueti* or *moesha* (emancipation, deliverance from evil, liberation from worldly bonds, relief from further transmigration), *ananda* (unmixed tranquil happiness, or ecstasy). There are many other terms. The word *Nirvana* or *Jeebun mueti* was also used by the Aryas and meant the *spiritual state*, which it is clear the Buddhist also meant. *Nirvana* literally means the extinguishment of the brain or natural life. The spiritual state or the *linga sarira* (subtile body) of the Aryas.

The Buddhists describe this state as *void*.

Schlagintevit, in his *Buddhism in Thibet*, observes:—"Perfection in abstract meditation is indispensable for final salvation; the perfection guarantees an energy not to be derived from the mere practice of simple virtues. Voidness alone is self-evident and perfect."

Burnouf says:—"The expression 'void,' which occurs in what are indirectly the oldest monuments, has led me to the supposition that Sankhya saw the highest good in the complete annihilation of the thinking principle. He represented it to himself according to an oft-repeated simile like the extinction of the flame of a dying lamp."

D'Alwis defines void as a state above all desire and fear.

In Samuel Beal's *Catena of Buddhist Scriptures*, it is said that in this mysterious state of *Sathagata*, the state of wisdom is the same as the substantial void, and the state of emptiness is the same as the substantial wisdom, ever pure and unconditioned, universally diffused."

* * * * *

Void means the absorption of the brain in the soul. When this is done, the spiritual life is attained. This is not only the teaching of the Aryas and Buddhists, but Christian Mystics have said "In nothingness is all." Charles Kingsley says, "Empty thyself and God will fill thee."

The Arya and Buddhist teaching is:—"The more the self, the I, the me, the mine—that is self-seeking and selfishness—abate in a man the more does God's I, that is God Himself, increase in him."

Buddhism was originally atheistic, because the predominant idea was the extinction of pain. Intense contemplation vivified the conviction of the existence of the soul or the immortal and divine principle in the human being and through the soul, the Soul of Souls was made vivid. Buddhism

* See *The Psychology of the Aryas*. By the same author.

although originally atheistic, was eventually Vedantic in the conception of God, of the soul and the means of attaining Nirvana or soul life.

Caleutta.

Poetry.

ANGEL VOICES.

JEANNE D'ARC, the maid of Orleans, declared on her trial that she had done nothing but what she had been ordered to do by spiritual beings, angels and saints, and that the voices of such were "soft and good."

Soft and good are the angel-voices
Whispering to us from angel-land,
Whene'er I hear them my heart rejoices
As if I were then on the angel-strand,
Meeting the loved ones gone before,
Safely passed over death's dim shore.
Sweet is the voice of one long departed,
A deeper tone than to earth belongs,
Bringing peace to the broken-hearted,
Melodious joy from celestial songs;
Calling us up to our home above,
Drawing us there with the voice of love.
When I hear the voice I feel a heart
Beating with mine, and a mystic thrill
Falls on my soul, with a shudder and start;
But again in a moment all is still,
And I hear my name by the spirit's voice,
And those accents loved make my heart rejoice.
Soft and sweet are those angel greetings,
Tender and true is a spirit's hand,
Not of the earth are such heavenly meetings,
Bright forecasts of the summer-land;
He who enjoys them is dead to earth,
His soul approaches the second birth.

Lucerne, Switzerland, Aug. 1877.

A. J. C.

THE PREDICTION.

THAT brain of rare capacity was still;
A trembling sigh like to a little child's
He breathed, and then the heart had ceased to beat.
We looked upon our father's face in death;
We gazed upon that calm, still countenance,
The bitterness of death within our souls.
His first-born, whom that father loved the best,
Stood by his side, and ere he passed away,
He looked upon his face, and feebly said—
" 'Twill soon be well with him, 'twill soon be well."

In six short weeks that young man, in full strength,
By sudden painful sickness was cast down;
And lying there he oft would raise his hand
And bid them place a chair beside the bed.
"Do you not see him standing there?" he cried.
"Give him a chair, and let my father rest."
Then would he speak, and wonder those around
Could not behold what seemed to him so clear.
"He raves," they said; "it is this cruel pain;
So strong, it seems to seize on him the more;
He knows not what he says, God pity him!"

Our brother died. Death seemed to eling to us.
With deepest meaning those last words returned—
" 'Twill soon be well with him; 'twill soon be well."
We thought our father's soul had grown more strong
At death's approach, and gained a new-born power,
Like the first gilded streaks at morning's birth,
With night's depressing veil but half removed,
Before the distant hills in sunlight stand,
His soul caught gleams of everlasting day.
Ere yet its prison bars were rent in twain,
He saw the brightness of the spirit's home,
And knew the one he loved would soon be there.
And then he said, " 'Twill soon be well with him."
Perchance that son beheld his father's form,
Invisible to all except himself.

ALICE WORTHINGTON (Ennesfallen).

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

SEANCES IN MALVERN.

SIR,—The difficulties of mediumship have some illustration even in our small circles here. I believe there is never any hitch at the Egyptian Hall, but the most successful mediums I have known have been liable to frequent disappointments and failures, and those under circumstances inconceivable had they been impostors.

The other night we had the trial of two sceptics. Both came from a distance; both were honest inquirers after the truth. One was a pupil of Robert Owen, but he did not follow him into Spiritualism. The other is a disciple of Mr. Bradlaugh. The Owenite had been somewhat shaken in his views of matter by taking his own book-slate to Dr. Slade, and having it written in under his eyes, we heard, while he was touched, and pushed, with his chair, back from the table, by some force invisible.

At our *séance* the room and the medium were examined by the

sceptics. When we were sitting with all hands joined we had the tests of our musical boxes being wound up and moving about us like winged creatures, while playing, being stopped, set going, and made to play fast or slow at word of command. "Joey" spoke and played on the mouth organ while the mouth of the medium was full of wine, and again when his lips were firmly sealed with postage stamps. Later, in a good light, a spirit form, fully draped in white, came before the curtain *eleven seconds* after the medium went behind it. Another tall and full draped form dematerialised before our eyes, gradually shrinking from a good six feet high—a head taller than the medium—to a pigmy size, then melting into the air, leaving only a mass of gauzy drapery, which was held up and shaken before us to show that the form had vanished. The door and window were securely fastened. There were no such forms, and no such draperies, in the room. There were no means for producing optical illusions.

Our two sceptics were very much puzzled, but they were not convinced. It is not easy to get out of the habits of a lifetime. And the contest of their unbelief, in spite of their good intentions, made the *séance* painful and very exhausting to the medium, and also, it seemed, difficult and aggravating to the controlling spirits.

My Owenite friend returned to London next morning. He has thought it over, and is coming again. The lady who admires Mr. Bradlaugh sat in another *séance*, and got such close, tangible, personal evidence as left no room for doubt. Whilst her own hands perfectly isolated the works of a musical box, it stopped, went on, and answered her questions, and she was bothered; but when, all hands being firmly held, her hands and face were touched by Joey, who was talking with her all the while, and arguing every point of the previous *séance*, pointing out test after test, and when, finally, her cap was taken off and put on the head of a lady opposite, and that lady's put upon her head, and both nicely adjusted, what could she do but surrender?

I have mentioned the lights brought by the spirits to enable us to see them in the dark *séances*. We had the opportunity a few nights ago to examine these very closely. First, at a distance of ten feet, crosses of intense white light, like starlight, were shown. The forms then came quite near, holding the crosses of light, so that they illuminated their faces, but were not visible to us. Then Joey brought one and held it within a foot of my face. It was on a thick, brownish card, about the size of a common playing-card, the cross of light occupying three-fourths of the surface. The light-giving matter was even with the dark portion, and the whole surface, dark and light, was a little rough, like blotting paper. There was no flame, as with phosphorus, and no odour. It was held and rubbed against my cheek, and also before the eyes and against the cheeks of every person present, who described the feeling as velvety. The light appeared and disappeared before our eyes, at the command of the very intelligent individual who brought it for our examination.

Later, Joey, and his confederate Ernest, brought quite close, but not near enough to touch us, masses of light of a globular form, flattened globes, shining all through the mass, which was enveloped in folds of gauzy drapery. Joey brushed the folds aside with his fingers to show us the shining substance. It was as if a gem—a turquoise or a pearl—three inches across, had become incandescent, full of light, so as to illuminate about a yard round. This light also we saw come and go. Joey allowed his larger light to go almost dark, and then revived it to its former brilliancy. I need not say that all the chemists of Europe could not, under such conditions, produce such phenomena, if, indeed, they could under any; and yet our Tyndalls and Huxleys think them quite unworthy of their notice, and our Lankestons prosecute at Bow-street for "palmistry or otherwise."

In respect to the gold ring taken from a fastened drawer at Malvern, and dropped upon a table in London, I can only say that I carefully examined the fastening, and that "to the best of my knowledge and belief" it had not been tampered with. But I do not expect my testimony will convince any one of the reality of what they consider impossible. For that they must have the evidence of their own senses, and for many even that is not sufficient.

T. L. NICHOLS, M.D.

Aldwyn Tower, Malvern, Aug. 27th, 1877.

SPIRITUALISM IN HOLLAND.

SIR,—At a regular meeting of the Society of Oromase, held at our rooms August 7th, the following gentlemen were unanimously elected officers:—President, Mr. A. J. Riko, Oude Molstraat 8a; secretary, Mr. M. L. Delboy, Spuistraat 67, to whom all communications should be addressed.

M. L. DELBOY, Secretary.

The Hague, August 8th, 1877.

SIR,—Yesterday the leading paper of the Hague published, amongst other good items on Spiritualism, Slade's proposal to Lankester, pointing out the straightforward manner in which the medium dealt with him, and submitting Lankester's non-compliance. The *Dagblad* says that Lankester's behaviour speaks volumes. I'll send the same facts to some Belgian and German papers.

Dr. Slade has left the Hague for Brussels, in which place he is doing a great deal of good to the cause, my friends there tell me. I hope the American papers will publish this also.

As you know, we had a visit here from the Baron and Baroness von Vay. Some of the best and oldest Spiritualists had the opportunity of meeting them, and were favoured by witnessing some of the more interesting features of the Baroness's mediumship. These true Spiritualists left a very pleasant and interesting impression here.

Mr. Williams is coming here on his yearly visit in a few days. Our Society Oromase continues its studies with the same liveliness as it manifested twenty years ago.

A. J. RIKO.

Oude Molstraat 8a, the Hague, Holland.

August 25th, 1877.

THE TEMPERATURE OF THE HEAD.

SIR,—In your excellent article encouraging the Research Committee to do some more practical work, you suggest a series of experiments on the temperature of different parts of the head.

The only satisfactory experiments we have hitherto on this subject are those of Professor Ferrier. We see by them that certain surface convolutions are associated with certain definite movements. Thus, the convolution he calls 1 is associated with movements of the hind leg; 2, 3, and 4, with various motions used in climbing or swimming; 5 regulates the forward extension of the arm; 6, the supination of the hand and flexion of the forearm; 7 and 8, the elevators and depressors of muscles at the angle of the mouth; 9 and 10, the organs of articulation; 11, the platysma; while sight, hearing, and smell are possibly connected with the organs marked by Ferrier 13, 14, and 15. This scheme is, of course, as yet very rough; but up to the present time it is the only one which is compatible with the experience of the practical demonstrator of anatomy.

Variations in temperature might be observed in different parts of the head; but such variation would merely be coincident with action in the great arterial and venous channels, and would be found to exist more on the surface of the brain than in relation to changes in any particular convolution.

The coincidence of certain convolutions with surface phenomena on the skull is insisted on by Professor Ferrier with great ingenuity. But the facts which Gratiolet and Rolleston have shown us with regard to Tartar skulls are quite enough to illustrate how difficult it would be to predict the form of any convolution from mere surface inspection.

If a convolution in the brain of a medium were to be excited according to Ferrier's plan (remembering that the electrodes do not cover a larger diameter than a quarter of an inch), it would be interesting to see whether any of the results which Ferrier has arrived at in monkeys could be repeated. But the difficulty in procuring the subject would be immense, and the cost of an unsuccessful experiment greater than the Research Committee would, I think, care to risk. But Ferrier's experiments can be repeated and verified by any one who complies with the legal obligations.

I admit that "a part of the brain unduly stimulated" might "necessarily be warmer than surrounding regions." But without the employment of some process like that of Ferrier, I do not see how the fact can be proved. The expense necessary to procure or to compensate subjects would, I submit, be too great. C. CARTER BLAKE.

THE THEOLOGICAL CONDITION OF EDINBURGH.

SIR,—Mr. J. T. Rhodes justly observes that Spiritualism has made little progress in Edinburgh, and this he ascribes to three causes, one of which is "the prevalent hard Calvinistic theology" which he takes it for granted exists among us. There is no city where liberal opinions upon theological subjects are more widely diffused, but there is a great want of moral courage to avow them. The clergy are quite aware of the strong under-current which is at work, and which has sapped the belief of not a few of them in Calvinism. If Mr. Rhodes regards the number of churches and worshippers as a test of belief in Calvinism, he is greatly mistaken. People attend church on Sunday because it is fashionable and respectable, but I firmly believe that the very great majority of them would not give an account of what they had heard. It is well known that the clergy here have lost the influence which they once had. Still, there are a number of old women of both sexes, and weak silly young folks too, who still regard their ministers as the masses once did.

If a thoroughly honest and truthful man, one in whom confidence could be placed, would originate a movement here, Spiritualism would doubtless make progress, for there are a good many believers and inquirers, but no organisation; much, however, would depend upon the character of the originator. Will Mr. Rhodes undertake the work? Materialism is widely spread among the educated class, for which a belief in Spiritualism is the only antidote. SPIRITUALIST.

Edinburgh.

REINCARNATION.

"I do not say it is possible, I only say it is true."

SIR,—In your journal of 17th instant my friend, Mr. Benjamin Coleman, favours me with a question, to which I most willingly reply. He wishes me to tell him whether my young friend, who at a *séance* at my house, described by the Reverend Mr. Colley, and who was greeted by one of the controlling spirits as the reincarnation of Aristides the Just, is a man "well-nigh morally perfect." The young man in question is of Grecian birth; he has been highly recommended to me by Signor Filalete, the editor of the *Annali dello Spiritismo*, of Turin, and I have found in this young Greek gentleman a model of courteousness and modesty, joined with no small amount of intelligence. With respect, however, to his "moral perfection," for aught I know, he may be far in advance of the renowned Aristides. For how can moral worth be fathomed? Men are but the creatures of circumstances, and moral worth is one of those mysterious puddings, the proof of which is in the eating. Aristides was called the Just, because he would not adopt the suggestion of Themistocles of burning all the ships belonging to the other Greek states, in order to secure the naval supremacy of Athens. Who knows but that my young Greek friend, placed under the same circumstances, would not surpass in magnanimity his prototype, by not only indignantly spurning so savage a proposal, but, in addition, ordering that any excess of ships belonging to the Athenians be equally distributed amongst the other cities of Greece? Who can tell? If Aristides has come on earth again, it is not reasonable to suppose that he came for the purpose of further perfecting his sense of justice; he is here, no doubt, to learn other things, especially perhaps those belonging to the spirit, in which, for aught we know, he was utterly deficient. The often repeated objection might be made, "Why could not Aristides learn

Spiritualism during the twenty-four long centuries of his residence in the spirit-world, with such splendid opportunities as are to be found there?" The reply is simple: If we could learn all things there, we should not be sent here, not even once. It is evident, therefore, that we are destined to be taught the rudiments of knowledge while in the state of incarnated spirits; and as it is obvious to the reincarnationist (and it ought to be so to all) that we cannot learn all things in one existence, the necessity of the plurality of earthly existences becomes self-evident. No matter how worthy Aristides was, if he went to the spirit-world lacking the knowledge of things spiritual, he would find himself there blind, incapable of advancement, and obliged at last to return to the school of earth. And he has come indeed for a purpose; for my Greek friend, from his early youth, has been initiated in the new philosophy, being now a thorough Spiritist, and, as such, he is worth a thousand Aristides of old, however just.

Mr. Coleman adds that I have become a reincarnationist since my residence on the Continent. I may be mistaken, but I think my friend seems to insinuate that, being an inhabitant of the Continent, I must follow continental fashions, reincarnation included. Let me assure him that if he thinks that the doctrine of the plurality of existences is a mere fancy, an abstract theory, a matter of faith, or a hobby, he is thoroughly mistaken. It is a certainty, which asserts its mastery after much experience, thought, investigation, and, above all, evidence, one-half of which would be sufficient to convince any sound mind of anything even more abstruse, including Spiritualism. I would like Mr. Coleman to investigate. G. DAMIANI.

Naples, 23rd August, 1877.

MATERIALIZATION OF SPIRIT HEADS, NO. 9.

SIR,—Aug. 16th.—Two distinguished English visitors have recently passed through Paris, the one a gentleman of high culture and position (I give you his name confidentially); the other a lady of one of the highest ducal families of your three kingdoms, whom I will designate by the convenient anonym of "Lady Jane Grey;" both advanced and thorough Spiritualists. They could not attend our *séances*, for, independently of other reasons, it happened that Firman was absent from Paris for a few days. But both were severally admitted to see the busts at Count de Bullet's apartments. They both agreed with me that they were more beautiful than the photographs of them; and in regard to that of Glaucus, they both fully recognised that there was no exaggeration in the term in which I have found the best expression for my idea of it, namely, that it was simply seraphic. Such loving sweetness of expression, combined with intellectuality; such youthful maturity, as of the immortal life—Man become Angel—I cannot conceive a higher ideal of a Seraph. The letter of your artist correspondent, Isabel de S—, in your last number, may possibly have hit upon a truth, and the Apollo and Venus of Greek art, which have established for all modern imagination and art the ideals of divine beauty, may have been expressions in marble of visions of materialised spirits, such as it has now been given to our age also to see, and to fix in moulds and casts. I prefer this head of Glaucus for its sweetness to that of the God of the Silver Bow, perfectly appropriate as is the expression of the latter to the action represented in the Apollo Belvidere. It seems to me rather a combination of an Apollo and an Antinous. It is an Antinous made intellectual and powerful. And it is a most curious circumstance, though of course not apparent in a mould and bust, which can only render form without colour, that in the original, so often beheld by us all, the hair which surmounts this seraph face shows always white. I can only presume, as has been before said, that it is intended to symbolise to us that old age which is contradicted by the youthful beauty of the face.

Both of our visitors also noticed the circumstance, in reference to "Angela," that while in the two face casts just obtained, the one only as far back as the mid-cheek, the other to behind the ears, there is no appearance of teeth, yet in the bust the lips are a little more parted, so as to show, when closely examined in profile, the square edge of the little teeth behind the upper lip—a small, but great fact, as proof that these faces are no reproductions of any sculptured model.

I regard it as a fortunate circumstance that the upheaved and swollen right shoulder in the bust of Glaucus is clearly and wholly out of proportion. No hitherto unknown genius of modern sculpture, who could possibly have created that head, could possibly have attached to it so faulty a shoulder. So that, even if such witnesses as the Count and Countess de Bullet, M. Lvoff, of Moscow, and myself, had not actually witnessed its production, as stands recorded in your columns—and even if there were not now in M. Lvoff's possession a mould of his sister "Alexandrine," entire though spoiled for casting from, as well as the bust resulting from another good and perfect mould—this mere bust of Glaucus, though the mould from which the cast was obtained by the plasterer was necessarily destroyed in tearing it off from the alabaster cast, contains its own intrinsic evidence in full confirmation of our testimony. I do not regret that spoiled right shoulder. No artist—no intelligent spectator—can look at it without asking himself, how on earth that shoulder under that head came to be so. It is in itself conclusive that that bust was not fraudulently derived from any human sculptor's work—which is what our opponents would of course suppose, even in the face of manifest absurdity. I challenge them only to examine the casts by themselves, and the busts by themselves, which you have in photographs, and which we have here in the originals—(setting aside, if they please, the personal testimony of such ocular witnesses as the Count and Countess De Bullet, M. Lvoff, and M. de Veh, to say nothing of your humble servant)—and let them dare meet us in honest discussion over them, for the elucidation of the truth, whether to the benefit of their side of the issue joined, or of ours. But they will not accept this challenge, though by its terms it is addressed to all of them, in the sacred name of science, of truth, and of religion, from great Tyndalls and Carpenters down to Lankesters and Donkings.

It is curious that in every one of the three busts thus far obtained, intrinsic evidence of their genuineness presents itself, that is to say, proof that they could not have been casts reproduced from any marble, clay, or plaster work of human sculpture.

In the case of "Angela," the teeth appearing in the bust while not in either of the casts of what is manifestly the same face.

In the case of "Alexandrine," the roughness of surface on the one side, visible in the photograph you have of the interior of the mould (see *Spiritualist* of Aug. 3, page 58.)

And in the case of "Glaucus," the malformation of the right shoulder above mentioned.

Is this a mere coincidence of accidents? or could there possibly have been design in it, with a view to their presenting, stamped upon themselves, intrinsic evidence of their preternatural origin and fabrication?

But though Firman was absent, we held a *séance* last evening, with Williams as medium, he happening to pass through Paris on his way to Switzerland. "Lady Jane Grey," above mentioned, was present. The two spirits well known to the attendants on Williams's *séances* in London, "John King" and "Peter," both showed up and talked up very freely. Just as when John King appears through Firman's mediumship we hear in his voice many intonations of that of Firman, so now did we hear those of Williams. This corresponds to what he has told us, that in order to speak they have to draw the elements for forming the requisite organs from the organism of the medium. Also was there a certain resemblance in his face to that of Williams, as we have often (though not always) seen to that of Firman. Yet, on the other hand, the face of Peter was of a totally different type—sharp, smart, much smaller, and with a rather retiring forehead. Nor was his voice at all the same. Their hands also differed sensibly in size and in the feeling as they grasped ours. Peter and Lady Jane Grey seemed to be quite familiar friends, and a good deal of dialogue passed between them. Peter was voluble, but not this time noisy, nor at all vulgar, as he is said to be sometimes. Each showed himself by the "lamp" or luminous stone borne in his hand. Both wore similar white drapery, which to the touch was of the very softest and finest conceivable texture. In the course of the *séance* Peter laid his hand on the Count's head, and said that he was "*doing a good work*." He then did the same to me, saying, "*And so are you*."

Various incidents occurred, of which I will only mention the following:—John had been shaking hands with us, and I mentioned to "Lady Jane Grey," who was seated next to me, how he had recently lifted our hands up to the ceiling, compelling us to get up on our chairs. This had never occurred to her, but she wished it might. Presently John came, and again did the same to me, and then to her, and then to the Count, and finally, to Mrs. Firman. He put us all through the exercise of getting up to stand on our chairs and have our fingers gently knocked on the ceiling.

During several periods of the *séance*, while the spirit *en scène* was doing other performances with the others, I was receiving familiar caresses from soft female fingers, whose touch I well knew, on my hand, face, and head, including the sign of the Cross three times made on my forehead; but it was in vain that I begged her to apply them to my lips, though she has more than once before done it. I felt who it was, but for confirmation asked John who it was—"Why, your mother, of course."

Towards the close of the *séance*, "Peter" said to me—"Now, Mr. Sullivan (he dropped the O'), I want to do something for you; what shall it be?" "Thank you, anything you please, and that you can best do." "No, I want you to say what." "Well, suppose you make the sign of the Cross with your light, as has often been done to us before." There was, perhaps, a minute of silent waiting in the dark, perhaps less. What I expected was—what we have often seen—the sign of the Cross made in the air before us, by the Spirit holding the lamp in the right hand, and making with it, first the longer vertical line, and then the shorter transverse one; sometimes so quick that the light before us would seem almost continuous, so as almost to present for a rapid instant, the glimpse of a cross of light in the air. This has been done by Glaucus, most of all, by my mother, and by John King himself. And done often. And this was what I expected when I made the above-mentioned request to this stranger, "Peter." What he showed in a few moments was something very different. He held against the palm of his hand, nearly vertical, a small luminous cross, of about an inch in height, the shaft longer than the cross-piece, and surrounded by a luminous ring, of which the diameter might have been about a couple of inches. The edges, both of cross and of encircling ring, were well-defined and sharp. There was no shading off. The width, both of the parts of the cross and of the encircling ring, I should say to have been from a sixth to a quarter of an inch. How far this more minute description may correspond to what Mr. Tomlinson saw (*Spiritualist*, July 27, page 43), I do not know, but should like to know.

"Peter" said he would like to be allowed to come over sometimes to our *séances*. We answered that he would be always welcome. I will further mention that at our request he stopped the playing of our large musical box, and then on further request started it again; in both cases the box being shut, and my arm on the lid. He then lifted and carried it off for awhile, then returning it to its place. He said he did it by projecting force to the proper point in the works.

Aug. 18.—Firman having returned we had an ordinary *séance* yesterday and to-day. Williams, and also "Lady Jane Grey," had gone. Nothing very remarkable excepting the following points:—

We expressed our gratification with what we had had from "Peter."

"Yes, he was not so noisy as he sometimes is."

He said he would try to give us another mould on Tuesday, and hoped that the Countess would come. "You will have something which will astonish you, and shut up some critical mouths." "What is it to be?" "Be patient, and you will see." "Whose mould is it to be?" "Be patient, and you will see." Such was our dialogue on that subject. We

shall see what may come of that. Meantime, I like to record prediction or promise as part of the *res gestæ*.

After having crushed my hand in his until I had to cry out that I could not stand it, and that he would break the bones, he said, "Now, John, have you got a good grip?" and he placed his hand in mine. "I've got a good hearty grip of friendship, but nothing like yours." "Well, try, and I will cry out if you hurt me." I did my best, and then reinforced the right hand with the left, but did not seem to make much impression. He certainly did not cry out, as he had made me do. He then went through the same process with the Count, with the same result. All he then said was, "I think I shall soon call on you for your cannon-ball." (See my letter of August 17th.)

I told him I wanted to ask him one or two questions, if he had no objection. "Yes, this is Saturday, question day; what is it?" "At our *séance* with your other medium, Williams, both you and Peter appeared, and each showed himself by a lamp, or luminous stone. Did each have a separate stone of his own, or was it your stone, which you lent and passed to him?" "Didn't you see that they were quite different?" "I didn't notice that, but I suppose now that it was so, and that they were two different stones, as we call them." "Yes."

Again, "You have thrown some light on the process of materialisation of faces and heads. You have told us how you gather the atomic particles out of the atmosphere, out of the medium, and even out of us, and then put them together. Do you form your lamp or stone in the same way?" "Yes, what would become of it otherwise when I go away?" "You mean that you form it anew every time you come, and that it disperses and vanishes when you go away?" "Yes." "And then you can form it at will into such shape as you please." "Yes." "And now about its luminosity; is that derived from phosphoric particles which you thus collect?" "You have hit it exactly, and I get those out of your heads." This sounds reasonable. The light looks phosphoric, though there is never apparent the slightest phosphoric odour, but often (not always) a marked sweet scent, somewhat like that of aromatic vinegar. I did not think of asking him whence that odour was derived.

A critical English friend has written me that a good imitation of John King's "lamp" could be made by half filling a round glass vessel with oil, in which should be dissolved pieces of phosphorus, which will then be made luminous by uncorking it. That we knew and had tried, on the hint of Mr. Crookes's phosphoric lamp, but we abandoned it as dangerous in a small close room. But it is not a good imitation. It bears to John King's lamp about the same relation that the conjurors' imitations do to the real phenomena of Spiritualism. In the first place, you always see in it the surface line of the oil, shifting as the round glass vessel is moved—which is not the case in the real "lamp." In the second place, in the real "lamp" we have seen variations in the size, not only in the course of the same *séance*, but actually occurring before our eyes, the stone dwindling or increasing in diameter from that of a big walnut to that of a big orange. And in the third place, we have at times searched both the cabinet and Firman, before or after a *séance*, with such thoroughness as to ascertain perfectly that there was nothing in there thicker than a card, which might have been contained in a small pocketbook, which was the only thing we did not explore. My ingenious critical friend must give up that theory about John King's "lamp."

I further asked John about the small cross, enclosed in a circle, both luminous, which "Peter" had shown us, as above related. "Was that the stone thrown into that form by its power?" "Yes, exactly; and the halo round it was derived from its light." I do not quite understand the latter part of this answer—that is, how the bright luminosity of the cross in the centre should produce, or cause, the encircling of light called by John a "halo," that ring having about the same width and strength of light as the cross itself.

August 19.—I went to the *séance* to-day (from which I have just returned) in a state of severe suffering in the lower part of the spinal column—a sort of lumbago, I suppose. Again was I favoured with the wonderful experience of being mesmerised by Glaucus with a vigorous manipulation. This is the third time of this experience, the mesmerising having been the first time daily for five days, for a far gone bad state of my throat and chest, the second once for acute pleuritic pain. I have no time now for particular description, but it was marvellous, and repeated three times with short intervals. It lasted full twenty or twenty-five minutes, as estimated by the Count. Three times in the course of it he made on me, forehead, breast, and shoulders, the sacred sign of the Cross. I experienced very great relief for the time.

J. L. O'SULLIVAN.

2, Rue Solferino, Paris.

ASTROLOGY, DESTINY, AND PRAYER.

SIR,—Your correspondent "Life Beyond the Grave," having opened out some interesting questions in reference to astrology, you will perhaps permit me, as a young student of the "false science," to offer a few remarks and suggestions thereon.

At the outset let me observe that the guides of Mrs. Woodforde, who have made the dogmatic assertion printed in your columns last week, confess their entire ignorance of the subject by their own utterances. If I were a betting man I would lay a large sum to a brass button that there is not one amongst them who could erect a horary scheme or map if requested, and that being the case, they are no more competent to judge astrology than am I to pass a verdict upon the sciences of botany or medicine, concerning which I lack the most rudimentary information. These good genii affirm that "astrology is a false science." * * It is higher wisdom for a man to believe that which is a fact—that he is the maker of his own destiny. A man makes his own destiny as he goes. The very fact of a man knowing all that is to befall him, would prevent his praying at all; he would suppose it impossible to

alter destiny; he would sink into despair," &c. If these visitors from the other world knew anything at all of astrology, they could not have written in this strain. It is the old story of the prejudices which existed when on earth being carried into the next sphere. Let me say at once that astrologers do not claim for their maligned science a position to which it is not entitled. It is only the unlearned who attribute to it powers which its professors never ventured to assert. Astrologers, as a body, admit—1st. That each child is born into this earth under some particular stellar influence. That in the main a map taken at the hour of birth will indicate the future of this child's existence. That there will be particular times and seasons shown by the nativity where dangers and difficulties will accrue, and other periods when all should prosper. This appears to be destiny, a destiny from which there is no appeal. Here, however, the beneficial influence of astrology makes itself felt. The *human will* is superior to an apparent destiny, and can generally, if it perceives the danger, avoid it. If, however, evil aspects threaten to affect man, and he quietly submits, or does not take timely precautions, then he will feel the full force of their malignity, and possibly be crushed beneath them. This is, however, not "destiny"—it is the lack of the necessary knowledge which would have seen him past the evil time when it came upon him. So if benefic planets smiled upon a man, and he know not of it, what brilliant prospects he might miss, whereas a knowledge of astrology would have taught him not to lie idly on his oars whilst the tide which could have borne him on to fortune was rolling up the strand of life.

I think this brief explanation fairly covers the whole ground, and serves to show that astrology, like Spiritualism, and many other "ologies" and "isms," is but a milestone on the pathway of mortal existence, pointing out the direction whereby a man may travel. If your correspondent, "Life beyond the Grave," wishes to know more of this fascinating study, let him procure the requisite elementary works, and learn for himself, so as not to be compelled to take the *ipse dixit* of either spirit or mortal. The task is not a difficult one. In a few weeks sufficient progress can be made to test its accuracy, and then, perhaps, the advice I have given will be thankfully remembered.

To all those who sneer and scoff at astrology I have but one word to say—if it be false, prove it so. This should be easily done. There are thousands of horoscopes in existence of men who have been prominently before the world, and whose names have been celebrated or notorious. Yet in a single case does their horoscope belie their lives? Without going back to ancient days, let us just quote the cases of the Duke of Wellington, Napoleon Bonaparte, Queen Victoria, and Napoleon III. The positions shown by the planets in the nativities of each of these predict the future. Jupiter in the mid-heaven, in the schemes of both Wellington and our Queen, showers down his genial influence, whilst Saturn, scowling from the meridian, only too surely indicates the way of the Napoleons. It is worthy of notice that a very popular book, *Astrology as It Is*, by a cavalry officer, published first in 1856, in commenting on the map of Louis Napoleon's birth, distinctly points out that in his latter days the powerful ruler of the great French Empire would "go the way of his uncle, the stars being very ominous of evil." A few years only elapsed, and the reverse at Sedan confirmed the astrological prediction. Here is a fact—one only of many I could quote—which speaks for itself. If Napoleon's adventurous career had ended other than it did, the scoffers might have pointed in self-satisfaction to the result, but "the stars do not lie."

Just one word in conclusion as to prayer and destiny. I take it that prayer is but a powerful expression of the human will, which thrown forth may possibly reach some sympathising spirit who can or cannot interfere on behalf of the petitioner. My psychological experiences of prayer—I was brought up among the Methodists, and have therefore been well schooled—have taught me that prayer is a mysterious and potent agent, but it is very fickle and uncertain in its results. Some men and women may in all sincerity pray till doomsday without any apparent effect; others seem by the mere act to bring upon themselves soothing and beneficial influences. There is material for a long essay on this subject, but I need not trespass on your space to trouble you with my views at length. I am quite of opinion that when prayer is answered it is the prayer of a mediumistic person only, and when answered it is by some sympathising friend or spirit in the next world, who has been, perhaps, accidentally brought into the sphere of thought disturbed by the medium's intercession. That God or Christ Himself are directly affected to interfere by the cry of a dissatisfied human soul may be possible, but I think it is scarcely probable.

Aug. 20, 1877.

ALDEBARAN.

MESMERISM.

SIR,—Although mesmerism is undoubtedly an interesting science, and one that has engaged no mean intellects in its study and application, it still remains unpopular, and has almost fallen into disuse. I have read with pleasure the able articles written by Capt. John James which have appeared from time to time in *The Spiritualist*. Such contributions from the pen of the friend and pupil of England's most zealous mesmerist—Dr. Elliotson—cannot but do good, inasmuch as they call attention to this much-neglected subject, which is still unpopular, notwithstanding the work done by the late Mesmeric Infirmary in London; by Dr. Esdaile in Calcutta—proving the efficacy of mesmerism as a therapeutic agent of immense value in the treatment especially of certain intractable cases of disease; and by the recorded observations and contributions to the literature of the science by Ashburner, Gregory, Newnham, Haddock, Braid, Lee, Townsend, Spencer T. Hall, and others. Except to men of the last generation, a few advanced medical men, and Spiritualists generally, mesmerism is comparatively unknown. The greater number of those who are prepared to admit that there may be something, after all, in mesmerism, take little or no interest in the

subject. Would it be wise to allow the matter to drop out of sight after the years of uphill toil, and after the abuse these early workers in the cause received whilst establishing the reality of mesmerism on British soil? They have left a record on the page of psychological research which, though neglected, cannot easily be effaced. Shall those researches, and this knowledge acquired by patient investigation, be neglected and forgotten through the press of other matter?

To the Spiritualist the subject is of the utmost importance, as it throws a light from this side of the grave upon the methods of control, trance-speaking, healing, and clairvoyance. To mesmerism the Spiritualist at least should give his most serious consideration, be it ever so unpopular with the outside world. The psychologist, who prides himself upon his ability to account for all the whims, fancies, and mental idiosyncrasies peculiar to man, might well devote a little more attention to this science and its claims, but unfortunately it is considered unworthy the attention of the psychologist, and too frequently dismissed with a wave of the hand, accompanied with some self-satisfied expression, as "mere mind-reading," "reflex action," "abnormal condition of the nervous system by disease," "self-induced condition." The theory of mere mind-reading, which I notice has been advanced at various meetings of the Psychological Society of Great Britain, is about as adequate to explain the phenomena of clairvoyance in its several phases of altitude, prevision, introvision, and retrovision, as Dr. Carpenter's "bladder of dried peas" is adequate to explain the facts and phenomena of Spiritualism.

Among medical men mesmerism is unpopular, because unprofitable, and how to make it profitable the English practitioner has yet to learn from his Continental brother, or to leave the practical mesmerist to reap the entire advantage. Among medical men, it is gradually but surely making headway as a remedial agent. In France, Germany, and Italy it is recognised and adopted for this purpose, and is used with success in the direct treatment of diseases of the brain, spinal cord, and nervous system, and indirectly and in conjunction with medicinal agents in the treatment of many functional and organic derangements. Upon the Continent the healer, or mesmerist, undertakes the treatment and cure of disease under medical supervision, and it is recommended there to patients in the same way the English medical adviser would suggest hydropathy or galvanism. After they have discovered here that within the legitimate boundary of their own "pathy" they have no remedy for the disease, it is to be hoped that after a while they will see their way clear to admit mesmeric therapeutics within the limits of their philosophy and practice. There are now in England many medical men and physicians who believe in mesmerism, but they cannot adopt it, simply because it would take up too much of their time, which means loss of fees. During the time they could treat one patient mesmerically, they would be able to visit, diagnose, and prescribe for at least half a dozen patients, thus reducing the question to a very grave one of £ s. d.

But there is another. Healers, as a rule, whatever their gifts, are frequently ignorant of the first principles of physiology, and the rudiments of chemistry and medicine. They possess valuable healing gifts, but as they are unfortunate enough to be uneducated, and to occasionally talk nonsense about magnetism and electricity being the healing agents which they use, nothing, I am sure, causes mesmerism to be more unpopular among medical men who have studied and devoted the best years of their life to a university career and hospital practice.

If mesmeric healing is valuable, and I am prepared to contend and prove it is, the sooner the doctors get it under their control for the benefit of their patients the better. They do so elsewhere, why not in England? It is not reasonable to suppose that any healer will refuse to receive a patient simply because his medical adviser refuses to give his sanction, and it is also perfectly certain that patients who receive any benefit from mesmeric treatment are sure to resort to it, and to recommend it to their friends.

The most prominent cause of the unpopularity of mesmerism at the present time, seems to me to be the claims made on its behalf by some of its unwise friends, and the gross misuse of it for the purposes of amusement. There is a general idea that mesmerism is only an instrument for affording entertainment. This notion has been fostered by a number of itinerant "professors" and mountebank lecturers, going about giving what they call "mesmeric entertainments," in which coarse biological experiments, of the most vulgar and degrading description, are introduced for the pleasure of the gaping crowd. The healing aspect is utterly ignored, and intelligent people get disgusted with these performances. This I know from experience, during my winter tours throughout Lancashire and Yorkshire. The people of the poorer localities, especially, would sit very impatiently under the lectures, and felt quite disappointed if they did not get their usual gratification of absurd and laughable experiments.

A series of quiet and carefully-made experiments, held in private, mesmeric *séances* held in connection with Spiritualists' associations, will do much to reinstate the science. We hope the day is not far distant when its truths will be more fully admitted, when the grand spiritual faculties of mind or soul, as displayed by its agency, will be more thoroughly investigated and acknowledged, thereby helping us to discover somewhat more of ourselves, and of those psychical powers that ever and anon break through the dull covering of clay by which we are surrounded, giving us glimpses into the possibilities of our being, leading us ever onward, and it is to be hoped heavenward, in the career of progressive being. Mesmerism will then be reinstated in the position it once occupied, and it will become less unpopular, when the men of science and of medicine rescue it from the *débris* of ignorance and imbecility under which it is now hidden, and deal with it again in the spirit of Professor Gregory, Dr. Newnham, and the man of Sherwood Forest, Spencer Hall.

JAMES COATES.

12, Lime-street, Liverpool.

MRS. TAPPAN-RICHMOND'S LECTURES.

SIR—Allow me, through your columns, to correct an unauthorised announcement which I am informed has been made in the North of England, that I am to be there this autumn, and deliver a series of addresses.

At the present time I have no idea of so doing, as I have an engagement to speak permanently for the First Society of Spiritualists in Chicago until May, 1878, and perhaps longer.

Agreeable as it would be to visit my friends and the places of my work and generous welcome in England, I cannot do so until summoned by the guidance of my spirit band, who know when and where it is best for me to labour.

I am here (New York) for a month of sea-air, and to fulfil a promise made last summer to lecture here again this season. In September I resume my duties as speaker for the above-mentioned society in Chicago, where the cause of Spiritualism is in a most favourable condition of quiet growth and constantly increasing interest.

I note with pleasure the improvement in, and success of, your valuable journal.

With kind wishes to all my friends, and unfailing interest in the cause of Spiritualism, believe me, as ever, yours very sincerely,

CORA L. V. RICHMOND.

(Permanent Address.)

38, Ogden-avenue, Chicago, Illinois, U.S., August 8th, 1877.

THE EXPERIENCES OF INQUIRERS.

SIR,—I am impressed to reply to the Rev. William Miall's letter in *The Spiritualist* of July 20th, hoping my experience may encourage him to continue his investigations, and feeling sure he will, in time, receive all the evidence he so earnestly desires. He says—"It is about two years since I began to give thought to the subject," and it seems his investigations have, so far, been fruitless.

For over a period of ten long years I patiently waited for convincing evidence of the continued existence of those whom we call "dead." I read every book upon the subject, and whenever opportunities offered consulted mediums; but without the least success. I could not understand why what I so longed for was withheld from me, while others were rejoicing in the knowledge that spirits can and do return to commune with mortals. If it is true that "our condition and belief opens and shuts the avenues for spirits to reach us," perhaps my earnestness and extreme nervousness prevented my obtaining what came when I was almost crushed with grief, and indifferent to everything pertaining to this life.

About four years ago I lost the only friend I had in this world. I thought I was prepared for the trial, as her illness was of such a nature that I knew it was only a question of time. I knew we must part at some time, but when the coffin lid shut from my view the face I had loved so tenderly, and when I had clasped for the last time the dear hands that always returned the pressure until then, all my boasted fortitude forsook me. I felt that, perhaps after all, we were deluded, and that the separation was final.

We had often conversed upon the subject of "Spiritualism." She was inclined to ridicule it, but I had heard so much of a convincing nature from those whose integrity I could not for a moment question, that although my personal investigations had not proved satisfactory, I was ready and willing to accept the testimony of those more fortunate. One day, about a week after she left us, feeling utterly wretched, I put on a thick veil to conceal my swollen eyes, and went out for a little fresh air. I found myself near the home of a noted medium—a stranger to me. I crossed her threshold for the first time. She requested me to be seated at a small table, she seating herself opposite me. A perfect shower of raps came on the wall, table, and stove. She requested me to write a message upon a slip of paper, which I did, being very careful that she should not see what I had written. Turning the blank side up I placed it upon a book-cover with a small piece of lead pencil. She placed it upon her left hand, I putting my right one under hers, and held it close under the top of the table; her right hand was in full sight, the room bathed in bright sunlight. In less than four seconds it was placed in my lap, answered with the initials of my dear friend and addressed to me, my *pet* name written in full. There was no possible chance of deception, and I accepted it as coming from the spirit world.

Feeling happy and encouraged, I visited the same week two others, but will only mention the wonderful test which came through one. The moment she entered the room, before seating herself, she said,—"Have you a friend in the spirit-life named C—"; at the same moment taking a pencil she wrote the name in full. Then becoming entranced addressed me in language that in her natural state she would have been utterly incapable of using, being an uneducated, illiterate person. I could fill pages with the overwhelming evidence which has come to me through this last-named medium.

Out of fourteen but three mediums have given me anything reliable, but, thank God, at a late hour the truth came, and I am happy in the knowledge that there are no dead. Death is no despot, but a welcome emancipator, who introduces us to a grander life and more exalted opportunities. Notwithstanding the absurdities and impositions with which modern Spiritualism is encrusted, it has brought consolation and happiness to millions, not by preaching faith, but by bringing facts—visible, tangible, undeniable facts—and no *exposés*, fraud, or bogus materialisations, can crush out what is surely destined to be the religion of the future.

A. V. D.

Boston, United States, Aug. 7th, 1877.

MISS MARTINEAU AND THE CLAIRVOYANT EMMA.

SIR,—I read with much interest the case of clairvoyance recorded by Harriet Martineau in your issue of the 17th inst.

To corroborate Miss Martineau's statements would be superfluous,

and in this instance they are given quite correctly as regards all the actors in the case; but I hope I may be excused if I supplement her account of them.

The then girl Emma is now the mother of a family, and I saw her within the last twelve months standing at her cottage door in Bolton. Many remarkable cases of Emma's clairvoyance were the subject of wonder in Bolton thirty years ago. I knew her well. She was far from handsome; she was a total blank as regards learning, and as uncouth a vehicle for spiritual manifestations as could well be found.

Mr. Haddock (or Dr. Haddock, as he was called in Bolton), by whom she was employed, was a highly respected member of the Swedenborgian church in Bolton, and often occupied its pulpit. Collusion or deception in him was an impossibility. Persons of the Swedenborgian faith whom I knew at that time were much interested in Emma's revelations, thinking they corroborated Swedenborg's seership and teachings about the spiritual or inner world; but this was before Spiritualism, as now known, was heard of.

Mr. Charles Darbishire was neither fool nor fanatic. He was the first mayor of Bolton, a borough and a county magistrate, and no man stood higher in the estimation of his fellows than did Mr. C. Darbishire.

I will quote the last paragraph in your extract from the *Biography*, as I think it seems to point with prophetic finger to things that have recently occurred:—"Of course I told Mr. C. Darbishire that I should be ready to bear witness to the reality of Emma's powers at that date—so far, at least, as (what is called) 'thought reading' is concerned—in case of her meeting with the too common treatment, the insult and imputation of imposture, which are the weapons of the prejudiced, the ignorant, and people who are too indolent to ascertain facts for themselves. I implored him, however, to do all he could to prevent the girl being over-worked or over-urged, and thus to save her from the danger of filling up her failing power by materials from the imagination, and at last resorting to tricks, deceiving herself and others rather than give up."

Does not this last portion point to the pit into which many mediums have fallen and floundered?

DAVID CORDINGLEY.

Bolton, August 27th.

THE TRUSTWORTHINESS OF SPIRIT MESSAGES.

SIR,—In answer to a correspondent in *The Spiritualist* of August 17th, who asks me what are my grounds for believing in the communications given in *Life Beyond the Grave*, I must acknowledge that it is a fair question, to which I am unable to give a satisfactory answer. I ought to have said that the account therein contained would be interesting if one could be sure it was true. The medium through whom the book was written tells us that he hesitated a long time before giving it to the public, but at last decided to do so from receiving corroboration from other spirits through other mediums of much that had been said. There is nothing, however, to prevent your correspondent from submitting to some other control passages that look doubtful. The spirit who dictated the book in question can communicate also through Mrs. Woodforde. With that lady's assistance he might be put through a cross-examination. He is a spirit evidently anxious to be of use, and would, I have no doubt, be glad of the opportunity of substantiating his statements. At all events, he tells us many things that we may say we now know to be true—such, for instance, that a man finds himself the same individual after shuffling off the mortal coil as before; that the whole of his past life, much of which the *man* has entirely forgotten, stands revealed before the *spirit*; and that the spirit, during the sound sleep of the body, is awake and active. His explanations of the philosophy of prayer, and of many other things, are quite in accordance with what other spirits teach, therefore the novel statements recorded may be true. With regard to realising what life beyond the grave is like, that is impossible for us mortals; but there is one thing the spirits have taught us, and that is, that the dogma so tenaciously held by many worthy people, of our scarlet sins being made white as snow by an act of faith in a cruel execution perpetrated eighteen centuries ago, is a tremendous mistake. How much longer is this extraordinary superstition to prevail among men?

J. H. GLEDSTANES.

Merignac, Bordeaux, France.

HEALING MEDIUMSHIP.—Mr. George A. Fuller, of Bradford, New Hampshire, writes to the *Banner of Light*:—"April 21st, I lectured before the Reform Club of Lake Village. A very large audience greeted me, and I trust some good was done. While at Lake Village I had related to me a wonderful cure performed by Dr. J. R. Newton, the healer, last winter, in Guilford, N. H. Mr. William L. Johnson, a member of the Freewill Baptist Church, a highly respected man in the community, related the facts to me as follows:—His daughter was taken sick soon after the death of her sister. Previous to the death of her sister she was a very lively and intelligent girl, but after this affliction she became sober, 'moped' around the house, and gradually passed into what the physicians pronounced hopeless insanity. Doctors tried their remedies, and ministers prayed, but all in vain. Under the influence of this kind of treatment she grew worse. Mr. Johnson was talking with Mr. Cook one day about the sad condition of his daughter. Mr. Cook advised him to write to Dr. J. R. Newton. He followed Mr. Cook's advice, and one day some time after he had written his daughter fell into a sound sleep, and when she awoke *she was cured!* A few days after this Dr. Newton's letter arrived, stating that upon a certain day she would be healed, which corresponded with the day upon which she fell asleep and awoke in perfect health. I asked Mr. Johnson if he thought 'the devil' performed this cure, and he replied, 'I know not by what power it was done. I only know that my daughter was sick, but now is healed. If the devil performed the cure, all I can say is this, *I am very much obliged to him.*'"

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Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

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